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A  
HARMONIZED EXPOSITION  
OF THE  
FOUR GOSPELS

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By A. E. BREEN

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A  
HARMONIZED EXPOSITION  
OF THE  
FOUR GOSPELS

BY  
REV. A. E. BREEN, D. D.

AUTHOR OF

"A GENERAL INTRODUCTION TO HOLY SCRIPTURE."

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VOLUME IV.

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*"The Gospel is the power of God unto salvation to every one that believeth."*—Rom. I. 16.

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# An Exposition of The Four Gospels.

## MATT. XXV. 1—13.

1. Then shall the kingdom of Heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom.

2. And five of them were foolish, and five were wise.

3. For the foolish, when they took their lamps, took no oil with them:

4. But the wise took oil in their vessels with their lamps.

5. Now while the bridegroom tarried, they all slumbered and slept.

6. But at midnight there is a cry: Behold, the bridegroom! Come ye forth to meet him.

7. Then all those virgins arose, and trimmed their lamps.

1. Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου.

2. Πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ, καὶ πέντε φρόνιμοι.

3. Αἱ γὰρ μωραὶ, λαβοῦσαι τὰς λαμπάδας αὐτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον.

4. Αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις, μετὰ τῶν λαμπάδων ἑαυτῶν.

5. Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι, καὶ ἐκάθευδον.

6. Μέσης δὲ νυκτὸς κραυγὴ ἐγένετο: Ἴδοὺ, ὁ νυμφίος! Ἐξέρχεσθε εἰς ἀπάντησιν.

7. Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν.

8. And the foolish said unto the wise: Give us of your oil; for our lamps are going out.

9. But the wise answered, saying: Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.

10. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut.

11. Afterward come also the other virgins, saying: Lord, Lord, open to us.

12. But he answered and said: Verily I say unto you, I know you not.

13. Watch therefore, for ye know not the day nor the hour.

8. Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν: Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.

9. Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι: Μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν: πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς.

10. Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος, καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

11. Ὑστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι: Κύριε, Κύριε, ἄνοιξον ἡμῖν.

12. Ὁ δὲ ἀποκριθεὶς, εἶπεν: Ἀμὴν λέγω ὑμῖν: Οὐκ οἶδα ὑμᾶς.

13. Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν, οὐδὲ τὴν ὥραν.

In the first verse D and some cursive manuscripts add *καὶ τῆς νύμφης*. This reading is followed by both Latin versions, by the Armenian, Peshito and Philoxenian Syriac, and by Origen, Hilary, and others. The other authorities omit it, and its omission is warranted by intrinsic and extrinsic evidence, as will be shown in our commentary. In the sixth verse *ἔρχεται* is added as the predicate of *νυμφίος* in C<sup>3</sup>, X, Γ, Δ, Π, et al. This is the usual reading of the cursive manuscripts. It is also followed by both Latin versions, the Syriac, Armenian, and Ethiopian versions, and many Greek Fathers. It is a gloss justified by the sense.

The Lord loves to represent the kingdom of Heaven as a marriage feast, and to represent himself in the character of a bridegroom. The two great characteristics of a marriage feast are love and joy; and Heaven is infinite, eternal love and joy. In that realm Jesus Christ is the bridegroom, and every elect soul is his bride. All carnality is removed from this ineffable union. Though the divine Bridegroom has many brides, his love is not thereby divided and lessened: he loves all with an individual love. The grandest act of love ever exercised on a human bride by the noblest human bridegroom that ever has existed, when compared to Jesus' love of the elect soul, is as shadow to substance.

In the parable, the scenes that are acted up to the entrance of the bridegroom to the marriage feast represent the kingdom of Heaven on earth, in its formative, waiting state. The marriage feast to which the wise virgins go in with the bridegroom is the kingdom of God in its perfection, the state of eternal perfect happiness.

Our first duty is to grasp the various features of the natural event. The number ten is selected, not that it has any mystic signification, as St. Gregory thought, but because it is a symbol of universality. The number ten is the great universal number. All numbers are made up of tens and parts of tens. Some number had to be selected. It is quite certain that in the ordinary course of events the number was not fixed, but varied in every event. An excessively large number or a very small number would not cohere with the nature of the event. Wherefore, out of the numbers which would be apt to illustrate this event, the Lord chose the number ten.

This number represents the universality of Christians, and divides them into those who enter into life with Christ, and those who are lost. Its application does not reach out to the whole world, but confines itself to the two classes of the faithful. Hence they restrict the parable too much who limit its application to those who have embraced the state of virginity for Christ's sake; and they extend its scope too widely who apply it to the whole world.

It is self-evident that in this parable Christ contemplates a more general body of followers than those who embrace the exceptional state of virginity ; while, on the other hand, those who do not profess to follow Christ can not be represented as lighting a torch, and going out to meet him.

The parable is founded on an ancient custom of the Jews. When the bridegroom brought the bride to his own home, his house was placed in readiness to receive them. A banquet was prepared, and a delegation of maidens went forth to meet him. This custom also extended to other events of joyous or triumphal character. Thus when Saul and David returned, after the slaughter of Goliath, women came out of all the cities of Israel to meet King Saul, and David.

In the present event, it seems that these virgins assembled at a common place of meeting and there waited the signal of the approach of the bridegroom, that they might go forth to meet him.

We can not definitely fix this place of meeting, and of waiting. Jansenius and others believe that the virgins waited at the house of the bridegroom, and went forth from thence at the signal of his approach. In this sense the statement in the first verse, that they went forth to meet the bridegroom, would contemplate the whole event in general, anticipating and putting in strongest relief the chief feature of the whole event. But a strong objection to this view is found in the fact that, had they been in the house of the bridegroom, the foolish virgins could there have found oil to replenish their lamps. Hence it seems far more probable that the virgins met at the house of the bridegroom, and thence proceeded forth in the way that he was known to come. At some convenient point they waited together for the coming of the bridegroom. The place of waiting needs not have been a house. In the land in which the scene is laid, during the greater part of the year the open air is far pleasanter than the enclosure of houses. The Hebrews were children of nature. They loved to drink at the running brook, and to lie down to rest beneath the blue sky of heaven. And so the virgins went forth, and sat down to wait by the wayside. They were furnished with long torches whose

flame was produced by wicks of flax burning in olive oil. Five of the virgins also had brought with them small vessels filled with oil for replenishing the lamps, but the other five, who are called foolish, had made no such provision.

While the virgins waited, the torches were burning. The bridegroom tarried, and sleep overcame the whole band. As the vigil had been long, the torches were nearly burned out, when at midnight the cry went forth: "Behold, the bridegroom." The five wise virgins replenish their torches with oil; but the other five have no oil. They ask in vain for oil of those who have it. There is not enough for them; and so they are sent on the difficult task of buying oil at that hour of the night. In the meantime the bridegroom came; and they who were ready went in with him to the marriage feast; and the door was shut. Afterward the other virgins come, seeking to enter; and though they plead with the bridegroom, they are not allowed to enter. They lost everything by their careless improvidence. The one object for which they had set out was lost by the fact that they were not ready when the bridegroom came. Their later provision gave no honor to the bridegroom; neither was it of any profit to them: the pregnant moment was lost, all was lost.

A truth of the highest importance in the moral order is illustrated by this parable. The one great end of human life is to prepare oneself for the coming of the bridegroom, who is Jesus Christ. We adopt the reading that omits the mention of the bride; for Jesus brings no bride with him, but comes to receive his bride who is the Church. Hence the five wise virgins are themselves his brides: they represent all the faithful who await the coming of the Lord Jesus in faith and good works. The going forth to meet the bridegroom is the act of faith in Jesus, and the intention of serving him, so as to be ready when the summons may come. The oil which the wise virgins took with them in their vessels represents the daily practice of virtue of holy souls; it is the reserve fund of merit which is accumulated by living the Gospel of Christ. On such souls the faith which they profess imprints a character, a principle of action: they move in the spirit of the law of Christ.



The act of neglecting to provide oil on the part of the foolish virgins represents the state of those who make no worthy actual, positive effort to live the life of a true follower of Christ. They are doing something else now, and putting off for some future time the preparation for the life beyond. They would like to attain Heaven, but they have not the spiritual strength to make the daily effort which the kingdom of Heaven requires. They imagine that at some future time they will turn to that great end of life, and set all things right. And thus while time speeds on, every day is a loss, or perhaps a positive record of crime. Engrossed in business and social affairs the man does not advert to the waste of his life.

Every man lives under a great uncertainty of his life. But it is most easy to become oblivious of this uncertain yet inevitable hour. The suddenness and the unexpectedness of the summons are symbolized by the cry at midnight awakening all from the sleep into which they had fallen. Both the wise and the foolish were sleeping; for it is universal with humanity to live in the security of life, and to imagine death as a far-off event. This imagined security is not necessarily fatal to the soul. When a man daily walks with God; when he has laid up a store of merit with God; then the lack of vigilant expectation is a sort of harmless folly. A man may serve God faithfully, and yet have no present thought of the great coming. It is difficult for ordinary mortals to keep vividly before themselves the realization of the great summons. The easier path for such is to live in faith and good works, directing their intention not so much to prepare for any particular moment, as to be prepared for all moments. The wise virgins who had provided oil for their lamps suffered in no way by the fact that during the long wait they had fallen asleep. And so the sudden and unexpected approach of death is not terrible to a man whose tenor of life is always good. But woe to the man who is always vainly dreaming of a time in which he will take up that important work. It may be that he will be given the longest span of human life. It may be that death will announce his slow gradual approach by many intimations. Perhaps in the enforced retirement of old age the man will be left alone with his thoughts. It may be that there amid the shadows, the



man will succeed in saving something of the wreck of his life, but how poor and mean will the offering be! And moreover, that conversion of one's life to God, if found difficult in the days of strength, becomes not easier in the evening of life. The spirit has become dwarfed by long misuse. The spiritual world cannot open itself up to a man who has grown old in worldliness. Such men usually hang on to this world until the last, and find it more difficult to identify themselves with the spirit world, as avarice, the specific vice of old age, fastens itself upon them. Such men face three dreadful possibilities. In the first place, they may be snatched out of this world without a moment's warning; in fact, it is absolutely certain that a large number of them will thus leave this world. If such be their taking off, then they lose all. All men must one day lose this world; but these men lose at the same instant both worlds. Men insure their property, and their lives; not that they expect the imminent destruction of their property, or a speedy death, but they wish protection. There is a risk; and they wish to be on the safe side. But O how recklessly men assume the risk, when it is a question of their eternal life! When it is a question of financial security, only relative security is possible; but in the soul's world absolute security is attainable: the soul's security rests on the immutable essence of God. The high nature of the things possible to the soul's grasp in the spiritual world should elicit from man an act of higher appreciation; but the reverse is verified in the life of man. It is rare that a man makes the kingdom of Heaven a definite end toward which he tends by positive thoughtful effort, and which is apprehended as a definite possession, capable of arousing in the soul the pleasurable emotion of joy of possession.

Then again, even if time be allowed, there is the danger that the fixed habit of delaying this great duty of life may hang on till conditions come upon one rendering any important work an impossibility. Old men change their ideas with difficulty; their minds seem to be set in a groove in which they have lived their lives. This gives rise to the adage: As a man lives, so dies he. And finally if a man does succeed in devoting the last years of his life to an active preparation for eternity, he

does not thereby repair the waste of a lifetime. He saves but a remnant, which must be weighed in the balance against the long years spent in sin and neglect.

Wherefore it appears by manifold proofs that it is the greatest folly to remain in a state wherein the judgment of God could not be favorable, if the summons of God suddenly came.

There are certain features of the parable that find no counterpart in the moral order. Thus it is not to be understood that those who shall perish will come to the elect to obtain help from them. Neither will the foolish ones in that day go about to repair their loss. These natural features of the parable illustrate one great truth, that the loss of those who have not made preparation for that day will be irreparable. This thought is strengthened by the vain, impotent pleading of the five virgins who came late, seeking to enter.

It is not without meaning that it is asserted in the parable that the bridegroom tarried. This tarrying represents the length of days that is conceded to man. Absolutely considered it is not much, but in man's apprehension it is a long time; and as it lengthens out, and there appears no present indication of death, the man thinks very little of the great coming of Jesus Christ.

In the parable it is indifferent whether we interpret the coming of the bridegroom as the second coming of Jesus Christ or of that meeting which takes place between Jesus and every soul as it goes forth out of the body. In effect these two events are equivalent; for the great general judgment is but the confirmation of all the particular judgments, and these might be considered as a part of the universal event. Both judgments operate the same effect; in the perspective of futurity they coincide in one decisive event, which fixes the soul's destiny for all eternity.

As we scan each element of the parable, there comes to us out of the account a personal appeal to our consciences: Are we ready? Certainly as we look at both sides of the picture, we are not slow to decide with which band of virgins we wish to associate ourselves. One side is joy eternal: on the other the everlasting despair of those who have irretrievably lost the supreme good. The desire of happiness is universal, inborn,

spontaneous; but the willingness to do the work which is the price of happiness is not so universal. Perhaps if we knew that within thirty days, or within a year the Master would come, we would devote every moment of that residue of life to prepare. But it seems so far off, so unnatural. We are perhaps young, strong, and busy: we find no inclination to prepare for the sad close of life. Men drop off around about us; some drop dead in the street; some are found dead; others die after a brief illness; and others wait in pain for years to die. Out of a certain number of human beings death claims a daily holocaust. The journals every morning and every evening publish a list of the deaths. An everlasting war is being waged between life and death, and every day men count the number of those who have fallen by the hands of death. The statisticians tell us every month that so many per thousand have been taken away by death. If we scan the lists, we shall see that some were younger than we; some were stronger than we; some were healthier than we. Perhaps it is a mercy that we instinctively push the thought of death so far away. But we should force ourselves to reflect on it at times, to temper the overweening love of this world, and to hold us steadfast in the pursuit of righteousness.

Finally we should develop a definite Christian character, whose tenor shall be in perpetual harmony with the great law of Christ. The great Christian law ought to do more than to check at times the reckless course of sin. It ought to draw men to a life studied and disciplined in conformity with the great principles of the kingdom of Heaven. But unfortunately the positive, thoughtful effort of men's lives, for the most part, goes to the world; and the world of the soul is an unexplored world, into whose borders they may at times creep, but with eyes turned back to the material world. Out there in that material world stand the monuments of the creative force of human minds. Twenty-story buildings tower aloft, making the eye dizzy to look up to their summits. They are the temples of the god of business, which the world adores. Electricity, steam, and steel dominate the world. They form a great tide of tendency that draws men, absorbs men, till they forget and neglect the eternal interests of the soul. Every year the tension of material activity grows greater. Man's life cannot longer

sustain it. The frail thread of man's life snaps, as he sits at his desk. There is a slight pause for a little radius around him; and then the flame and the roar and the convulsion goes on, as the giant forces of nature are set to work by the master mind of man.

When man stands up to speak of business, of improved machinery, of progress in the arts and sciences, his voice is powerful, his grasp is masterly; all the world listens. But where God's message is proclaimed, it is a faint echo; few listen, and the word is soon forgotten.

We have lighted the torch of faith, and have gone forth to meet the bridegroom. Let us look well to it that at every moment of our lives we be provided with the oil of good works and persevering love of God.

MATT. XXV. 14—30.

14. For it is as when a man, going into another country, called his own servants, and delivered unto them his goods.

15. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.

16. Straightway he that received the five talents went and traded with them, and made other five talents.

17. In like manner he also that received the two gained other two.

18. But he that received the one went away and digged in the earth, and hid his lord's money.

14. Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ.

15. Καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν: ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν.

16. Εὐθέως πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν, εἰργάσατο ἐν αὐτοῖς, καὶ ἐκέρδησεν ἄλλα πέντε.

17. Ὡσαύτως καὶ ὁ τὰ δύο, ἐκέρδησεν ἄλλα δύο.

18. Ὁ δὲ τὸ ἓν λαβὼν, ἀπελθὼν ὥρυξεν γῆν, καὶ ἔκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.



19. Now after a long time the lord of those servants cometh, and maketh a reckoning with them.

20. And he that received the five talents came and brought other five talents, saying: Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.

21. His lord said unto him: Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

22. And he also that received the two talents came and said: Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.

23. His lord said unto him: Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

24. And he also that had received the one talent came and said: Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter:

19. Μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκεῖνων, καὶ συναίρει λόγον μετ' αὐτῶν.

20. Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν, προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων: Κύριε, πέντε τάλαντά μοι παρέδωκας: ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα.

21. Ἔφη αὐτῷ ὁ κύριος αὐτοῦ: Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ: ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω: εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

22. Προσελθὼν καὶ ὁ τὰ δύο τάλαντα λαβὼν, εἶπεν: Κύριε, δύο τάλαντά μοι παρέδωκας: ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα.

23. Ἔφη αὐτῷ ὁ κύριος αὐτοῦ: Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ: ἐπὶ ὀλίγα πιστὸς ἦς, ἐπὶ πολλῶν σε καταστήσω: εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

24. Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπεν: Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας.

25. And I was afraid, and went away, and hid thy talent in the earth: lo, thou hast thine own.

26. But his lord answered and said unto him: Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter;

27. Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.

28. Take ye away therefore the talent from him, and give it unto him that hath the ten talents.

29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.

30. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.

25. Καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ: ἴδε, ἔχεις τὸ σόν.

26. Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ, εἶπεν αὐτῷ: Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ᾗδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα:

27. Ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἅν τὸ ἐμὸν σὺν τόκῳ.

28. Ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα.

29. Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται: τοῦ δὲ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.

30. Καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον: ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

The adverb *εὐθέως* which in the received text modifies *ἀπεδήμησεν* of the 15th verse is assigned to modify *πορευθεὶς* of the 16th verse by *N*<sup>\*</sup>, B, b, g<sup>1</sup>, et al. Tischendorf, Westcott and Hort, and the Revised Edition of Oxford accept this reading. Many authorities, and the critics Lachmann and Tregelles refer it to *ἀπεδήμησεν*. In the 16th verse *τάλαντα* is



expressed after *πέντε* by many authorities. This reading is approved by Lachmann and Tregelles. In verse 18 *ῥυξεν γῆν* is found in *Σ*, B, L, 33, ff<sup>1</sup>, and in the Armenian, and Ethiopian versions. Many other authorities have *ἐν τῇ γῇ*. In verses 20 and 22 *ἐπ' αὐτοῖς* is added after *ἐκέρδησα* in A, C<sup>s</sup>, D, X, Γ, Δ, Π, et al. This reading is adopted by both the chief Syriac versions, and is supported by Lachmann and Tregelles. In verse 27 *Σ*<sup>\*</sup> and B have the plural *ἀργύρια*. The other authorities have the singular *ἀργύριον* which is more conformable to the sense of the passage.

There is a great similarity between this parable and the passage of Luke XIX. 12—26. In fact, Maldonatus contends that the two passages relate one identical discourse of the Lord. While we admit a close similarity between the two passages, we believe that there are marks of difference that distinguish them. The parable related by St. Luke was delivered to the people at Jericho; the present parable is delivered to the disciples alone. In St. Luke's parable there are ten servants, and every one receives a mina; here there are but three servants, and they receive unequal amounts. Moreover, the unprofitable servant of Luke's text hides the mina in a napkin, while he of Matthew's text digs in the ground, and hides the talent. Therefore it is far more probable that the same great doctrine is illustrated by two similar parables delivered on different occasions. The doctrine is exactly the same; and therefore all that we have written on the aforesaid passage of Luke is applicable here.

The parable divides men into three great classes. The first class is composed of those who have received the greatest trust from God, and who serve God most faithfully in that trust. The second class is of those who have received less from God, but who are faithful in the administration of what they have received; while the third class receive the least, and gain nothing thereby. In the parable of St. Luke all receive equal sums, but, of the two classes who are rewarded, by different degrees of industry the representatives merit rewards differing in the proportion of two to one. In Matthew's text the conception of the affair is very different: both representatives simply double the amounts intrusted to them

hence it is not at first clear whether the Lord wished to imply that there had been any greater diligence on the part of the man who had gained ten talents, than on the part of him who had gained two talents. In one sense they were exactly equal; they had both doubled their capital. Moreover, there is no apparent difference in the rewards they receive from the Lord: to both are addressed the same words of approbation, and they are bidden to enter the joy of the Lord. That we may properly treat this very difficult question, we must first set forth that in the moral application the various talents represent everything in human life that comes of God. Hence they represent life itself, faculties of mind and body, opportunities, advantages, and graces. In a word, under the head of an apportionment of talents is included every natural and supernatural power that men have received from God. God requires of a man that he use this life with all that it contains to serve God: the parable illustrates how men perform this service. Now it is an acknowledged fact that this apportionment from God to men is unequal. Men are unequally endowed with natural endowments; they are assigned to different posts of duty by an over-ruling Providence; and they are given different measures of grace. The parable does not attempt to explain the reason of God's distribution of his graces. All theologians agree that God is absolutely free in such distribution, and that we can not know the causes that move him. Wherefore, when the parable declares that this man gave different amounts to his servants, *to each according to his several ability*, it is not the sense that God measures his graces according to any natural capability of man, or according to anything preexisting in man. The basis of God's apportionment of his graces is a mystery. Therefore this part of the parable can not be applied in a strict analogy to the moral illustration. The parable sets forth what is usual in human life. When a man wishes to commit trusts of varying importance to those who serve him, he selects men in the order of their ability. This is taken as a basis to illustrate another great fact in the supernatural world that God gives his graces to men in different measure according to his own good pleasure. God does not act by caprice: he bases his distribution on causes founded on his infinite wisdom and justice, but we can not

know them. We conclude therefore that the manner of dealing of the man in the parable illustrates the fact that men are given different natural and supernatural endowments, but the cause is not revealed to us.

Certain it is that God takes into account the cooperation of men in the distribution of his graces. He has said: "Ask and you shall receive." The good ask for graces: the prayer of a just man avails much with God; and consequently the righteousness of men is a factor in obtaining from God divine graces. But we can not fix any definite law obliging God to measure his graces according to anything that is in man. God gives to one man rich graces and blessings in response to prayer, in view of a life of faith and good works; he may turn to another, and give an exceeding measure of grace in whom he has thus far found only crime. This is illustrated by the parable of the laborers who came at different hours to work in the vineyard.

Again, we must understand that the grace of God is not given to men in a lump sum. The graces of God come continuously; they are a stream of living water flowing on forever into the souls of men. It is only, therefore, to enable our minds to grasp the issue more realistically that these forces are grouped together, and likened to various sums of money placed with men, that they may traffic therewith.

We come now to the reckoning, in which we find three distinct classes. There is the man who had gained five talents, the man who had gained two talents, and the man who had gained nothing.

Though many have thought that the man who had gained five talents and the man who had gained two were equal in merit, we cannot persuade ourselves to adopt this view. It is true that at first sight it seems that the difference in their respective gains were due to the difference in the number of talents committed to them; yet it seems that the Lord wishes to make of the man having the five talents a representative of a higher degree of merit than he who had the two. Even in the natural order it requires more skill and energy to manage successfully five talents than two. We believe that here the parable of Matthew coincides with the parable

of Luke, who explicitly makes mention of the difference in the rewards proportionate to the difference in the gains. Though Matthew makes no mention of the difference in the rewards, it is evidently implied. Moreover, this certainly is true, that the man who has received the highest measure of God's graces in life, and has co-operated with them in keeping with the measure which he has received, will receive a greater reward than he who has been less favored by God. This is the exact case of the parable of St. Matthew. The parable of St. Luke does not bring out this feature of God's dealings with men, but considers all the various measures of grace that God gives to men under the figure of a mina. But St. Luke is very explicit in describing the different degrees of the rewards corresponding to the merits. Matthew, on the contrary, illustrates finely the difference in what men receive from God, and leaves the specific degree of reward to be implied.

The mystery does not consist in the fact that a man having gained five talents should be rewarded more than a man who had gained two, but in the reason why one man should receive five and another two. Some light is thrown upon this by the fact that co-operation with grace merits more grace; and consequently a man by great faith and love and noble deeds of holiness always increases his deposit.

As we have said before, the graces given to man do not come in a lump sum; and God's grace is to the soul of man like the light of the sun to nature. It is poured forth in a perpetual stream. In the judgment, it will certainly be found that the sum total of the graces received by the greatest saints is very large; and their co-operation will be found to have been a factor in the making their measure large. And in saying this, we leave the great mystery of the causes that rule God's distribution of his graces.

At this point it seems good to note that it is more logical to refer the adverb *εὐθέως* to the *προεϋθεὶς* of the sixteenth verse. The best authorities stand for this reading, and the sense demands it. It would be a very unusual position for such an adverb to stand as the last word in the sentence. It is hard to see what



particular sense it could have as a term modifying ἀπεδήμησεν. Whereas, if we refer it to πορευθείς, it indicates the dispatch with which the faithful servant set out to fulfill his commission.

We have here presented to us our own life's problem. That discourse does not contemplate some remote men of history: it refers to us. We have received from God a being, life, divine graces. They are our talents with which we are to traffic. In the parable, it is said that the lord of the servants came back after a long time to make a reckoning with them. This long time is the whole length of a man's life. Only relatively can it be called a long time. To us, as we look forward with expectancy, it seems a long time. But as we look backward over that portion that is now passed, it reveals its real brevity. We mark its several stages by certain important events that have happened. Look back ten years to some important event that is fixed in memory. How close it seems? A few more tens of years, and we shall certainly take the last look backward over the course of years, and leave this world of time. And then shall come the reckoning. The thought of the reckoning is a pleasing thought, and yet a dreadful thought. To the man who has lived for God, who has stored up riches in Heaven, it is a pleasing thought, that at the end of life the reckoning shall be made. The awful character of the event, the mystery of that new state of being may cause even the just man to tremble; but it is not a fear that repels from God, but which draws a man to put an absolute trust in God.

That reckoning must be the certain goal of human life. The evil of leaving man's supernatural destiny in a vague indefiniteness is well illustrated by St. Paul: "I therefore so run, as not uncertainly; so fight I, as not beating the air."—I. Cor. IX. 26. Most of us fail here: Heaven is not for us a definite reality, a certain object that we desire and work for. We all instinctively desire happiness; we direct our efforts toward things that we think will make us happy. Our earthly gains fill our hearts with gladness; we contemplate them with satisfaction; we are encouraged to increase them. It is a great motive power. In a just degree this industry and thrift is good. Human society needs it for its stability and progress. The highest ideal of the Christian is the absolute renunciation

of everything, but all cannot receive this saying. Therefore it is compatible with a good life to acquire property, and enjoy it with contentment. It is not always through excessive attention to worldly pursuits that lives are wrecked. Of course it is one of the great dangers of life, and it will exercise its power especially upon men of high intellectual endowment, and also upon those who by the accident of birth, or by some good fortune come into possession of wealth, and feel the fascination of making money. But there is a large class of men who live in a lower stratum; they never look upwards, and never think upwards. Their thoughts never soar above the circle of the earth. Their lives are a dull, cold monotony, without ideals, and without hope. Whatever little interest they have in life is placed in the commonplace things of this world. Their souls are stunted and undeveloped, dwarfed by the narrow environment of their little world. The whole nature of man degenerates in such a tenor of life. His thoughts become mean, selfish, and vulgar. He is a prey to coarse vulgar temptations; because his animal nature thrives in such a mode of life, while his spirit is lifeless and inactive. He lacks all spiritual perception; it is no delight for him to think of the great supernatural hopes of man, because his soul is not able to perceive the things of the Spirit.

And this low creature is a man, created to enjoy the Beatific Vision of God in Heaven. The fact is so common that we look on unmoved at the multitudes who live in total abandonment of everything spiritual: it is the order of the day, and it is only the exceptional man who strikes out with a certain positive course in the way of Heaven. All this vast multitude are hiding their talent in the earth. The day of reckoning for them must be one of terror and punishment. Considering the nature of the destiny of man that depends on this use of life, it is great folly to waste one day of life. Some think their lives are barren unless they are doing something that the world takes note of. This error is founded on human pride. It is not worldly achievement that makes the gain upon the talents given us by God. It is narrated in the lives of the saints that a holy hermit once besought the Lord that he would show him the holiest man on earth. And the Lord led him to a little hut,



and pointed out a humble shoemaker. The hermit sought to know the secret of such eminent sanctity, and the poor man answered that he did nothing but practice his humble art in patience and contentment; said his prayers with faith and fervor; and loved God with all his heart. It is a legend, but it illustrates a true principle of service of God. The things that the world considers great are foolishness before God. Some saints have been called by God to play a leading role in the great drama of life, but the greater number achieved sanctity by deeds of holiness in a humble and unknown life. It is only accidental what a man is given to do by God; that which is essential is the faith and love of the heart. The Blessed Virgin Mary will ever be the greatest example of the possibility of sanctity in a lowly station in life. Hence it is a fatal error to lose spiritual ambition, because one's life is commonplace and uneventful. In order to rise to the highest degree of sanctity, the soul needs only God, and God is always near. A certain influence is exerted by a narrow environment to produce spiritual torpor and dulness. It is enervating to the spirit to talk with men of the dull, materialistic issues of the day. It is a thoughtless, cold world driven on to action by the one great motive of selfishness. A man's inspiration to develop his spiritual life will not come from his surroundings. The only way to extricate the soul from this dull, materialistic life is to fix the thoughts on God. In the contemplation of the Supreme Being the soul finds an infinite field for ennobling thoughts and grand impulses. By drawing near to God, the soul expands, throws off its narrow selfishness, and its low instincts. Its taste is developed to comprehend the beauty of goodness, the greater happiness of following after righteousness. Living in that pure upper air, the soul grows refined and wise. It learns to look beneath the surface of things; it is not led away by the false, superficial views of the world. It looks out upon the great world, where falsehood, deceit, dishonesty and monstrous pride are triumphing. and it covets naught of this transitory prosperity. It is willing to wait for God's own time for its reward. It knows that it cannot keep its integrity to Heaven, and enter on equal terms in the world's mad race. Hence it witnesses without regret the prizes of life go to men who have bought these with the sacrifice

of principle. It belongs to the minority ; the numbers and the power are on the other side. Often the soul will be moved by strong, righteous indignation, seeing the temporal success of wrong. The soul's consolation through this is the grand truth that in the judgment of God all wrong will be put down, and all right will be rewarded. The soul, having an eternal existence, can well wait through the brief years of this phase of its existence for that day, when in the new heavens and the new earth which the Lord will create, there will be no more wrong. God is patient, because he is eternal ; and the soul, being created by God to participate in God's eternity, should base its patience on the same consideration.

The constant thought of God's rewards gives a definiteness to our religious life. The laborer is encouraged to work through the long day when he knows that at the end of the day his pay is prompt and sure. To look forward thus to a reward does not render a man's service of God a mere mercenary service. The reward that man aims at is God himself. He aims to obtain that perfection of his being that God has ordained for him. It is unnatural for a man not to desire his own perfection, his own happiness. The just man looking forward to a reward directs his life to its proper end. In manifold ways God has held out to man the promise of happiness as a reward of faithful service. It is grateful to God that man appreciates what God has prepared for him. It takes nothing from man's intense love of God that man desires to be happy with God, and in the manner that God has ordained. St. Paul makes belief in God, and hope in his rewards, two great essentials of religion : "For he that cometh to God must believe that he is, and that he is a rewarder of them who seek after him."—Heb. XI. 6. The essential relation that exists between God and us demands that we desire the happiness for which we were ordained. Certainly in that nearer approach to God that will be afforded us when corruption puts on incorruption, all the acts of our being will be greatly perfected. We shall see the loveliness of God with a larger, clearer view. In that future state our act of love of God will transcend anything of which we are now capable ; and in that great act of love our happiness will consist. But while

we are in this imperfect state, God wishes that the hope of the great reward may draw men to him; and to that intent the present parable is delivered.

Among the leading thoughts of our lives should be the thought of reward. It should not confine itself to the mere indefinite purpose to do something that may merit a favorable judgment. It should take the form of a heavenly ambition to make the most of our talents. And even it is a helpful thought to look back over years of faithful service, if such there be; not with pride and selfrighteousness; but with joy that by the aid of the grace of God we have been able to lay up some treasures in Heaven. St Paul is the model Christian; and when he felt the hour of his dissolution to approach, he found it in his soul to rejoice at what he had gained by his work: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord the just Judge shall give to me at that day; and not only to me, but also to all them that have loved his appearing."—II. Tim. III. 7—8. One of the leading thoughts of Paul's life was the definite, certain hope of the reward promised by God to those who love him. Let it also be one of our chief thoughts. The possibility of acquiring riches in Heaven is in every man's power. God is everywhere, and can be served by every act of a man's life. There is no act so trivial that cannot be informed by a proper spirit, and made an offering to God. A man may make his life sublime, even while breaking stones by the roadside, or sweeping the streets. Before God, what are all the deeds of the great military heroes, the philosophers, the statesmen and poets, in comparison to one prayer said by the ragged beggar Benedict Labre? In the judgment it will be found that some poor lay brother, whose occupation was to feed the pigs of the monastery, has gained five talents, while men who have created empires will have nothing.

This parable is a personal exhortation to us to labor for the highest aims. The Protean spirit of the world is always operating to enlist us in its service. It offers many things that are pleasant to the heart of man. But one thing it can not offer, and that is an enduring possession of its goods. It is bold and unscrupulous; but yet it has never dared to try to convince

men that it could insure their possession of its prizes for more than a few brief years. But it succeeds in distracting men's minds from the thought of that melancholy separation which is in store for them; and thus it absorbs the energies which should be directed toward eternal things.

We must work more for the reward of God; we must have a more definite appreciation of the value of Heaven. We must transfer to our spiritual life the close thought, and intelligent effort of the banker, the manufacturer, the merchant. Whatever we have on earth must be held as transitory: our real wealth must be in Heaven. We are not yet in our real country. We are travelers journeying to our abiding city. Whatever we amass here we must leave; whatever we lay up there we shall enjoy forever. In that eternal country of the soul all the great interest of life should be fixed; whatsoever stops short of that state is a waste. A world of intense human activity is thus wasted; simply because the motive that actuates it is worldly. Poor, foolish man does so much for the mean transitory things of this world, and so little for the things of eternity. He furrows his brow by distressing thought; he suffers cold and fatigue; he risks his life, that he may have a mere time lease of a few goods of this earth; but O how slowly he moves when it is a question of doing something for Heaven! We must emerge from this world of folly, and devote our lives to the only objects worthy of a man's life, God and Heaven.

### MATT. XXV. 31—46.

31. But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory.

32. And before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats.

31. Ὅταν δὲ ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ.

32. Καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη: καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐριφίων.



33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in;

36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying: Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink?

38. And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. And when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them: Verily I say unto you: Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

33. Καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.

34. Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ: Δεῦτε, οἱ εὐλογημένοι τοῦ Πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου:

35. Ἐπείνασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν: ἐδίψησα, καὶ ἐποτίσατέ με: ξένος ἦμην, καὶ συναγάγετέ με:

36. Γυμνὸς, καὶ περιεβάλετέ με: ἡσθένησα, καὶ ἐπεσκέψασθέ με: ἐν φυλακῇ ἦμην, καὶ ἦλθατε πρὸς με.

37. Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες: Κύριε, πότε σε εἶδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν;

38. Πότε δέ σε εἶδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνόν, καὶ περιεβάλομεν;

39. Πότε δέ σε εἶδομεν ἀσθενοῦντα, ἢ ἐν φυλακῇ, καὶ ἦλθομεν πρὸς σέ;

40. Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς: Ἀμὴν λέγω ὑμῖν: Ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

41. Then shall he say also unto them on the left hand: Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels:

42. For I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43. I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

44. Then shall they also answer, saying: Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying: Verily I say unto you: Inasmuch as ye did it not unto one of these least, ye did it not unto me.

46. And these shall go away into eternal punishment: but the righteous into eternal life.

41. Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων: Πορεύεσθε ἀπ' ἐμοῦ, κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.

42. Ἐπεινάσα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν: καὶ ἐδίψῃσα, καὶ οὐκ ἐποτίσατέ με.

43. Ξένος ἦμην, καὶ οὐ συνηγάγετέ με: γυμνός, καὶ οὐ περιεβάλετέ με: ἀσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με.

44. Τότε ἀποκριθήσονται καὶ αὐτοὶ, λέγοντες: Κύριε, πότε σε εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενή, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι;

45. Τότε ἀποκριθήσεται αὐτοῖς, λέγων: Ἀμὴν λέγω ὑμῖν: Ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.

46. Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον: οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

This is preeminently the parable of the judgment. In preceding parables Jesus Christ has exhorted his followers to watchfulness and preparation; he here describes with awful precision the terrible ordeal of judgment through which every soul must pass.



The first point to consider is the personality of the Judge. He is the Son of man; he is the Eternal Word incarnate in a glorified human nature. The very presence there of the Word made flesh will be the strongest witness of what God has done to save man. The pierced hands and feet and the wounded side will give evidence of Jesus' love for the beings whom he must now judge.

Mortal man is dull of appreciation. He passes by the things of the greatest beauty and the highest value, and goes to waste his life on trifles. He arises in the morning, and goes forth when nature is in all its glory; and he looks at the grand spectacle without thought and without feeling. Out of a sea of liquid gold in the East the sun bursts forth in power, "rejoicing as a strong man to run his course." Life and beauty are everywhere. And man, for whom all this grand order was created, walks through it regardless of all save some little selfish issue. If some painter succeeds in catching on canvas a reflection of some little bit of nature, men stand and admire the great work; and the beauty that God has poured out on nature is unappreciated. The same lack of logic and appreciation appears in man's moral life. He makes a hero of some little actor that has strutted and fretted his hour upon the stage; and man passes by the Son of God, who became man, and died for men. But there in that awful light of the judgment man will see things as they are. He will see then the vanity of the things for which he lived, and the value of the things which in his worldly haste he passed by.

We should next consider the condition in which the Judge comes: he comes in majesty; and all his angels with him; he sits on a throne as King of the universe. Here the human mind fails: no power of thought can grasp the sublime majesty of that scene. The world saw its Redeemer lying on the straw in the stable of Bethlehem, and it gave but a passing thought. A few shepherds were called by angels to witness the birth of the Son of God; some wise men were led by the wondrous star to recognize the Redeemer of the Gentiles; and then the thoughtless world relapsed into its dull life. Years passed, and again Judæa was startled by the words and deeds of that Babe of Bethlehem now grown to manhood. The great Roman

world considers the preaching of the new Prophet as a phase of the peculiar religious life of the Jews; it looks on with contempt, and indifference, and only takes official cognizance of the movement when the public peace is threatened by the opposition to Jesus. He is thought a fool by the representative of the government. Though he had committed no wrong, yet his death is ordered as an expedient to content the people. That death so vitally important to the world was scarcely noticed by the world. Some years later, when Paul was called to defend himself before the Roman governor at Cæsarea, Festus, the governor, speaks of Jesus as of an unknown man, that was of no importance to the state: "They had certain questions against Paul of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive."—Acts XXV. 19. He looks upon the cause of Jesus as a harmless superstition. How truly are the words of Paul verified that the Son of God "emptied himself, taking the form of a slave." But in the judgment things are changed: the Judge is there in all the glory that is his by virtue of his divinity; and before him are all men that have ever existed. In that mighty multitude all distinctions of birth and wealth and power have ceased. They stand on one common plane waiting for judgment, and they are classified by one fixed principle, according to their works. Their classification will not be with labor or confusion. As a stone falls downward, and fire mounts upward, so shall the wicked be drawn into their own host, and the righteous shall stand together at the right hand of God.

To represent the scene vividly concrete figures of speech are employed, which, of course, must not be taken literally. Thus by a figure of speech the just are called sheep; and the wicked, goats. The sheep has always been considered a more valuable animal than the goat. As the two animals were of similar habits, it often happened that the shepherd was called to separate the goats from the sheep. Hence the oriental mind was accustomed to the two ideas, that of seeing goats and sheep in one flock, and that of giving to the sheep a higher value than that of the goats. Thus the fact that goats are mingled with a flock of sheep lessened the value of the whole flock. Moreover, the nature of the sheep is emblematic of the true qualities of

the Christian, innocence, gentleness, purity; whereas the coarser instincts of the goat have always made him an opposite symbol. Hence the natural propriety of the present figure gives it a great power. It is also a figure of speech to place the elect on the right hand, and the wicked on the left. The right hand is a common scriptural figure for the place of honor.

There has been a tradition, accepted by some theologians, that the judgment will take place in the valley of Jehoshaphat. This view is held by St. Thomas, Sotus, Suarez and others. It is, however, justly repudiated by Origen, Peter Lombard, Walafrid Strabo, and the greater number of modern writers. The aforementioned opinion seems to have originated in an erroneous interpretation of Joel, III. 12: "Let the nations bestir themselves, and come up to the valley of Jehoshaphat: for there will I sit to judge all the nations round about." The language of Joel is figurative. The meaning of the term Jehoshaphat is: "The Lord judgeth." Joel presents a vivid picture to the minds of men by representing all men gathered in a great valley to undergo the judgment of God. This valley is not an entity in nature, but a creation of symbolic vision, and Joel names it from the event which takes place in it. There is a valley lying just outside of Jerusalem, stretching down between Mt. Moriah on the west and the Mount of Olives on the east. Its extreme length is less than three miles, and its medium width less than seven hundred feet. To the south-east it joins the great valley of the Sons of Hinnom. Tradition assigns to this valley the name of the valley of Jehoshaphat, or Josaphat. This tradition has no foundation in Holy Scripture, for nowhere in Holy Writ do we find mention of such a place in nature. Flavius Josephus, in his accurate description of Jerusalem and its environs, never mentions such a valley. Hence, with St. Cyril, we must call this popular persuasion frivolous and absurd. It rests solely on a perversion of the language of prophecy.

We cannot assign any particular place as the site of the judgment. In the resurrection the bodies of men will not be dependent on a place of standing as in mortal life. St. Paul declares that the bodies of the just will be taken up into the air to meet the Lord. In fact, good writers assert that in the

judgment the Lord will be present in all parts of the universe at once, as he is present in the Holy Eucharist, and that he will thus judge men.

We cannot comprehend the event, but we are well assured that we must not insist on the literal sense of the assembling of all men in the valley of Jehoshaphat.

In the same way we are not to believe that there will be a real colloquy between Jesus Christ and the men to be judged. These realistic elements are introduced to aid our minds to grasp now the character of life which merits election, and that which causes condemnation. All the acts of that great event will be intellectual operations. The mind raised to a higher state of intellectual power will see in an instant the history of its life, and the causes of its salvation or its condemnation. The form and procedure of a judicial sentence are here merely brought out to intensify the realization of the awful fact that the two eternal states of being become irrevocably fixed by the decree of God, which in that higher state of being is made known according to the laws of spiritual communication of thought. The judge is represented as giving the reasons of his decisions, to impress on us the truth that the judgment is founded on truth and justice, and that the future life is a retribution for the deeds of this life. "Their works shall follow them," and: "What a man soweth that shall he reap." Here on earth mercy and grace help a man to acquire an eternal inheritance; but in the day of judgment, no attribute of God can supply for the defect of good works.

The Lord selects the corporal works of mercy which regard a man's ordinary needs, and he makes them the matter upon which the judgment is founded. This fact certainly gives a very high value to the works of mercy. Of course, these works of mercy here fulfill a representative character. They form one great characteristic of the life of a man who has served God faithfully. Their presence implies the existence of the other elements requisite to constitute a human life which God will approve. The Divine Lord has in previous passages reduced the service of God to love of God and the neighbor. These two acts are interdependent. Hence sometimes the inspired teachers reduce all man's obligations to one head, to love the



neighbor. Thus St. Paul says: "He that loveth the neighbor hath fulfilled the law."—Rom. XIII. 8. And again in Galatians V. 14: "For the whole law is fulfilled in one word, in this: Thou shalt love thy neighbor as thyself." The love of God is implied in the perfect love of the neighbor: it is its formal motive. A certain love may exist between two human beings founded upon natural motives, some affinity arising from similarity of some kind; but the universal love of all men, friend and enemy, including the forgiveness of injuries, can not exist without the fear and love of God as its motive. The wicked man does not love all men; neither does he the works of mercy here specified by the Lord. It is not the fulfilment of this requirement to fling a large sum out of a plethoric purse into some public charity, and obtain therefor a large share of social advertising. This is done every day by godless men. Those whom the Lord in the judgment invites into his kingdom are they who have made their hearts tender and merciful by the power of religion. They are the ones who rise above natural motives by the power of the grace of God.

It is a great lesson to us that the Lord Jesus selects this one characteristic to illustrate the success and the failure of human lives. Certainly we should labor with persevering effort that this characteristic be present in our lives.

There is special force in the fact that the Lord Jesus holds as done to himself whatsoever either of good or of evil is done to *the least of men*. Those are called the least of men here who have the least of that which the world prizes in a man. They are the poor, the ignorant, the unknown; the men whom the world passes by without notice or honor. By making special mention of these who naturally would be the last ones to receive offices of friendship from their fellow men, the Lord has included all men in his universal charity. It is equivalent to saying that no man can become so poor and insignificant as to fall outside the pale of the charity which God commands to men.

The Lord's words here must be taken in their literal sense. God's love of man is boundless, and man's love of his neighbor should follow the same norm. It is therefore absolutely true that a deed of mercy done to the most abandoned outcast that the nature of human life makes possible to exist is held by



Jesus Christ as though done to himself. Jesus Christ considers himself represented in the poorest, most wretched individual of our race. And more than this, the deed of mercy done to the least of men has a special excellence from the fact that the divine motive has a larger part in it. The less there is of natural motive to draw forth the love of man for men, the more man's act is dependent on the higher motive of the love of God. Wherefore, while all mercy is good, that exercise of it is especially pleasing to Jesus which is shown to the poorest wretches of our kind.

Often we hear persons who suffer much, who are left alone in the world, complain of the loneliness of their lot. And yet the Redeemer of the world offers himself here as their especial friend. To enjoy his friendship faith is required, for naught else will bring him near; and his consolations are often not known because faith is weak or dead.

The present words of Jesus invest every human person with a sacredness which every man should respect. They espouse the cause of the beggar and the waif. When a man would recommend another to any person, he can say nothing more forcible than: Whatever kindness you show this one, I shall consider as done to myself. And Jesus Christ has thus recommended those who are of least worth in the world's estimate, to all men. Let us pause and ask ourselves, if we have ever despised any poor suffering wretch; or if we have rated men as the world rates them. And also let the poorest and most abandoned of mankind be of good cheer: the Lord has a special love for him, if he will allow that merciful love to obtain its effect.

Here is food for thought, but the giddy world will not ponder upon this message, or catch its meaning.

Let us now turn our attention to the central fact of the whole event, the sentence. There is a fearful contrast between the two sentences. The sentence of the righteous is bland and loving. They are called blessed of the Father. In the final working out of things goodness and happiness must be associated. The term blessed here indicates happiness, but a happiness based on the quality of righteousness. It imports the happiness that comes as a reward of God. These elect ones are, therefore,

blessed in the fact that they are about to receive from the Father their inheritance in Heaven. They belong to the Father; they are to be with him; they have the qualities that make them dear to him. They are invited to "come," to be with Jesus himself, to share his kingdom with him. The faithful Christian has the honor and the profit of being a joint heir with Christ. The heirs of kings, of princes, and of men of great wealth are reputed by the world to be among the most fortunate of mankind; but what is the greatest earthly inheritance to the inheritance of the Christian with Christ? And yet the paltry earthly inheritance holds the hearts of men, and they throw away the pearl of great price.

We should note that the Lord bids the just "inherit" the kingdom of Heaven. Heaven becomes their own by the title of inheritance; they are the sons of God, and heirs of God. Salvation is gratuitous, but yet God has so ordered the system that man can merit the title of an heir; and all the elect are raised to this great honor and happiness.

Finally Jesus tells them that the kingdom of Heaven was prepared for the elect from the foundation of the world. When God created the world he had fixed man's destiny, and that destiny was to be Heaven.

What a sublime moment, when the just man shall receive from God that grand reward! Man, even as presently constituted is capable of great enjoyment. The consciousness of being is a joy; it is a joy to think, to act, to live. There is a joy in the society of friends, a joy in possessing, a joy in loving. But man's capacity for happiness will be vastly increased when corruption shall have put on incorruption. Our consciousness of being will be then raised to a consciousness of the actual possession of a perfect and immortal state of happy being. We can nevermore die, or change, or be anything else than perfect happy beings. Then the consciousness of being confirmed in goodness will increase our joy. Our thoughts then will not be the painful struggling up to catch a partial and imperfect glimpse of truth, but they will be the clear certain vision of Infinite Truth. The mind will be incomparably more active than it is in its present state; not one of its thoughts will ever be false; and every thought will thrill the being of

man with happiness. Here on earth action wearies a man; but there an immortal vigor fills his being, so that every act is a delight; and that vigor will never grow less. We instinctively love our life: against every opposing cause we struggle to live. If ever we have been brought near to death, and have been saved, we can well remember the throb of delight of our heart when it was told us that we should live. And yet what is this life but a protracted death, certain to end in death? All our days are embittered by the thought of death, by disease, separations, disappointments, sorrow. But in Heaven we enter into the fulness of perfect life, eternal life. Very few men on earth enjoy perfect health; this life is an unhealthy state. But in the future life the energy of immortality is the everlasting property of our being. There have been perhaps happy moments in our lives, moments that we would have protracted; but we knew that their existence was to be brief; that they must give place to change and sorrow. But in the kingdom of the Blessed no mind can conceive the intensity of their happiness, and they have the absolute consciousness that it can never end.

Here in our present life it is a delight to enjoy the society of the good. That delight is intensified when our friends are happy. In Heaven the Blessed enjoy the society of God, his angels, and his saints. In that kingdom all are bound together by one great tie of divine love. Goodness and beauty are the causes of love; and there man will possess the Essential Good, the Essential Beauty. All the goodness and all the beauty that are in the universe are but reflections of the essential Source of goodness and beauty. In Heaven man will not see the Supreme Good from afar; he will be brought close to him; he will feel his close presence, and the enrapturing thrill of his mighty love.

Heaven is vastly more than we have said: the tongues of angels could not describe it. And we can have all this for a few years of faithful service. We can rise to eminence among the heroes of God. And withal we do not give the best of our lives to Heaven. This world is written upon our hearts, and we largely measure all things by its ever-changing vicissitudes. Our thoughts rest here; our calculations centre here; our hopes

are fixed here. The motive forces that move us to action, and that fashion our lives are in great part earthly. We rejoice when the goods of this world come to us; we sorrow when they leave. And when we think of the great eternal world of life and love, it seems so strange and ghostly to us, that we are almost afraid of it. Of course, we are not yet fit for that great life. We are adjusted to our present surroundings. When the great change shall have been wrought in us, then we shall be able to appreciate our everlasting inheritance. While therefore we are in this imperfect state of being, we must struggle against nature to move ourselves to love Heaven, and to work for Heaven.

After looking into the bright realm of Heaven, it is painful to look down into the dark abyss of hell, and to consider that this is also the final abode of vast numbers of our race. But painful as is this consideration, it is necessary. It is a part of the Lord's teaching, a very prominent part; it is a doctrine of our infallible faith. Christ is here speaking of the great act which establishes the future state of man. It is a final act, a universal act. It is the end of change,—the beginning of two eternities. The words of Jesus clearly state that the separation there decreed is eternal; that the good and the wicked shall never meet again. Whenever God speaks to man words of rebuke or of punishment here on earth, mercy and forgiveness are not excluded; but here they are excluded. There will never be another judgment,—never a change in the two states there established.

Jesus Christ employs the strongest expression of which human speech is capable to enunciate this terrible truth. The damned are to go into the eternal fire which was prepared for the Devil and his angels. Henceforth they are to pertain to the world of Satan; they belong to Satan.

Note the difference in expression between this sentence and the judgment of the just. The just go into the kingdom of the Father, *which was prepared for them*. But the damned go into the eternal fire, *which was not prepared for them, but for the Devil and his angels*. God wishes to give Heaven to all men: the damned force God to allot to them hell.



The doctrine of hell is a sad truth, but nevertheless a truth. A mystery hangs over it, the mystery of the malice of sin; but we must believe mysteries. Our faith is woven out of mysteries. Here we must say: "I believe, although I can not understand." Christ has oft declared the state to be, and to be eternal. Though the term eternal does not always predicate absolutely endless duration, in the present instance it must; for Christ is speaking in the capacity of a judge of the things that shall be established at the end of time; and if there were any hope of pardon or mercy in Hell, Christ would be under the obligation of veracity to state such hope to man. It cannot be the method of God to try to make man moral by frightening him by a false idea of the punishment. Moreover, the Scriptures of both Testaments proclaim clearly and forcibly the doctrine of the eternity of hell. The infallible Church of the living God has defined it; and there is naught left but to believe it, and live according to this belief. In matters of faith we can not draw back at mysteries. At birth we are confronted with the mystery of original sin. At the dawn of reason we mourn over the deep mystery of the kingdom of evil. The supernatural world is one great system of awful mysteries. If we try to study something of the life of the Redeemer, we must begin by patient acceptance of the grand mystery of the Incarnation, the vicarious Atonement, the Eucharist, and the multitude of the wondrous acts of Christ. And at death we rest beneath the gloom of the mystery of death and of the grave. So also hell is a mystery. It is futile to attempt to explain it by natural reasons. It is a fact of faith, and we accept, because it has the authority of God as its warrant.

Christ's words declare its nature: it is to depart from God, and to depart for ever,—endless separation from God. It is to live forever under the consciousness of God's anger. It is to live forever torn by wild regret at the infinite loss sustained. Every thought will be a torture, every memory an agony of regret. The damned will find no joy in society, no joy in love. Their companions are the devils, who hate them, and other wretched beings, who are filled with hate and other evil passions. And over all lies the maddening consciousness that it shall be eternal. This exclusion of all hope is the great factor in the unhappiness of hell.



Our Lord also declares that the damned shall go into eternal fire. This indicates the unhappy conditions of the dismal kingdom of Satan. The term fire is not to be taken in a purely metaphoric sense; neither is it to be taken to mean fire as we see fire here in nature. Our Lord consistently speaks of the state of hell as fire. Among all the agents of punishment here on earth fire is the most intense and active. Now the damned in hell will suffer the pain of sense from an external cause; and this cause is called fire, for the reason that the agent fire most fitly represents its activity and intensity. It is not, of course, fire as we understand fire. It is an agent in another order of things; and there is nothing in this state of nature that exactly corresponds to it. But there is nothing in our order of being that is more fitting to represent that infernal cause than fire.

What an agony shall be the moment when the damned are brought to the realization that hell is to be their eternal portion!

Out of these reflections should arise in us a great horror of sin; for sin is the cause of hell. This horror should exist as a prevention of sin, and also as an incentive to quick and sincere repentance, if ever a sin be committed.

It is narrated that when Damocles flattered Denis the tyrant of Syracuse on his wealth and happiness, the tyrant invited the flatterer to a banquet, and treated him like a king; but to show him the sorrows that crowd into a king's life, he ordered to be suspended over the head of Damocles a naked sword suspended by a single horse's hair. A danger worse than the sword of Damocles hangs over the head of a man who is in the state of mortal sin. Frail and insecure is the thread of life, the scratch of a pin will suffice sometimes to snap it; and to the man in the state of mortal sin its parting means hell for all eternity.

## MATT. XXVI. 1—5.

1. Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ:

## MARK XIV. 1—2.

1. Ἦν δὲ τὸ πάσχα, καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας: καὶ ἐξή-  
τουν οἱ ἀρχιερεῖς καὶ οἱ γραμμα-  
τεῖς, πῶς αὐτὸν ἐν δόλῳ κρατή-  
σαντες ἀποκτείνωσιν.

2. Οἴδατε, ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς τὸ σταυρωθῆναι.

3. Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, τοῦ λεγομένου Καϊάφα.

4. Καὶ συνεβουλεύσαντο, ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν, καὶ ἀποκτείνωσιν.

5. Ἐλεγον δὲ: Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

1. And it came to pass, when Jesus had finished all these words, he said unto his disciples :

2. Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified.

3. Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, Caiaphas;

4. And they took counsel together that they might take Jesus by subtilty, and kill him.

5. But they said: Not during the feast, lest a tumult arise among the people.

2. Ἐλεγον γὰρ: Μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ.

1. Now after two days was the feast of the passover and the unleavened bread: and the chief priests and the scribes sought how thy might take him with subtilty, and kill him:

2. For they said: Not during the feast, lest haply there shall be a tumult of the people.

LUKE XXII. 1-2.

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| <p>1. Ἡ γιγίζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἣ λεγομένη πάσχα.</p>   | <p>1. Now the feast of unleavened bread drew nigh, which is called the passover.</p>                                |
| <p>2. Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ πῶς ἀνέλωσιν αὐτόν: ἐφοβοῦντο γὰρ τὸν λαόν.</p> | <p>2. And the chief priests and the scribes sought how they might put him to death; for they feared the people.</p> |

In the second verse of Mark γάρ has the endorsement of **N**, B, C\*, D, L, of the old Italian version, of many codices of the Vulgate, of all modern critics, and of the Revised Edition of Oxford.

In the second verse of Luke's text the final clause is connected by γάρ in all the uncial codices except D.

We are now entering into the last act in our Lord's life, that great act of suffering to which he voluntarily offered himself to redeem mankind. The Evangelists are careful to inform us that Jesus foreknew this event, and freely offered himself up. The wicked plots, the false testimonies, the evident injustice that were practised against Jesus are all shown in clear light, that the world may know that in that great tragedy innocence was condemned.

Many times previously Jesus had predicted his death, and the manner of it; but now with more definiteness he appoints the very day on which it shall happen. The present discourse was delivered on Wednesday of the last week of our Lord's life. On the following Friday he died, at the very hour that the paschal lamb was slain to fulfill the obligation of the Passover in Israel.

The ordinance of the paschal lamb had its origin in Egypt. When Israel was in bondage in Egypt, Yahveh sent plagues upon Egypt to compel them to let the Hebrew people go. The last of these plagues was the smiting of the first-born of man and beast in all Egypt. In the first month of the ancient Hebrew year, on the fourteenth day of the month, at midnight, the destroying angel went through the land of Egypt, and smote

all the first-born in the land of Egypt, from Pharaoh who sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.

By the command of God this month became the first month of the Hebrew year. It was anciently called Abib; but after the Babylonian captivity it received the name of Nisan. It approximately corresponds to our month of March.

In order to exempt the Hebrew people, who dwelt in Egypt, from this great plague, the Lord had given commandment that at even before that dreadful midnight every Hebrew family should kill a male yearling lamb or goat, without blemish, and eat its flesh with unleavened bread. They were also commanded to sprinkle the two side posts, and the lintel of every Hebrew house with the blood of the lamb.

This blood was a sign; and wherever the Lord saw the blood on the house, he passed by that house, and smote no one therein. Hence the event was called the passover פסח, *a passing by*, from פסע, *he passed by*. By metonymy also the animal killed and eaten was called the passover.

The people were commanded to eat the passover in haste, with their loins girded, their shoes on their feet, and their staff in their hand. This was a wise precaution; for at midnight there was a great cry in Egypt; for there was not a house in which there was not one dead. Then Pharaoh arose in that selfsame night, and commanded that the Hebrews should depart out of the land in haste. Wherefore, having prepared themselves by the command of God, the Hebrew people were ready to begin their departure at once. The command to eat the unleavened bread contemplated the same necessity of haste. If at this time the dough had been leavened, it would be more difficult to carry. Thus Exodus, X. 34, declares: "And the people took dough unleavened, binding up their kneading-troughs in their clothes upon their shoulders." This day was commanded by the Lord to be kept as a feast forever. It was celebrated for seven days, and during all these days no leavened bread could be eaten, and no leaven be found in their houses. The first day was appointed for a holy convocation, and also the seventh. No manner of work could be done on these two days, save the necessary preparation of food.



It is of faith that the paschal lamb was a figure of the Redeemer: "For our passover also hath been sacrificed, Christ: wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."—I. Cor. V. 7—8.

The opposition to Christ had now reached an acute stage. His death had already been decreed, but those who sought to apprehend him were not able to do it. But his triumphal entry into Jerusalem, his measures of reform in the Temple, and the evidences of the people's devotion to him moved the chief priests and elders of the people to hold another council to devise a way to kill Jesus. This council was held in the hall of assembly, in the house of Joseph Caiaphas, the high priest.

Three things seem to have been decided upon in that evil council. First, Jesus was to be killed; secondly, he was to be apprehended by subtilty; and thirdly, it was not to be done during the feast, lest a tumult should arise among the people. They feared to apprehend Jesus openly in the day, for they feared the people. The knowledge of Jesus' words and deeds had come to many of the common people. These regarded Jesus as a prophet. But history repeats itself. The common people are illogical, unreflecting, and fickle. They will now shout for Cæsar, and in the next breath for Brutus, as they are swayed by superficial appearances. The wily chief priests and elders of the people shrewdly calculated that, if they could quietly get Jesus in their power, the unthinking multitude would easily be persuaded that Jesus was an enemy of their nation. In fact, the event proved that this was easier than they had thought. They feared to attempt it at the the paschal time; but when events shaped themselves favorable to their wicked design, they were able to persuade the great throngs who had come to Jerusalem for the passover, to ask for the release of Barabbas, a robber and a murderer, in preference to Jesus the Messiah.

We see in this event also the power of a divine decree overruling the plans of men. The leaders of the Jews had decreed that Jesus was not to be apprehended at the paschal time; but Jesus had decreed to offer himself up and to die at the very hour when the passover was sacrificed; and Jesus' decree was fulfilled.



The early Christians appointed a fast on the Wednesday of every week in memory of the wicked counsel of the Jews. St. Augustine speaks of the day of fasting as follows: "The reason why the Church universally fasts on the fourth and sixth days of the week seems to be that in the Gospel it is learned that on the fourth day of the week the Jews took counsel to put the Lord to death . . . . The Lord suffered on the sixth day of the week, as is admitted by all: wherefore the sixth day also is rightly reckoned a day of fasting, as fasting is symbolical of humiliation."—Epist. ad Casul. XXXVI. 30. Theophylactus also bears witness to the same observance: "On the fourth day of the week, the council convened, and therefore we fast on these fourth days."—Ad Marc., XIV.

The action of these priests and elders stands out in horrid relief as one of the foulest blots on all the history of mankind. They contemplate the commission of the fearful crime, without one thought of justice. They fear not God, but only the people; and they in cold blood plot to kill the Son of God through sheer envy.

## MATT. XXVI. 14—16.

14. Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, εἶπεν:

15. Τί θέλετέ μοι δοῦναι, κἀγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.

16. Καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν, ἵνα αὐτὸν παραδῶ.

14. Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said:

## MARK XIV. 10—11.

10. Καὶ Ἰούδας Ἰσκαριὼθ, ὁ εἰς τῶν δώδεκα, ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς, ἵνα αὐτὸν παραδοῖ αὐτοῖς.

11. Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. Καὶ ἐζήτει πῶς αὐτὸν εὐκαιρῶς παραδοῖ.

10. And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them.

15. What are ye willing to give me, and I will deliver him unto you? And they assigned unto him thirty pieces of silver.

15. And from that time he sought opportunity to deliver him unto them.

11. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him unto them.

LUKE XXII. 3—6.

3. Εἰσῆλθεν δὲ σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα.

4. Καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς, τὸ πῶς αὐτοῖς παραδῶ αὐτόν.

5. Καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι.

6. Καὶ ἐξωμολόγησεν, καὶ ἐζήτηε εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ ὄχλου αὐτοῖς.

3. And Satan entered into Judas who was called Iscariot, being of the number of the twelve.

4. And he went away, and communed with the chief priests and captains, how he might deliver him unto them.

5. And they were glad, and covenanted, to give him money.

6. And he consented, and sought opportunity to deliver him unto them in the absence of the multitude.

The adverb "then" of St. Matthew's text seems to establish that Judas' interview with the priests took place immediately after they had taken counsel to kill Jesus. This proposal precipitated their action. It relieved them of the necessity of attempting to apprehend Jesus in the open, among the people. By the help of this traitor they could be guided by night to the silent retreat where Jesus prayed.

It is evident that the episode of the anointing in the house of Simon is out of its chronological order in Matthew and Mark. By referring it back to its proper place as indicated by St. John, X. 2—8, the remaining series of events in the synoptists runs on in natural sequence.

What a deep and sad meaning is in that one phase, "one of the twelve"? The Evangelist is obliged to chronicle the treason of a brother apostle. A man who had been chosen out of the disciples for the great apostolate had betrayed the Master. A man who had been closely associated with Jesus for years, who had seen his mighty works, and had heard his words of power and wisdom, who had been directly under the personal influence of the Son of God during a great part of his public life, who had felt the charm of the tender love and care of Jesus, now turns away in cold blood, and bargains with the chief priests to get the best price possible for delivering up Jesus to death. And Judas' crime is aggravated by the fact that the chief priests and elders did not come to him, and offer him a bribe: Judas voluntarily went to them, and offered to do the deed for money.

To explain such fearful wickedness, the Evangelists declare that the devil entered into Judas. Not that Judas became an energumen; but that he gave himself up to follow the suggestion of Satan. For a long time the influence of Satan had been gaining upon him. His avarice and his dishonesty invited Satan; so that now, when Satan contemplates this great crime, he finds Judas a willing instrument.

It is evident that the enemies of Jesus had not expected anything so favorable to their designs as a treason of one of Jesus' own Apostles: they rejoiced first, because one of Jesus' intimate followers has turned traitor; and secondly, because of the prospect of an early capture of Jesus. They needed the assistance of Judas to apprehend Jesus in secret; for they feared not the people, once that they had Jesus well within their power. A popular tumult would certainly have arisen, if they had seized him openly, while he was surrounded by the people. But by seizing him privately, and keeping him away from the people, the wily priests could gradually move the populace to believe that an enemy of their nation had been apprehended.

The wicked compact between Judas and the priests is soon effected: he is to lead the satellites of the priests to Jesus by night, and he is to receive thirty pieces of silver. The value of the price of Judas' treason is estimated to be about one hundred francs, about twenty dollars of our money; but, of course, money was worth more in those days. What a humiliation!

Jesus is sold unto death for less than the price of the meanest slave. O, if the proud man of the world would only stop and try to realize the mystery of the self-abasement, the humility of Jesus Christ! If he would only curb his wild heart, and come there, and learn of Jesus the lesson of salvation! But no, the message has come, but no man hears it. Men turn away from the land of eternal life to run after the mirage of worldly happiness, only to die in disappointment in the desert upon which no star of hope ever shone.

The Revised Edition states that the priests *weighed* unto Judas thirty pieces of silver. This is a literal translation of *ἔστησαν*, but we are persuaded that the priests did not resort to the process of weighing in determining the price of Judas' treason. Before the coining of money was in use among men, money was apportioned by weighing. From this it resulted that even after coined money was circulated among the people the old term that had been used to determine values by weighing was used to express the assigning of any certain amount of money.

From St. Mark's account we learn that the priests did not immediately pay to Judas the money: they promised it to him, to be paid when the foul deed should be done. Hence the Vulgate and the Syriac give to *ἔστησαν* in Matthew's text the sense of to appoint, to promise. Though this is a legitimate signification of *ἵστημι* it seems not to be the sense here. Such sense is not necessary in order to bring Matthew into harmony with Mark and Luke. In describing transactions of buying and selling, it is customary to say that a man paid a certain price for a thing, even though there is not an actual transfer of money. Matthew's mind is to declare that a contract was made by which Jesus was to be delivered for a stated price: he prescind from the detail of the mode of the payment.

From the moment that the money was promised him, Judas became a spy upon the Redeemer's movements.

The crime of Judas is a startling evidence that no favorable surroundings, no force of precept and example are absolute defense against the evil propensities of a man's nature. Judas was a member of that select band who lived under the direct personal influence of the Incarnate Essential Goodness; and yet he conceived in cold blood, and carried out with precise



deliberation the blackest crime in all the history of man. The heart of man yielding to the suggestion of Satan can harden itself against every good influence.

In contemplating the crime of Judas, we are moved to wonder why Jesus chose a man who he foreknew would betray him. The line of inquiry into this fact loses itself in the mystery of God's foreknowledge. But with a deep consciousness of our limitations and of the uncertainty of our conclusions, we tentatively strive to catch some glimpses of light.

It is certain that Jesus foreknew and predicted Judas' deed even before it had been conceived in the mind of Judas.—John VI. 71. It may be, therefore, that Jesus elected this man to show to the world that the stability of his Church should not be destroyed by those scandals which would come. History has recorded many crimes of the various successors of the Apostles; more are unrecorded: but the great institution of Christ has never failed, and can never fail. Its subsequent history has been similar to its origin. There was a devil among the first band, but there were also saints. And through the ages of the Church's history there have been devils among the saints. The failure of Judas did not defeat the purposes of Jesus to establish his Church by means of Apostles; and the failures in the long line of succession can not defeat the purpose of Christ to perpetuate the Church by means of the successors of the Apostles. The Church is composed of two elements: divine power, and human instruments. The human instrument failed in Judas; it has failed in many instances since; but the divine power has never failed, and can never fail; and on that power rest the Church's infallibility and indefectibility.

Christ did not wish to escape the death unto which Judas sold him. He may therefore have willed to make use of the wickedness of the man to be delivered to the Jews. Not that Jesus willed the evil deed of the traitor, but foreseeing his evil dispositions, he may have chosen him as an apostle, to be delivered up through him. Jesus' foreknowledge was not different from God's foreknowledge. God creates a man foreknowing that he will be lost; God chooses Saul out of all Israel to be king, foreknowing that he will become an unbelieving and wicked man; God has chosen many to the priesthood of the New Law



who have afterwards became men of Belial. And so Jesus chose Judas. And Judas' crime co-operated with the eternal decrees of God. We can go no further: the rest is locked up in the mysteries of God.

MATT. XXVI. 17—19.

17. Τῇ δὲ πρώτῃ τῶν ἀζύμων προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες: Ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;

18. Ὁ δὲ εἶπεν: Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἵπατε αὐτῷ: Ὁ διδάσκαλος λέγει: Ὁ καιρὸς μου ἐγγύς ἐστιν: πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

19. Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πασχα.

17. Now on the first day of unleavened bread the disciples came to Jesus, saying: Where wilt thou that we make ready for thee to eat the pass-over?

MARK XIV. 12—16.

12. Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθουον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ: Ποῦ θέλεις ἀπελθόντες ἑτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;

13. Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς: Ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων: ἀκολουθήσατε αὐτῷ.

14. Καὶ ὅπου ἂν εἰσέλθῃ, εἵπατε τῷ οἰκοδεσπότῃ: Ὅτι ὁ διδάσκαλος λέγει: Ποῦ ἐστὶν τὸ κατάλυμά μου, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;

15. Καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον ἑτοιμον, καὶ ἐκεῖ ἑτοιμάσατε ἡμῖν.

16. Καὶ ἐξήλθον οἱ μαθηταί, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς: καὶ ἡτοίμασαν τὸ πάσχα.

12. And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him: Where wilt thou that we go and make ready that thou mayest eat the passover?

18. And he said: Go into the city to such a man, and say unto him: The Master saith: My time is at hand; I keep the passover at thy house with my disciples.

19. And the disciples did as Jesus appointed them; and they made ready the passover.

13. And he sendeth two of his disciples, and saith unto them: Go into the city, and there shall meet you a man bearing a pitcher of water: follow him;

14. And wheresoever he shall enter in, say to the master of the house: The Master saith: Where is my guest-chamber, where I shall eat the passover with my disciples?

15. And he will himself show you a large upper room furnished and ready: and there make ready for us.

16. And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

### LUKE XXII. 7—13.

7. And the day of unleavened bread came, on which the passover must be sacrificed.

8. And he sent Peter and John, saying: Go and make ready for us the passover, that we may eat.

9. And they said unto him: Where wilt thou that we make ready?

10. And he said unto them: Behold, when you are entered into the city, there shall meet

7. Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, ἣ ἔδει θύεσθαι τὸ πάσχα.

8. Καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην, εἰπὼν: Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν.

9. Οἱ δὲ εἶπαν αὐτῷ: Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;

10. Ὁ δὲ εἶπεν αὐτοῖς: Ἴδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσκει ὑμῖν ἄνθρωπος κερά-

you a man bearing a pitcher of water; follow him into the house whereinto he goeth.

μιον ὕδατος βαστάζων: ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται.

11. And ye shall say unto the master of the house: The Master saith unto thee: Where is the guest-chamber, where I shall eat the passover with my disciples?

11. Καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας: Λέγει σοι ὁ διδάσκαλος: Ποῦ ἐστὶν τὸ κατὰ λυμα, ὅπου τὸ πᾶσχα μετὰ τῶν μαθητῶν μου φάγω;

12. And he will show you a large upper room furnished: there make ready.

12. Καὶ κείνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον: ἐκεῖ ἐτοιμάσατε.

13. And they went, and found as he had said unto them: and they made ready the passover.

13. Ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς: καὶ ἡτοίμασαν τὸ πᾶσχα.

In the ninth verse of Luke's text the phrase *σοι φαγεῖν τὸ πᾶσχα* is added in B. The *σοί* alone is approved by Lachmann.

A very important and very difficult matter is to determine here the order of events. The difficulty lies in this, that Matthew and Mark declare that Jesus ate the paschal supper with his disciples on the first day of the unleavened bread, which would lead us to suppose that Jesus fulfilled the paschal precept at the time appointed for all Israel. On the contrary, the clearest evidence is furnished us by St. John that the Lord's Supper was celebrated on the day before the great paschal solemnity, and that the Lord died on the day on which Israel ate the Pasch.

Much has been written on this subject, and the opinions thereon are widely divergent. In fact, in most of these opinions the student will find only a source of greater confusion.

In examining this question we shall begin by establishing that which is certain, and then we shall endeavor to bring that which is more obscure into harmony with the clearly proven facts.

In the first place, therefore, it is a fact resting on the clearest evidence that Jesus ate the Last Supper with his Apostles at evening on the day before the great Passover, the festival day of the Jews.

The Jews reckoned their days from evening until evening, a *νυχθήμερον*. This is evident from the computation of the Sabbath in Leviticus, XXIII. 32: "In the ninth day of the month at evening, from evening until evening shall ye keep your Sabbath." The paschal solemnity really occupied seven days: "In the first month, on the fourteenth day of the month at evening, ye shall eat unleavened bread until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses."—Exodus, XII. 18—19. The exact translation of the original text is, "on the fourteenth day of the month, between the two evenings." This fixes the point of time where the two days met in a common point, which constituted the end of the fourteenth and the beginning of the fifteenth. This point was the going down of the sun. The lamb was prepared some time before, but it was eaten at that hour. The evening of the fourteenth day enters into the computation as the beginning of the fifteenth day, thus constituting seven full days from that evening until the evening of the twenty-first day, when the paschal solemnity ceased.

The Hebrews divided the time from sunrise to sunset into twelve equal divisions. Every day in the year a morning and evening lamb was offered in the Temple. This was called the continual burnt offering. The Mischna declares that the time of slaying the continual sacrifice was the middle of the ninth hour, and that it was offered the middle of the tenth hour. On the eve of the Sabbath the sacrifice took place one hour earlier. And when the fourteenth day of Nisan fell on the eve of the Sabbath, then the continual sacrifice was slain as soon as the shadow began to lengthen after midday. It was offered in sacrifice a Hebrew hour later, and then they slew the paschal lamb. The continual sacrifice must always be offered before the paschal lamb. The reason of anticipating the slaying and offering of the victims on the eve of the Sabbath was lest the work of preparing the animals should run into the Sabbath, which began at sundown.—Mischna, Tr. Pesachim 5. As the great Passover, when Christ was slain, occurred on the day before the Sabbath, his death at the third hour would exactly coincide with the slaying of the paschal lamb in the Temple.



It was never allowed to prolong the paschal supper till after midnight. Moses had ordained: "And ye shall let nothing of it remain until the morning."—Exod. XIII. 10. The Rabbis interpreted this to forbid to eat of the flesh of the paschal lamb after midnight. Wherefore the Mischna decrees: "The *Pascha* after midnight defiles the hands: it is an abomination; everything of the *Pascha* that remains defiles the hands." All the remnants of the lamb were to be burned, that nothing might remain until the morning.

The Hebrews ate the paschal lamb in companies of ten or more persons, but no company was to be so large that every one could not have a portion of the flesh of the lamb. "At the feast which is called the Passover they slay their sacrifice from the ninth hour until the eleventh, but so that a company not less than ten assembles at every sacrifice, for it is not lawful for them to feast singly by themselves, and often twenty are assembled."—Josephus, Wars of the Jews, VI. IX. 3. This is in accordance with Exodus, XII. 4: "And if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of souls; according to every man's eating ye shall make your count for the lamb." It is the sense of the sacred text that the number of those assembled should be sufficient to consume the lamb.

A more important question is to determine the place where the paschal lamb was to be slain. The words of Deuteronomy are as follows: "Thou mayest not sacrifice the Passover within any of thy gates which the Lord thy God giveth thee; but at the place which the Lord thy God shall choose to cause his name to dwell in, there thou shalt sacrifice the Passover at even, at the going down of the sun, at the season that thou camest out of Egypt."—XVI. 5—6. The Mischna, Tr. Pesachim, V. 5—7, describes the slaying of the paschal lambs in the temple. The people were admitted in three companies, one company after the other. Every Israelite slew his own lamb. The priests stood in a row holding silver or golden bowls. A priest caught some of the blood from the stuck lamb in the bowl, and passed the bowl to the next priest in the line. Thus the bowl was passed up to the priest who stood near the great altar, and he threw the blood at the base of the altar, and passed back the



empty bowl. Hooks were arranged on the walls, and on the columns of the Temple, where the lambs were hung up, skinned, and disemboweled. When these hooks were not sufficient, they suspended the lamb from a stick laid upon the shoulders of two men, and thus skinned and disemboweled it. The fat and other portions of the lamb that were not fit for food were burned on the altar, and then the lamb was born away to be roasted for the paschal supper. The entrails were cleaned and placed with the lamb, and thus roasted, and eaten.

All the statutes relating to the Passover, as recorded in the Mischna, seem to fix the Temple as the only lawful place of slaying the paschal lamb. Josephus relates that under Cestus a count was made of the number of lambs slain in the Temple during one Passover, and their number was two hundred fifty-six thousand and five hundred.—Wars of the Jews, XV. IX. 3. This number would suffice for many millions of men, for a company of ten and upwards was assembled to eat every lamb; and lepers and others legally impure were excluded from the feast.

Of course the precept of appearing before the Lord at Jerusalem at the Passover, and of offering the lamb in the Temple did not bind in cases of moral impossibility. The Jew in Egypt, and in Asia Minor, and in other distant parts, could not come up to Jerusalem; and undoubtedly these slew the paschal lamb privately; but it is difficult to see how all the paschal lambs could be slain in the Temple. For instance, if we accept Josephus' figures, and allow three hours to the slaying of the lambs, it would be necessary that there should be slain *one thousand four hundred and twenty-five lambs every minute of time*. Now, though the court of the Temple was vast, this was plainly impossible. Either the Jewish historian has exaggerated the number, or the slaying was not all done in the Temple. Cornely believes that the command of the law was fulfilled if the lamb was slain at Jerusalem, which seems to be very probable. The text of Deuteronomy is as follows: "Thou mayest not sacrifice the Passover within any of the gates which the Lord thy God giveth thee; but at the place which the Lord thy God shall choose to cause his name to dwell in, there thou shall sacrifice the Passover at even, at the going down

of the sun."—XVI. 5—6. This precept would be fulfilled, if the Passover were slain at Jerusalem.

All these data have a bearing on the present question; for Jesus observed the Passover at Jerusalem.

In general, the day before the Sabbath was called the Parasceve, or Preparation, *παρασκευή*, from *παρασκευάζειν*, *to prepare*. It was thus named because the things necessary were prepared, that no work might be done on the Sabbath. Now, as the day following the eating of the paschal lamb, the fifteenth day of the month of Nisan, was the greatest of the Sabbaths, the day before it was the Parasceve by excellence. Hence the Friday on which Christ died was the Parasceve, or Preparation, for two reasons: it was the day before the Sabbath, and it was the day before the first great day of the paschal solemnity, which in that year coincided with the weekly Sabbath. Schleusner declares that the only use of the word in the New Testament is to designate the day before the great day of the Passover, that is, the fourteenth day of Nisan, at whose evening the paschal lamb was eaten, and the great Sabbath of the fifteenth day began.—Schleusner, *Lexicon*, *παρασκευή*. This opinion of Schleusner is rendered certain by the statement of St. John: "Now it was the Preparation *of the Passover*; it was about the sixth hour."—XIX. 14. That is to say, it was not the ordinary Parasceve of the weekly Sabbath, but it was the great Parasceve of the great Sabbath of the Passover.

Christ died on the Parasceve. All the Evangelists bear witness to this. St. Matthew, speaking of the day which followed Christ's death, declares: "Now on the morrow which followed the Preparation, the chief priests and the Pharisees were gathered together unto Pilate," etc.—XXVII. 62. St. Mark speaks thus of the day of Christ's death: "And when evening was now come, because it was the Preparation, that is, the day before the Sabbath," etc.—XV. 21. St. Luke describes the burial of Jesus, and then adds: "And it was the day of the preparation, and the Sabbath drew on."—XXIII. 54. St. John is very explicit: "The Jews, therefore, because it was the Preparation, that the bodies should not remain on the cross upon the Sabbath, for the day of that Sabbath was most solemn, asked of Pilate that their legs might be broken," etc.—XIX. 31.

Now as this Parasceve was the day before the first great day of the paschal solemnity, it would follow that while the paschal lambs were being slain in the temple, Jesus hung dying on the cross; and after his body and the bodies of the robbers were taken down from the cross and buried, then at sundown the Passover was eaten, for at sundown the fifteenth day, the solemn Sabbath of the Passover began.

This was most fitting, that the great Paschal Lamb, of whom all the paschal lambs of the ages preceding had been but types, should die at the hour appointed for the slaying of the victims of the Passover. Thus with divine harmony the antitype supersedes the type. We have many other proofs that Jesus died on the day at the going down of whose sun the Jews ate their Passover. Speaking of the Lord's Last Supper St. John, XIII. 1—2, declares thus: "Now before the feast of the Passover, Jesus knowing that his hour was come, that he should depart out of this world unto the Father, having loved his own who were in the world, he loved them to the end. And during supper," etc. Therefore his great Supper was *before* the Passover. Again, during the Supper, even after Jesus had given to Judas the sop, he said to Judas: "That which thou doest, do quickly." And John informs us "that some thought, because Judas had the bag, that Jesus said unto him: Buy what things we have need of for the feast."—John XIII. 29. Now if the Supper of the Lord fell upon the night of the Passover, how could the disciples suppose that Judas was sent to purchase what was needful for the feast, when the feast was already in progress? And we know further that from the moment that the Passover began until the following evening all buying and selling, and every servile work was forbidden.

If there had remained any doubt after these arguments, it is absolutely removed by the following statement of St. John. Our Lord went forth from the Last Supper over the brook Kidron. He was there apprehended, and passed that night in captivity in the hands of the Jewish Sanhedrim. Early in the morning Jesus is led to Pilate, and here St. John clearly states: "They led Jesus therefore from Caiaphas into the Prætorium; and it was early; and they themselves entered not into the Prætorium, that they might not be defiled, but might eat the Passover."—John XVIII. 28.

Finally, after Jesus was dead and taken down from the cross, St. John says: "There then because of the Jews' Preparation, for the time was nigh at hand, they laid Jesus."—John XIX. 42.

It would not serve any good purpose to encumber this treatise by a refutation of the various opinions that have been put forth in regard to this celebrated question. We have arrived at one definite clearly proven conclusion, that Jesus ate his Last Supper with his disciples one day before the time at which the Jews celebrated the Passover.

It is remarkable that Edersheim should pass over in silence all this evidence, and declare that the Lord's Supper coincided with the Jewish Passover. It is equally surprising that the same author, without adducing a shred of evidence, should state that in that year "the Passover began on Wednesday evening [the evening of what had been the 13th], and ended with the first three stars on Thursday evening [the evening of what had been the 14th day of Nisan]."—The Life and Times of Jesus the Messiah, II. 9.

Edersheim endeavors to prove that the Rabbis had anticipated a day in the celebration of the Passover, so that the popular and canonical Passover was a day earlier than the Biblical celebration. A close scrutiny of both Talmuds establishes the falsity of this theory. The Mishna and both Gemaras declare with the Bible that the Passover began on the fourteenth of Nisan at evening, and closed on the twenty-first at evening, occupying seven days. Edersheim's error seems to lie in the fact that he reckons the eve before the fourteenth as the evening in which the Passover began, whereas the Passover began on the evening which closed the fourteenth day, and which was the beginning of the fifteenth.

Our way would be very clear now were it not for two difficulties that arise out of the texts of the synoptists. Both Matthew, XXVI. 17, and Mark, XIV. 12, declare that Jesus ate the Passover with his disciples on the first day of unleavened bread. Now in the strictly biblical sense the first day of the unleavened bread was the fifteenth day of Nisan, at the beginning of which the Jews ate the Passover.

The second difficulty is the fact that there is no precedent in the Holy Scripture or in the Talmud for the anticipation of the Passover. If a man were prohibited by any cause from



eating the Passover at its proper season, he was to observe the second Passover on the fourteenth day of the second month at the same hour: "If any man of you or of your generations shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the Passover with the Lord: in the second month, on the fourteenth day of the month between the two evenings they shall keep it."—Num. IX. 10—11. In the days of Hezekiah the whole people "kept the Passover in the second month. For they could not keep it at the appointed time, because the priests had not sanctified themselves in sufficient number, neither had the people gathered themselves together to Jerusalem."—II. Chron. XXX. 2—3.

Though we shall refrain from treating all the various opinions on this question, we cannot ignore the opinion which is most common among Catholic interpreters. It is this: On that year, they say, the Jews postponed one day the celebration of the Passover. Thus Christ kept the feast on the legitimate day appointed by Moses: the Jews by their traditions appointed the next day. The patrons of this opinion differ somewhat in assigning the causes of this postponement. Eusebius assigns the following reason: "The Scripture testifies that the Lord ate the Passover on the first day of the unleavened bread. The Jews did not keep the Passover on this appointed day, as St. Luke says, but on the following day, which was the second day of the unleavened bread, and the fifteenth day of the month. Not, therefore, on the first day, as the Law commanded, did they immolate and eat the Passover; for thus they would have eaten contemporaneously with the Lord; but being occupied in laying snares for the Redeemer, blinded by malice, they violated all truth."—*De Solemnitate Paschali*, 12.

In his Eighty-Fourth Homily on Matthew, 2, St. John Chrysostom adopts this view: "What, therefore, shall we say? That the Jews ate the Passover the second day (of the unleavened bread); and through their desire to put Jesus to death violated the Law. For Christ did not transgress the law of the Passover; but they daring everything, and violating many laws, because they were eager for Jesus' blood: and since they had often attempted to kill him, and were not able; having now



unexpectedly got him into their power, they prepared to transgress the Passover that they might satisfy their thirst for blood."

It is evident that Chrysostom was not fully persuaded of this opinion, for in his Eighty-Third Homily on St. John he declares as follows: "Either he (John) calls the whole solemnity the Passover, or the Jews observed it on that day (the first day of the unleavened bread), and *Christ kept it on the preceding day, reserving the Parasceve for his death.*"

The weakness of the former opinion could not escape the great mind of Chrysostom, and we see the riper fruit of his meditations in the second member of the homily on St. John.

Another opinion endeavors to explain the Jews' postponement of the Passover in the following manner. They declare that among the traditions of the Jews was one that whenever the great Sabbath of the paschal solemnity came before the weekly Sabbath, the paschal Sabbath was transferred to the weekly Sabbath; that thus the people might not be obliged to cease from work for two continuous days. Rupert, Abbot of Deutz, supports this view. It is also endorsed by Maldonatus and Cornely. They claim to find in Jewish tradition that the Passover was not celebrated on the day before the Sabbath. They appeal to modern Jewish practice, and to the Jewish adage: "The Passover never falls on **בֶּרֶךְ**." The numerical equivalent of **ב** is 2; that of **ר** is 4; and that of **ך** is 6; so that by this formula the Passover was removed from the second, fourth, and sixth days of the week. But this usage does not date back to the time of Christ. No trace of it is found in the Mischna or in either Gemara. In fact, the Talmud clearly declares that the Passover may fall on the day before the Sabbath: "The bones, tendons, and remnants (of the paschal lamb), are burned on the sixteenth day. If the sixteenth day falls on the Sabbath, they are burned on the seventeenth day, for they do not displace the Sabbath or the solemn day of the Passover;" i. e. the command to burn them in accordance with Exodus, XII. 10, does not prevail over the precept of the Sabbath rest on these two days. Now if the sixteenth day could fall on the Sabbath, the fifteenth could fall on Friday, precisely as it did in the year in which Christ was crucified.

Aben Ezra, in his commentary on Leviticus, XXIII. 4, proves that the solemn day of the Passover at times fell on the second, fourth, and sixth day of the week.

It is proven from the testimonies of Eusebius, Epiphanius, Augustine, Philastrius, and Theodoret, that the Quartodecimans observed the day commemorative of Christ's death on the fourteenth day of March, on whatever day of the week this fell. Now it is certain that they followed Jewish usage in the appointment of this feast.

Hence it is evident that the Rabbinic tradition of כֶּרֶן is of late origin. Maimonides explains its origin as follows: "This is the constitution (delivered) on the Mount, that as long as they (the Sanhedrim) existed, they should determine the beginnings of months according to the phase of the moon. But where these no longer exist, the people fix the beginnings of months according to the vulgar computation which we now use, because we are not bound to observe the phase of the moon. And, therefore, the day (of the Passover) which we appoint by the vulgar computation coincides with the day of the phase of the moon, and sometimes it is the day before, or following day."—De Cons. Novilunii, V. 2. Again he says: "When did all Israel begin to use this present mode of reckoning (the months)? After the passing of the doctors of the Gemara, when the land of Israel was made desolate, and there was no longer a fixed and constituted house of judgment. But in the days of the Gemarists up to the days of Abiah and Rabba, all the Israelites depended upon the decision of the land of Israel."—L. c. 3.

Hence, it is clear that in the days of Christ, and for long afterward, the Jews strictly observed the fourteenth day after the new moon of Nisan. It was not till they became a people without teachers or any central religious authority that they adopted a less strict method of fixing the Passover.

Moreover, if the Jews had deferred the celebration of the Passover for any of these reasons, most certainly the Evangelists would have made some mention of it; and surely St. John would not have indorsed their action by adopting, without comment, their appointment of the feast. The opinion that holds that Jesus was crucified on the great solemn day of the Passover is too absurd to deserve notice. It clearly contradicts

St. John, who explicitly says that the Jews entered not into the Prætorium of Pilate, *that they might eat the Passover*. Moreover, St. John again states that the Jews sought of Pilate that the bodies might be lowered from the crosses before the great Sabbath. Now the greatest of all the Sabbaths of Israel was the first day of the unleavened bread. The advocates of this opinion would have us believe that the chief priests and Jews went forth from Jerusalem just at the hour when every Israelite was commanded to be in his home celebrating the paschal supper; that they conducted the trial, and brought about the death of Jesus on the greatest of Jewish Sabbaths; that they entered not into the Prætorium, not through reverence for the great paschal supper, but on account of a secondary sacrificial feast called *הַגִּידָה*, *hagigah*, which was eaten on the second day of the unleavened bread. Finally, they would have us believe that after such a profanation of the greatest feast of Israel, they begged the removal of the bodies through reverence for the ordinary weekly Sabbath. If there were left any probability to this opinion, it would be removed by the fact that St. John calls the day on which Jesus died the Parasceve of the Passover, that is the day of preparation at the going down of whose sun the lamb was eaten.

Wherefore, we believe that Jesus ate his paschal supper on the evening of the thirteenth of Nisan, anticipating by one day the appointed time, in order that his own death might coincide with the great Passover of the Jews. Though this opinion is beset by some difficulties, yet it is the only possible way of bringing the Evangelists into harmony. Undoubtedly St. John gives the fullest and most accurate account of the events of the last days of our Lord's life. He was most closely associated with the Redeemer. To him were revealed things by our Lord which were not given to the other Apostles. He was the only Apostle who stood at the foot of the cross during the agony of Jesus. Now our opinion follows St. John's account in every detail; and we believe that the other Evangelists can be brought into agreement therewith. Our opinion may justly claim St. John Chrysostom as its advocate, as the quotation from his Homily on St. John, already quoted, proves. Euthemius

Zigabenus also approves it: "The first day of the unleavened bread Matthew and Mark call the day which precedes the Passover, viz.: the thirteenth day of the month and the fifth day of the week."—On Matt. 63.

This opinion will acquire probability by the solution of the difficulties that are urged against it. In the first place, they allege that it is contrary to the explicit declaration of Matthew and Mark, that Jesus ate the Passover on the first day of the unleavened bread. Now we answer that the thirteenth day of Nisan could be vulgarly called the first day of the unleavened bread. In proof of this we appeal to the *Mischna*. In the first paragraph of the First Chapter of the Tract *Pesachim* we find as follows: "The night before the fourteenth day of Nisan they search for the leaven, by the light of a lamp." And again, 3: Rabbi Jehudah says: "They search for (the leaven) the night before the fourteenth day, and on the morning of the fourteenth day, and in the time of removal (of the bread in the Temple)." Though the search for the leaven was conducted on the night before the fourteenth, the eating of the leavened bread was not prohibited till the fifth hour of the fourteenth day. On this point there was a dispute between Rabbi Meyr and Rabbi Jehudah. Rabbi Meyr says: "They eat (leavened bread on the fourteenth day) up to the end of the fifth hour, and they burn it in the beginning of the sixth hour." Rabbi Jehudah says: "They eat it up to the end of the fourth hour, and cease from eating it during the fifth hour, and burn it in the beginning of the sixth hour."—*Ibid.* 4. Maimonides explains the question thus. In Exodus, XII. 19, it was commanded that there should be no leaven found in the houses of the Israelites during seven days. Maimonides believes that a part of the fourteenth day should enter into the time of the unleavened bread; and the tradition of the Jews fixed the sixth hour of that day as the time for burning all leaven. For greater caution they forbade the eating of all leaven after the fifth hour; and then the opinion of Rabbi Jehudah finally prevailed which forbade the eating of leaven after the fourth, lest a man might err on a cloudy day, and eat in a forbidden time.



Two desecrated thankoffering cakes were laid on a bench in the Temple, the removal of one of which indicated that the hour had come to cease from eating what was leavened: the removal of the other gave the signal to burn all leaven.

From these data it is clear that Matthew and Mark speak of the thirteenth as the first day of the unleavened bread. They are speaking according to the popular reckoning. Had they spoke in strict conformity with the biblical computation they could not have called even the fourteenth day the first day of the unleavened bread, for in the Law the *first day* of the unleavened bread is always the fifteenth day, the great holy-day of the Passover. Hence we are persuaded that they spoke of the thirteenth day, for on that day, the search was made at evening, and moreover the unleavened bread for the Passover would in large part be made on the thirteenth, to be in readiness for the strict observance of the feast.

Our opinion has now to be upheld against some objections that are urged against it. An objection is sought from St. Luke's text: "And the day of unleavened bread came, on which the Passover must be sacrificed."—XXII. 7. It is evident that St. Luke speaks here of the fourteenth day of Nisan; but in saying that it came, he speaks in a general way, so that his words apply to all that time wherein immediate preparations were being made for the Passover. The day of unleavened bread had morally come on the thirteenth, when all Israel was making unleavened bread for the morrow, and when search was made at even for the leaven. This may be illustrated by a parallel from our own mode of speaking of events. Thus we might say: "Christmas came, on which our Savior's birth is celebrated; and men prepared to celebrate the holy event." It is evident that the preparation was made before the very day of Christmas, but the leading thought of Christmas is put first to establish the motive of all that is done in contemplation of it. We should not recommend this mode of expression as elegant in English, but it is certain that such species of anticipation is common in Holy Scripture. Even in the contrary opinions it must be admitted that St. Luke declares that the day of unleavened bread had come some time before it came. In the strict sense of the Old Testament the fourteenth



day of Nisan was not the day of unleavened bread. The fifteenth was such day, as has already been proven. But if we understand St. Luke in a strictly literal sense, it would result that Jesus sent Peter and John to prepare the Passover even after the precept of the unleavened bread was in force. We must conclude therefore that Luke speaks in a general way of the coming of the Passover as establishing a motive of all things that were done in preparation for it. He was not an eye-witness, and divine inspiration does not demand mathematical precision in his statement of these chronological details. The great truth in which all the writers concur is that the Last Supper and the Crucifixion were closely associated with the Jewish Passover.

The statement of St. Mark, XIV. 12, must be explained in the same manner. These writers clearly do not occupy themselves with the purpose of establishing the exact detailed order of events, and assigning the several events to their proper days. In a general way they make the Passover the point of time around which they group the events which immediately led up to the Crucifixion, and culminated in that sublime consummation of redemption. St. John, the most accurate historian of the last days of Jesus, is more explicit in chronological order. He does not contradict the others, but brings out in detail, what they had left in a certain indefiniteness of a general statement. He tells us that the Last Supper was *before the Passover*.—XIII. 1—2. He tells us that the day following the Last Supper, on which day Jesus died, was the Preparation of the Passover.—XIX. 14. And he tells us that on the day of the Crucifixion, the "Jews entered not into the Prætorium, that they might not be defiled, but might eat the Passover."—XVIII. 28. All the laws of hermeneutics move us to receive the true order of the events from the fuller, more explicit statements of St. John, and to bring the obscurer general statements of the other writers in accord therewith. This we have endeavored to do.

We have now to meet the force of a serious objection. According to the Mischna, there was an appointed time on the fourteenth day of Nisan for the lambs to be slain in the Temple. Now if the Lord anticipated the eating of the Passover, his Passover could not have been slain according to the rites of the Temple.

In answer to this difficulty it is evident that every opinion, that has any probability, labors under this same difficulty. If the Jews deferred for any cause the celebration of the Passover, they also deferred the slaying of the lambs, and thus the lamb of Christ's Last Supper could not have been slain at the regular time. Even though we may not be able to solve this difficulty, it would not destroy our opinion. Our knowledge of Jewish usages is very meager. There may be a middle term here which we are unable to find. Some probable theories may however be proposed. If we accept the opinion that the paschal lamb must not of necessity be sacrificed in the Temple, the way is cleared at once. The Law did not designate the Temple as the place of slaughter of the Passover; it only appointed Jerusalem as the city within whose gates the lambs were to be slain. Under King David, before the great Temple was built, when the Ark of the Covenant was in a tent on Mt. Zion, evidently all the lambs could not be slain in that one tent. The rulings of the Talmud on this point may have come from the desire of the priests to increase their prerogatives.

In II. Chronicles, XXX. *passim*, there is a description of a great paschal solemnity celebrated at Jerusalem by the command of King Hezekiah. Many lambs were slain in the Temple; and in verses sixteen and seventeen the holy text affirms: "And the priests and Levites stood in their place, after their order, according to the Law of Moses the man of God: the priests sprinkled the blood which they received of the hand of the Levites. For there were many in the congregation that had not sanctified themselves; therefore the Levites had the charge of killing the Passovers for every one that was not clean, to sanctify them unto the Lord." This establishes the fact that the Passover was brought to the Temple to be killed by the Levites for the Israelites who were not legally clean, but it does not prove that all the lambs were killed in the Temple.

We venture another solution of this difficulty for which we claim no extrinsic authority. The Evangelists speak not of the presence of a lamb in that Last Supper. As the time of the Passover had not yet arrived there was no obligation in virtue of the Law of Moses to eat the lamb on that night. Hence we are of opinion that this Passover was extraordinary. It is true

that Jesus calls it a Passover, for in it Jesus Christ who is the essential Paschal Lamb gave the Apostles his own flesh to eat, and his blood to drink. This great truth, the institution of the Eucharist, moved Jesus to declare that with desire he had desired to eat that Passover with them. It was the point where the old merged itself into the new. It was no common Passover, but a Passover wherein the type gave place to the antitype, and Jesus himself became the Lamb of the sacrifice, whose flesh and blood the Apostles ate and drank. There was no place for the lamb taken from the flock, for the Lamb of God was the victim. Hence St. Paul rightly says: "For our Passover also hath been sacrificed, Christ."—I. Cor. V. 7. Moses instituted the first Passover by the command of God, sacrificing a lamb or kid of the flocks; Christ instituted the Passover of the New Law, giving us his own flesh to eat, and his blood to drink. He anticipated by one day the time of eating the Paschal Supper, for he had decreed to die at the exact hour appointed for Israel to sacrifice the Passover. All preceding Passovers were but types of him, and he would be their fulfillment by dying at the exact hour established by the Law of Moses. It is his blood that drives away the avenging angel; it is by his blood that we are saved from death.

Though we are persuaded of the truth of this opinion, yet our preceding reasoning does not depend on this. If men still wish to believe that a lamb of the flock was slain and eaten at the Last Supper of Christ, we are still able to sustain our preceding opinion; for Christ, in the plenitude of his power, could anticipate the time, on account of his great decree to die at the time appointed for the slaying of the Passover. As this Last Supper was an extraordinary event, it needed no precedent. It was the point where the two orders met; where the antitype replaced the type; and it is but logical to expect some proper features in it.

The final difficulty arises from the fact that the Evangelists declare that Peter and John *prepared the Passover*.

In answering this difficulty we first observe that, inasmuch as John was associated with Peter in that preparation, his witness ought to be most accurate; and he has consistently declared that it was on the day before the Passover of the Jews.

Secondly, if we admit that a lamb was eaten at the Lord's Supper, no difficulty exists. Finally, if we accept the opinion that the Lord himself was the Paschal Lamb of that Last Supper, we may understand the preparation made by Peter and John to apply to the other things requisite for the supper. There were wine and bread and other articles to provide.

To resume therefore, we believe that the Lord's Last Supper took place one day before the Passover of the Jews, and that Jesus died on the cross at the very hour appointed for the slaying of the Passover. Thus the antitype succeeded to the type at the exact hour appointed in the Law. As for the presence of the lamb at the Lord's Supper, we believe that it is at least probable that he, in giving his flesh to eat and his blood to drink, was the Paschal Lamb of that first Passover of the New Law.

Now although the Lord's Supper took place at a time when it was lawful to eat leaven, yet we are persuaded that the Lord and his Apostles partook of unleavened bread. The bread was already made for use on the following day, and the use of this bread was essential to the paschal supper. An absolute necessity forced the Lord to anticipate the celebration of the Passover one day, in order to convert the old Passover into the everlasting Passover of the New Law by the institution of the Eucharist, and yet reserve the day of the Passover for his death. But there was no necessity of using leavened bread; it would have been a violation of a sacred ordinance which has a great spiritual meaning. When the Apostles were bidden go and prepare the Passover, they certainly prepared the bread of the Passover, which was unleavened. Their preparation did not necessarily include the provision of the lamb itself, for Jesus may have declared to them that he would provide the lamb.

We remember that when Abraham was taking his son Isaac up the mount to offer him in sacrifice, Isaac asked: "My father, where is the lamb for the burnt offering?" And Abraham said: "God will provide himself with the lamb for a burnt offering, my son." In that first type a lamb was miraculously substituted by God for the son of Abraham, but in the grand fulfillment of the type the Son of God was offered as a holocaust. And thus in the preparation for the Last Supper



we find it easy to believe that the Apostles made the preparation in the persuasion that the Master would provide the lamb for the Passover.

There remain now only a few circumstances of the event to be explained. From Mark and Luke we learn that it was Jesus who first took thought of preparing for the Passover, and sent Peter and John to make the fitting preparation. Matthew speaks only of their question after Jesus had given the first general order for the preparation.

Secondly, in directing them to the upper chamber of that certain man, and also in minutely describing the man bearing the pitcher of water who should guide them to the house, the Lord shows his divine knowledge of future events, and of the hearts of men. He knew this event while it existed in its futurity, and he knew the thoughts of the householder before they had any existence. Such knowledge evidences the Lord's divinity. It is true that such knowledge was given the prophets, but it had its origin in God. Its exercise proved Christ's authentic mission from God; and Christ basing his right to be believed on this and many other great miracles has taught the world that he is the coequal Son of God.

We believe that this man in whose house Christ ate the Last Supper was a disciple, but it is absurd to believe that a previous arrangement had been made between Christ and him. If such arrangement is appealed to in order to avoid a miracle, it leaves the other miracle of Christ's foreknowledge that at their entrance into Jerusalem, Peter and John should meet a man bearing a pitcher of water, who should lead them to the house. In our Lord's life there was a frequent manifestation of miraculous power, and nothing but the most violent distorting of the plain narrative will reduce these miracles to mere natural events.

It seems quite evident that the man who was met bearing a pitcher of water was the servant of the householder with whom Christ had decreed to eat the Passover. The servant led the two Apostles to the master of the house; and then to the master was addressed Christ's message. This man must have been of the upper class of society, for no plebeian would have a large upper room furnished for a company of thirteen men.

Concerning his identity the Gospels preserve an absolute silence. The traditions of the Holy Land believe that the site of his house was on Mt. Zion, where now stands the Mosque of Nabi-Daoud, but there is no strong historical foundation for this tradition. The Turks hold the place in great veneration, believing that here is David's tomb. Access to it is difficult, and Christian worship is not allowed in it.

The furnishing of the guest chamber was a large table with couches arranged along the two sides and across one end, leaving the other end free for the servers. On these couches the guests reclined during the repast.

MATT. XXVI. 20—25.

20. Ὁψίας δὲ γενομένης, ἀνέκειτο μετὰ τῶν δώδεκα.

21. Καὶ ἐσθιόντων αὐτῶν εἶπεν: Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

22. Καὶ λυπούμενοι σφόδρα, ἤρξαντο λέγειν αὐτῷ εἰς ἕκαστος: Μήτι ἐγὼ εἰμι, Κύριε;

23. Ὁ δὲ ἀποκριθεὶς εἶπεν: Ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ, οὗτός με παραδώσει.

24. Ὁ μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ: οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ Υἱὸς τοῦ ἀνθρώπου παραδίδοται: καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

25. Ἀποκριθεὶς δὲ Ἰούδας, ὁ παραδιδούς αὐτόν, εἶπεν: Μήτι ἐγὼ, εἰμι, Ραββεὶ; λέγει αὐτῷ: Σὺ εἶπας.

MARK XIV. 17—21.

17. Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.

18. Καὶ ἀνακειμένων αὐτῶν, καὶ ἐσθιόντων, ὁ Ἰησοῦς εἶπεν: Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με, τῶν ἐσθιόντων μετ' ἐμοῦ.

19. Ἦρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἰς κατὰ εἰς: Μή τι ἐγὼ;

20. Ὁ δὲ εἶπεν αὐτοῖς: Εἰς τῶν δώδεκα ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ ἐν τρυβλίῳ.

21. Ὅτι ὁ μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ: οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται: καλὸν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

20. Now when even was come, he was sitting at meat with the twelve disciples;

21. And as they were eating, he said: Verily I say unto you, that one of you shall betray me.

22. And they were exceeding sorrowful, and began to say unto him every one: Is it I, Lord?

23. And he answered and said: He that dipped his hand with me in the dish, the same shall betray me.

24. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

25. And Judas, who betrayed him, answered and said: Is it I, Rabbi? He saith unto him: Thou hast said.

17. And when it was evening he cometh with the twelve.

18. And as they sat and were eating, Jesus said: Verily I say unto you: One of you shall betray me, even he that eateth with me.

19. They began to be sorrowful, and to say unto him one by one: Is it I?

20. And he said unto them: It is one of the twelve, he that dippeth with me in the dish.

21. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

#### LUKE XXII. 14—18.

14. Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν, καὶ οἱ ἀπόστολοι σὺν αὐτῷ.

15. Καὶ εἶπεν πρὸς αὐτοὺς: Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πᾶσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν.

#### JOHN XIII. 1—30.

1. Πρὸ δὲ τῆς ἑορτῆς τοῦ πᾶσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν Πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἡγάπησεν αὐτούς.

16. Λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ φάγω αὐτὸ, ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

17. Καὶ δεξάμενος ποτήριον, εὐχαριστήσας εἶπεν: Λάβετε τοῦτο, καὶ διαμερίσατε εἰς ἑαυτοὺς:

18. Λέγω γὰρ ὑμῖν, οὐ μὴ πῶ ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου, ἕως οὗ ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ.

2. Καὶ δείπνου γινομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης.

3. Εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ Πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξηλθεν, καὶ πρὸς τὸν Θεὸν ὑπάγει,

4. Ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησιν τὰ ἱμάτια, καὶ λαβὼν λέντιον, διέζωσεν ἑαυτόν.

5. Εἷτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.

6. Ἐρχεται οὖν πρὸς Σίμωνα Πέτρον. Λέγει αὐτῷ: Κύριε, σύ μου νίπτεις τοὺς πόδας;

7. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ: Ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα.

8. Λέγει αὐτῷ Πέτρος: Οὐ μὴ νίψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα. Ἀπεκρίθη Ἰησοῦς αὐτῷ: Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.

9. Λέγει αὐτῷ Σίμων Πέτρος: Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.

10. Λέγει αὐτῷ Ἰησοῦς: Ὁ λελουμένος οὐκ ἔχει χρεῖαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος: καὶ ὑμεῖς καθαροί ἐστε, ἀλλ' οὐχὶ πάντες.



11. Ἴδεις γὰρ τὸν παραδιδόντα αὐτὸν: διὰ τοῦτο εἶπεν: Ὅτι οὐχὶ πάντες καθαροὶ ἐστέ.

12. Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν, καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ, καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς: Γινώσκετε τί πεποιήκα ὑμῖν;

13. Ὑμεῖς φωνεῖτέ με, ὁ Διδάσκαλος, καὶ ὁ Κύριος, καὶ καλῶς λέγετε: εἰμὶ γάρ.

14. Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ Κύριος καὶ ὁ Διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας.

15. Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιήτε.

16. Ἀμὴν, ἀμὴν λέγω ὑμῖν: Οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

17. Εἰ ταῦτα οἴδατε, μακάριοι ἐστέ ἐὰν ποιήτε αὐτά.

18. Οὐ περὶ πάντων ὑμῶν λέγω: ἐγὼ οἶδα τίνας ἐξελεξάμην: ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ: Ὁ τρώγων μου τὸν ἄρτον ἐπῆρεν ἐπ' ἐμέ τὴν πτέρυν αὐτοῦ.

19. Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύητε ὅταν γένηται, ὅτι ἐγὼ εἰμι.

20. Ἀμὴν, ἀμὴν λέγω ὑμῖν: Ὁ λαμβάνων ἂν τινὰ πέμψω,

ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με.

21. Ταῦτα εἰπὼν Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησεν, καὶ εἶπεν· Ἀμὴν, ἀμὴν, ὑμῖν λέγω, ὅτι εἰς ἐξ ὑμῶν παρδώσει με.

22. Ἐβλεπον εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει.

23. Ἦν ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα Ἰησοῦς.

24. Νεύει οὖν τούτῳ Σίμων Πέτρος, καὶ λέγει αὐτῷ· Εἰπὲ τίς ἐστιν περὶ οὗ λέγει.

25. Ἀναπесὼν ἐκείνος οὕτως ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγει αὐτῷ· Κύριε, τίς ἐστιν;

26. Ἀποκρίνεται οὖν Ἰησοῦς· Ἐκεῖνός ἐστιν ὃς ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ. Βάψας οὖν ψωμίον, λαμβάνει καὶ δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτου.

27. Καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. Λέγει οὖν αὐτῷ Ἰησοῦς· Ὁ ποιεῖς, ποιήσον τάχιον.

28. Τοῦτο οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ.

29. Τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ Ἰησοῦς· Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν

ἐορτήν; ἥ τοῖς πτωχοῖς ἵνα τι  
δῶ.

30. Λαβὼν οὖν τὸ ψωμίον  
ἐκεῖνος, ἐξῆλθεν εὐθὺς: ἦν δὲ  
νύξ.

14. And when the hour was come, he sat down, and the apostles with him.

15. And he said unto them: With desire I have desired to eat this passover with you before I suffer:

16. For I say unto you: I will not eat it, until it be fulfilled in the kingdom of God.

17. And he received a cup, and when he had given thanks, he said: Take this, and divide it among yourselves:

18. For I say unto you: I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.

1. Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own who were in the world, he loved them unto the end.

2. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him.

3. Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God,

4. Riseth from supper, and layeth aside his garments; and he took a towel, and girded himself.

5. Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6. So he cometh to Simon Peter. He saith unto him: Lord, dost thou wash my feet?

7. Jesus answered and said unto him: What I do thou knowest not now; but thou shalt understand hereafter.

8. Peter saith unto him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou hast no part with me.

9. Simon Peter saith unto him: Lord, not my feet only, but also my hands and my head.

10. Jesus saith to him: He that is bathed needeth not save to wash his feet, but is clean wholly: and ye are clean, but not all.

11. For he knew him that should betray him; therefore said he: Ye are not all clean.

12. So when he had washed their feet, and taken his garments, and sat down again, he said unto them: Know ye what I have done to you?

13. Ye call me, Master, and Lord: and ye say well; for so I am.

14. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet.

15. For I have given you an example, that ye also should do as I have done to you.

16. Verily, verily, I say unto you: A servant is not



greater than his lord; neither one that is sent greater than he that sent him.

17. If ye know these things, blessed are ye if ye do them.

18. I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled. He that eateth my bread lifted up his heel against me.

19. From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am he.

20. Verily, verily, I say unto you: He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21. When Jesus had thus said, he was troubled in the spirit, and testified, and said: Verily, verily, I say unto you, that one of you shall betray me.

22. The disciples looked one on another, doubting of whom he spoke.

23. There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved.

24. Simon Peter therefore beckoneth to him and saith unto him: Tell us who it is of whom he speaketh.

25. He leaning back, as he was, on Jesus' breast saith unto him: Lord, who is it?

26. Jesus therefore answereth: He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot.

27. And after the sop, then entered Satan into him. Jesus therefore saith unto him: That thou doest, do quickly.

28. Now no man at the table knew for what intent he spoke this unto him.

29. For some thought, because Judas had the bag, that Jesus said unto him: Buy what things we have need of for the feast; or, that he should give something to the poor.

30. He then having received the sop went out straightway: and it was night.

In Matthew's text *μαθητῶν* is omitted at the end of the 20th verse in B, D, Γ, and the Sahidic version.

In the 18th verse of Mark B alone has *τῶν ἐσθιόντων*. In the 19th verse the phrase, *καὶ ἄλλος: Μή τι ἐγώ;* is added by A, D, X, Γ, Δ, Π, et al., and by many MSS. of the old Italian Version. This reading is also endorsed by Origen and Tregelles. In the 20th verse *τὴν χεῖρα* is added in A, several codices of the two Latin versions, and in the Sahidic and Bohairic versions. It is approved by Lachmann.

In the 14th verse of Luke δώδεκα is added in  $\aleph^*$ , B, D, 157, the Sahidic and the Syriac of Cureton, Lachmann, Tischendorf, and Tregelles. In the 16th verse οὐκέτι is inserted before οὐ μὴ φάγω in C<sup>2</sup>, D, P, X, Γ, Δ, Λ, Π, et al., in the Vulgate, Syriac, Armenian, and Ethiopian versions. It has also the sanction of Origen, of Lachmann and Tregelles. It is omitted by  $\aleph$ , B, A, H, L, et al., by the Sahidic, Bohairic, and Revised Oxford Edition, and by Westcott and Hort. In the 18th verse the reading ἀπὸ τοῦ νῦν is warranted by the excellent authority of  $\aleph$ , B, K, L, M, Π, et al., by the Sahidic, Bohairic, Ethiopian, Jerusalem Syriac, and Revised Oxford Edition.

In the second verse of John's text the reading *γινομένου* has the authority of  $\aleph^*$ , B, L, X, the Ethiopian Version, and Origen; Tischendorf and Tregelles prefer *γενομένου*. In effect the same sense may be obtained from both terms.

In the tenth verse  $\aleph$  and Tischendorf omit the εἰ μὴ τοὺς πόδας before νίψασθαι. This reading is also followed by many codices of the Vulgate. In verse 24 in St. Peter's address to John Εἰπέ is inserted before τίς ἐστίν in  $\aleph$ , B, C, I, L, X. This is endorsed by all the critical authorities. In the 25th verse οὕτως is omitted in  $\aleph$ , A, D, Π, 1, 69, et al. Tischendorf indorses it, and it is accepted by the Revised Edition of Oxford. In the 26th verse, according to the best authorities, Simon the father of Judas is called Iscariot. It seems evident that it was a family surname of uncertain meaning.

Some have believed that the first Passover was eaten standing, and they cite Exodus XII. 11, in support of this view. We fail to find such sense in the aforesaid passage: "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste: it is the Lord's Passover." This text commands only that the Jews should be prepared for a journey while eating the first Passover in the land of Egypt, and that they should eat it in haste. The reason was that they were to depart from Egypt immediately. In fact the Egyptians rose up in the night, and bade them leave the land. But the command to be prepared for a journey, and to eat in haste did not become a permanent rite of the Passover. These were specific provisions necessary for the first Passover. In all the texts which command the observance of the Passover

through the ages there is no word of these details. They contemplate only the celebration of the first Passover. The lamb, killed and roasted according to the rite expressed in Exodus, and the unleavened bread were the essential features of the Passover. We believe therefore that in their Passovers, the Jews did not attend to have their shoes on their feet, their loins girded, and to have staves in their hands. Much more is it certain that they did not stand while eating it. Hence the Mishna declares, X. 1, that in eating the Passover even the beggar reclines. Maimonides explains that the Jews reclined at the Passover after the manner of kings and nobles, in memory of their freedom from the bondage of Egypt.

Now the exact sense of ἀνέκειτο here predicated of the Lord is to recline. In the days of Christ the Jews had accepted the custom of the Greeks and Romans of reclining in the "lecti triclinares" at their banquets, and from St. John we are assured that thus the Lord and his disciples reclined at the Last Supper.

The Talmud contains many rubrics for the Paschal Supper, but it is difficult to decide how much of these were observed by Christ. Certainly a great part of them is due to that excessive ceremonialism which the Pharisees substituted for spiritual worship. We shall hold ourselves therefore to the plain words of the Gospel.

The Evangelists vary somewhat in the relation of the words and deeds of the Last Supper. John omits all mention of the institution of the Eucharist. He alone has related for us the sublime promise of the Eucharist in his sixth chapter, but here he is silent. He wrote at a time when the world which he contemplated had received that truth in its fulness from the preceding writers, and he saw no necessity to supplement their account. The great scope of his Gospel is to add to the proofs of the divinity of Jesus Christ, and he purposely omits many things that were already well expressed. To repeat the fact of the institution of the Eucharist would add but little to the motives of credibility, so St. John gave thought to supply the great discourse on the Bread of Life in his sixth chapter.

John also shows himself by excellence the Evangelist of divine love. He declares that all the events of the Last Supper were inspired by the transcendent love of Jesus for his Apostles,

whom St. John characterizes by the loving title of "his own." As the love which we bear to a friend rises to its supreme degree when we are about to leave that friend, so the great love of Jesus' human heart for his Apostles was concentrated by the fact that he saw that in a few hours he would leave them. St. John says that Jesus had loved "his own" always; but now seeing that he was to leave them, he loved them to the end.

Opinions are divided regarding the meaning of the phrase *εἰς τέλος* which we have rendered in the version by "to the end." The Greek Fathers Cyril of Alexandria, Chrysostom, Theophylactus, Euthemius and Leontius understand it to signify a very intense degree of love, *σφοδροτέραν τὴν ἀγάπην*. In this sense we might render it in English by the phrase "to the uttermost." This opinion is endorsed by Bonfrere, Maldonatus, Barradius, Patrizi, Beelen, Corluy, Schanz, Fillion, Weiss, and Knabenbauer.

Though the extrinsic authority of this opinion is so great, we can not accept it. To give such a meaning to the phrase makes the sentence irrelevant, meaningless. Shorn of its adjuncts the sentence becomes: "Jesus having loved his own, he loved them to the uttermost." It is not that we deny that Jesus loved his Apostles to the uttermost, but that we can not agree to give this unusual sense to this phrase in the present context. All must admit that the aforesaid sense is an unusual sense for the phrase. There is no clear precedent for such use in the New Testament. It is used to indicate the constancy and perseverance of a virtue in Matt. X. 22, "*ὁ δὲ ὑπομείνας εἰς τέλος*." It is used in Luke, XVIII. 5, to denote the perseverance of an action. Its sense, as it occurs in I. Thess. II. 16, is doubtful, but even there we believe that it means "to the end," that is forever. It is so understood by Vatablus, Menocchi, à Lapide, Calmet, MacEvilly, and many others.

Now if we give to the phrase its natural meaning, "to the end," we find a close connection between it and the events with which it is related. If a man, about to die, gave some signal evidence of love of his friends, the remark would naturally be made: "He loved his friends even to the end." The remark would be most relevant and expressive. So it is with St. John. He is speaking of his great Friend, and of the



evidences which he gave that he loved his Apostles even to the end. It means that Jesus' love was not an inconstant love, not a love that could be obscured by the engrossing fearful thought of impending death. Jesus sees that his hour is come, that he must leave his loved band; and because his love is strong and enduring, at that hour when the dread realization of his impending death is rushing in upon him, he thinks of his loved friends, and gives them evidences of his love, and delivers to them the Everlasting Sacrament of his love.

Of course, when I say that a man loved his friends even to the last, I declare in effect that such a man's love is mighty, for its perseverance is a sign of its intensity. This truth John wishes to convey, that the perseverance of Jesus' love, and its signal manifestation when he had come to the end of his mortal life indicated the greatness of Jesus' love. We are fully persuaded that many of the Greek Fathers who are cited in support of the first opinion simply meant that the fact that Jesus loved his own even to the end indicated the greatness of his love. St. Augustine supports our opinion, as also Toleti, àLapide, and Schegg. It is also preferred by the Revised Oxford Edition. It is so natural and logical to say that Jesus seeing that his end was come, preserved his love of his friends even to the end, and there in the shadow of death gave such signal evidence of his great and enduring love.

The Lord and his disciples have now disposed themselves in a reclining position around the table. Of their exact places we know that St. John was at Jesus side, so that in reclining his head would be close to Jesus breast, so that in fact he declares of himself that he reclined in Jesus' bosom. As it is believed that the guests reclined on their left elbow, this would place John at Jesus' right hand. Judas was close at hand, probably at the other side of Jesus. The fact that Jesus gave him a piece of bread dipped in a certain condiment is a proof that Judas must have been near Jesus. This explains that when Judas asked directly of Jesus if he should betray him, Jesus answered him yes, and no other save Judas heard the declaration.—Matt. XXVI. 21.

Men have assigned to St. Peter the last place on the opposite side of the table which would bring him opposite to St. John. This is very probable. St. Luke, XXII. 24, speaks

of a contention which had arisen among the Apostles as to which of them should be accounted the greatest. Very probably this had reference to their positions at table. How the places were counted in respect to honor, we can not tell, but at all events to be at Jesus' right hand and at his left were the coveted posts. After these two places, next in order of honor would be to sit opposite Jesus. Now if we assign to Peter the last place on the side opposite to Jesus, he would be practically face to face with Jesus. From that point he could beckon across the table to St. John to ask Jesus who was the traitor; and also Jesus in beginning to wash the Apostles' feet, beginning at the opposite side, would come to St. Peter first, as the account seems to imply.

In the omniscience of Jesus no veil hung over the future. He saw his approaching death and all its details. But he saw also farther: he saw his Resurrection, and his Ascension to his Father, his entrance into his eternal kingdom. Hence he speaks of his transition from this world to his Father. The event which was close at hand would separate him for a time from his loved Apostles. He was to go to the Father, and they for a time were to remain in the world. As he thinks of leaving them, he is moved to show them the great power of his love?

While the vision of Jesus reached up and rested in the eternal glory of his Father's throne, it could not pass over the great tragedy which should begin even as he arose from that love feast with his Apostles. The scene in Gethsemane was soon to be enacted. But the strength that came from the bright vision beyond sustained him through the valley of humiliation. So it must be with us. Before us are death and the grave, but beyond is eternal life and the vision of God. We can not see with the infinite view of Jesus; neither could we go alone over that dread chasm. But with the gift of God, divine faith, we also can see beyond the grave; through the power of Jesus we also have the abiding hope that through death we shall come to eternal life. It is this thought that is the foundation of all that is good in life. We should never contemplate death without relieving the dark sad event with the eternal hope of our future eternal life in our Father's kingdom.

As the Lord and his Apostles are in position at the table the Lord turns to them and declares: "With desire, I have desired to eat this Passover with you before I suffer: for I say unto you: I will not eat it, until it be fulfilled in the kingdom of God." It was to be his last Passover on earth. The Lord ate of this feast, but he would not eat another, until in his eternal kingdom he should unite his loved Apostles with him in the joys of Heaven. As these joys are often spoken of under the metaphor of a banquet, so the Lord contrasts that last sad banquet with the great reunion which should take place in the triumphant kingdom of Heaven.

That Last Supper was a sad event. Close to Jesus' side sat a man whom Jesus had loved and benefitted; whom Jesus had chosen out from the sons of men for the high post of an Apostle. And the devil was in that man's heart, and that man was even then, while he ate from Jesus' hand, maturing his design to betray Jesus to death. Jesus knew this. Within a few hours he would be dragged forth from the garden of the agony, to be mocked, spit upon, scourged, crucified. Jesus knew also this. And yet he says that he has greatly desired this event. He desired it, because it was the first act of the great consummation of man's redemption, for which he had come into this world. He desired it because his love of man urged him to long for the time when he could pay the ransom for man. He desired it most of all because in it he was to give the Apostles the last great token of his love, the Blessed Eucharist; yea more, he was to give to the whole world this everlasting memorial of his love. That design had been prominent in his thoughts, and he welcomed the time of fulfillment which had come.

In the seventeenth verse St. Luke speaks of a cup which Jesus blessed and gave to the Apostles. This cup was not the chalice of the Eucharist, for of that he speaks later, in the twentieth verse, and expressly states that it was consecrated after supper. Hence we are persuaded that the cup mentioned in the seventeenth verse was the *first cup* with which the paschal supper began. The formula of blessing this cup according to the Talmud was: "Blessed art thou Yahveh, our God, who hast created the fruit of the vine." According to the

school of Schammai, the blessing of the day preceded the blessing of the wine; but Hillel and his school assign the first place to the blessing of the wine. Whether or not this formula was employed by the Lord Jesus, we are unable to ascertain; but the formula at least is some proof of the legitimate custom of beginning the supper by blessing a cup.

Jesus also declares of the cup that he will not drink henceforth of the fruit of the vine, until the kingdom of God shall come. This declaration must be understood in the same sense as the preceding one concerning the supper. Jesus was eating and drinking with them the last time on earth. In Luke, XXIV. 43, Jesus after his Resurrection ate a piece of broiled fish before the Apostles. This was a proof to their eyes that his appearance was real. But it could not be said to be an eating and drinking with them at a banquet. Moreover Jesus founded the new kingdom of Heaven by his Resurrection, and entered into it. Hence the deeds wrought by him after his Resurrection belong to the new state of being, which his humanity assumed in the Resurrection. Through the events that occurred between the Last Supper and the Resurrection Jesus passed from his mortal passible state, in which he had need of food and drink for his body, to his immortal estate in which as King of Heaven he "appoints to his Apostles a kingdom that they might eat and drink at his table in his kingdom."—Luke XXII. 30. The joys of Heaven are spoken of under the metaphor of eating and drinking.

It was to indicate this great transition that Jesus spoke the words here under discussion. The kingdom of God came in the first, most radical sense when Jesus Christ was born. It was authentically announced to mankind during his public life. All things pertaining to its nature were completed when Jesus arose from the dead. It exists in its threefold state in Heaven, in Purgatory, and on earth, since that time. And its final and absolutely perfect state will be when, at the end of time, all the elect shall be gathered into the kingdom. At times Jesus speaks of the kingdom of Heaven in a comprehensive sense, including all these states, and even including the principle of grace in a man's soul, by which he is a living member of that kingdom. At other times the mention of the kingdom must be



taken in a restricted sense, of some special state or attribute. In the present instance it is clear that Jesus speaks of that eternal union which will take place when the Apostles shall meet their great Master in Heaven.

These words must have sounded strange to Judas sitting there with black treason in his heart. And like to his state is that of the man living in mortal sin. The bright promises of the happiness of Heaven bring to him no message of hope; for they are not for him. He is an outcast, a blot on the universe. The voice of conscience arises within him, and announces that God is angry with him. He is afraid of his own thoughts. The voice of his sins cries out at unexpected moments, and startles him. He feels a sense of loss, for verily he has suffered an infinite loss. Every thought of the future and every memory of the past is poisoned by that dark consciousness. A dreary loneliness comes over the sinner's heart. His sin may be known only to God and to himself, but the accusing voice of conscience whispers within.

When men raise their voices in condemnation of an evil deed, he may join them, but the voice within whispers: "Thou hypocrite, thou dost condemn another's sin, and the voice of thy own sin is crying to Heaven against thee." For the sinner the whole aspect of the universe changes. He feels that he has by his deeds removed himself into a dreary sad world. He has gone forth from his Father's house: he has lost his inheritance, he has lost his Father. Memories of the past steal in upon him; memories of that time when he was innocent, memories of home, of father and mother. How sad that backward sweep of the mind? And through that dark vista what horrible spectres spring up? There are the cruelties, the abuses practiced upon his poor parents. The patient sad face of his mother seems to rise up out of the tomb, and look into his soul in an agony of love and grief. How many times he has spurned her when she begged him to turn from his evil ways? Then other forms start up. There are his accomplices in sin, and his victims. Perhaps among those forms are children whose innocence he has destroyed. Perhaps there appears there also one who was seduced to sin by his entreaties and false promises of love. Awful voices go up to the throne



of judgment for vengeance on the sinful man. Perhaps he himself is the head of a family. What is he in that family? Perhaps a beast and a curse. Perhaps in his home a pale haggard mother is struggling to live; and care for her children. All the light has gone out of her eyes, all the bloom from her cheeks. How changed from the day when she went forth from her father's house to be his wife, to be cherished by his love, and protected by his strength? Her love for him endured long and through much; it died slowly and in agony. As it died all the joy and gladness went out of the woman's life. She had need of love, and when it was denied, she faded away like a flower without sunlight. She has learned to suffer in patience, but her heart is heavy within her.

Everything in the world of sin is sad and painful.

Expositors do not all concur in fixing the moment during the supper in which Jesus arose, and washed the Apostles' feet. However we are persuaded that it was at an early stage of the supper, perhaps after the blessing and drinking of the first cup. It is absurd to make this correspond to any of the rabbinic handwashings which have arisen out of the Pharisaic traditions. It is clear that the act of Jesus was an extraordinary act, for a special purpose.

Jesus arose, laid aside his outer garments, drew tighter his girdle, suspending a towel therefrom, poured water into a basin, and came first to Simon Peter to wash his feet.

That Jesus came first to Simon Peter is probable for many reasons. Jesus always placed him first in all his discourses, and actions; it was fitting, therefore, that Jesus should also begin this action with his own appointed leader of the band. Secondly, if Jesus had already washed the feet of one or more of the Apostles, the protestation of Simon Peter would seem in some measure out of place.

St. John is careful to tell us that Jesus in choosing to do this action was conscious that the Father had given all things into his hands, that he came forth from God and goeth unto God. He was the King of the universe, the coequal Son of God, and yet he performs the most menial service for his Apostles.

The self-abandonment of the action moves the generous heart of St. Peter, and he protests that he will not permit his loved Master to humble himself in that manner for him.

Peter first protests in the form of a question of astonishment. The two emphatic words in his question are the two pronouns. Thou the Lord of Heaven and earth wast the feet of me, who am a poor, rude, sinful man? This sentence of St. Peter truthfully presents the nature of the event. No dignity could be higher than the essential excellence of the Son of God, and Simon Peter was of lowly degree.

Jesus gently teaches St. Peter that the action which he is about to perform has a moral meaning which he does not presently understand, but which he will understand thereafter. He would understand it when Jesus would teach them all the lesson of the action; he would understand it better still as the sublime nature of the New Testament revealed itself to him, and was confirmed by the Holy Ghost.

As St. John the Baptist was unwilling to baptize Jesus, until Jesus made known to him that it was his positive will, so St. Peter, with honesty unfeigned, still protests against allowing his Lord so to humble himself. He emphatically declares that he will never allow it.

Some theologians have called St. Peter's zeal here indiscreet. This is absurd. St. Peter's words were the expression of his great reverence for the Lord, and of his sense of his own humble station, certainly proper qualities of mind.

Theologians differ widely in explaining the next sentence of the Lord: "If I wash thee not, thou has no part with me." The critical student of the Gospels must wonder at the shortsightedness shown by men of great ability in explaining this passage. Many have believed that the meaning of the Lord was that if Peter persisted in his refusal, his disobedience was to be punished by his ejection from the Apostolic college, and that he would have no part in the kingdom of his Master. For this opinion are cited Jansenius, Toleti, à Lapide, Barradius, Natalis Alexander, Corluy, and Fillion. The opinion is clearly absurd. St. Peter was not disobedient, but full of love and noble reverence. Love for his great Master moved him to reiterate his protest against the voluntary humiliation of his Lord.

Knabenbauer comes a step nearer to the truth. He declares that the washing of the feet both signified and conferred a spiritual washing of the soul, and that St. Peter in persisting against the action of Jesus was placing himself in danger of losing the effect of such washing. He also characterizes as disobedience the second refusal of St. Peter.

We turn with relief from these violent theories to the opinion of the great Maldonatus. Verily Maldonatus is the prince of all those who have written on the Gospels. The cardinal point of Maldonatus' opinion is that Jesus plays on the word "wash." St. Peter in great-hearted reverence and love had declared that the Lord should never wash his feet. Jesus immediately plays on the word. He declares: "If I wash thee not, thou hast no part with me." Jesus is no longer speaking of the washing with material water, but of that spiritual washing by which every redeemed soul is washed in the blood of the Son of God. Through all the agencies of the New Testament that spiritual washing is effected. It is wrought by baptism, by penance, by every work by which the merits of Jesus Christ are applied to the souls of men.

Christ did not imply that St. Peter was not at that time in the state of grace. The blood of Jesus had not been shed, but Peter's faith in Jesus had applied to Peter the effect of that foreseen event. Jesus had taken on himself Peter's sin, and had pledged himself to pay the price of his redemption, which was to be the shedding of Jesus' blood. Though the words were addressed to St. Peter, they are universal in their application. To wash, as here employed by Jesus, is equivalent to redeem; and the truth enunciated by Jesus is that the man who is not redeemed by Jesus' blood has no part in Jesus' kingdom. "Ye know that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, the blood of Christ."—I. Peter I. 18—19. "Unto him that loveth us, and washed us from our sins in his blood . . . be glory and dominion unto ages of ages. Amen."—Apoc. I. 5—6.

It was of the necessity of this great washing that Jesus spoke; a washing that included St. Peter and every other man that is ever to see the face of God. The washing of St. Peter's

feet was in no wise essentially connected with this great washing ; but when St. Peter so positively refused to allow Jesus to wash his feet, Jesus immediately gives another sense to the word to wash, in order to take occasion from the present event to teach a great spiritual lesson. The Lord was wont so to employ speech. When the Samaritan woman at the well spoke of water, Jesus spoke of another water, and his words puzzled the woman. In John, IX. 39, he enunciates a sublime truth by a seeming paradox, and the foundation of it is a play on the verb to see. Matt. VIII. 22, is another striking example.

Though St. Peter oft was slow to understand the spiritual sense of the words of Jesus, in the present instance, he is more fortunate than the theologians aforementioned. He seizes Jesus' meaning at once, and cries out that in that spiritual sense he desires to be totally washed.

The language of St. Peter is also metaphorical. In requesting that, in the higher sense, Jesus shall not wash his feet alone, but his hands and his head, he expresses that his being is totally dependent on the redemption by Jesus. When it was a question of the Lord's humbling himself to do a mere menial office, St. Peter in love refuses to allow it; but when Jesus raises the plane of the argument into the spiritual order, St. Peter recognizes his need, and begs for a total washing.

The Lord now illustrates a great truth of Christian life by a very simple example. A man emerging from a bath in which his whole body has been bathed, in stepping upon the earth, or upon the floor of a bath will soil his feet. And again, if he go forth in his way, shod with sandals, some dirt will accumulate upon his feet. He has just bathed, and yet the dirt is upon his feet. Such a man does not need again to bathe his whole body so shortly after his bath. He needs only to wash his feet, and then he is all clean again. Now this fact of every-day life is used by Jesus to illustrate a spiritual truth. When a man is redeemed by Jesus Christ, and is in the state of sanctifying grace, he is in the spiritual order what a man coming from the bath is in the natural order, he is totally clean. The normal conception of the Christian life is to live in this state of substantial moral cleanness. In this regard the spiritual truth differs from the nature of the fact of the natural order which



illustrates it. The natural laws of our present life demand that the whole body be at fitting times washed. Whereas the laws of the spiritual order in themselves demand that a man retain forever that purity wrought by the washing in the blood of Jesus. But the feet of the Christian must travel in the dusty way of life, and hence he must often wash his feet. Every day will bring its quota of defects and lighter sins, which he must wash away. And even in this washing man is dependent on Jesus; without him man can do nothing. Peter and his associates, with one exception, were in the state of grace, but they were subject to many defects. They disputed even at that Last Supper who should be accounted the greatest. Hence they needed that Jesus should wash their feet in the spiritual sense. That a Christian should fall, and stand in need that his whole body, in the spiritual sense, should need be washed should never happen. It is a disappointment to God, a spiritual tragedy; but the best of men need to wash their feet often.

As Jesus looked upon his band, with his infinite knowledge, he saw Judas' sin, and therefore he declared to them that they were not all clean. They were all in the state of grace save Judas.

The Lord now washes the feet of all. He washes the feet of the traitor in whose heart the devil resided. Judas stood in need of another washing, the great washing from mortal sin; but he repelled it. The Lord kept speaking to his soul in secret ways, that he might not discover him to the other Apostles, but the soul of Judas was hardened.

When Jesus had washed the feet of all, he took again his outer garments, and sat down, and taught the Apostles the meaning of his action. The washing of their feet was designed by Jesus to teach one great lesson, the lesson of humility. The Apostles needed that lesson; all men need it. It is a difficult lesson to learn. Men do not realize how proud they are. Pride is responsible for the great ungodliness that desolates the world to-day. Some are proud of their knowledge, and instead of seeking of God light to know the truth, they vainly adopt foolish theories that lead them away from God. Others are proud of their riches, or of their power in society. And these give no thought to the things of religion, or else sullenly give



them a low and unimportant rank among the issues of their lives. Others are proud through an ignorant imagination that it is manly to be proud : they call it independence, and they glory in it as the characteristic of freemen. In their ignorant haughty presumption, they conceive themselves as beings of considerable importance. The order of their thoughts is too low to apprehend the sublimity of the virtues of moderation, of humility. They live on the surface of things, and are puffed up with arrogance and false conceit. Their whole lives are founded on a grotesque, monstrous falsehood, but their foolish pride never permits an act of introspection. And if at times they perform certain religious obligations, it is with a certain sullenness, as though they were condescending in doing them.

This is the greatest folly. The only true liberty is the liberty of the sons of God. The only true courage is the moral courage to despise the world's false boasting, and to recognize the true relations of the creature and the Creator. There is an excellence proper to man ; and man should desire this with his whole heart. God wishes to exalt man. But worldly pride blinds a man to his true excellence, and makes him a fool. As man's being came from God, so must his excellence come from God ; but pride makes him turn away from God, and place his excellence in a false object. We have ourselves experienced how hopeless it is to advise a man who is so filled with himself that he will take no advice. In the same manner the proud man acts with God. He murmurs at God's mysteries, he accepts what he chooses of religion, and rejects what does not please him. He never penetrates to a true understanding of the "foolishness of the cross."

It is not strange therefore that, even on that eventful night, when Jesus was face to face with certain death, he made the lesson of humility one of his chief lessons. He was their Lord ; he had proven his right to that title ; the Father from Heaven had given direct testimony to the coequal divinity of his Son. The Apostles recognized the divinity of their Master. And he, equal in essence and in every attitude with his Father, voluntarily performs one of the lowest menial offices for those humble men. Surely they, the servants, should not refuse to do what the Master had done.

The Lord had not in mind that the specific action of washing another's feet should enter among the facts of a Christian life. That action was wrought as an example to move men to humility in the service of God and the neighbour. When Baronius washed the dishes in the school of St. Philip Neri, he moved in the spirit of this example. When Damien washed the sores of the lepers of Molokai, he was following the Master. The saints have learned this lesson from their great Captain. In their biographies that one trait is always prominent, a wish to do the most menial tasks for the love of God. It is an everlasting rebuke to our worldly ambition, and seeking after honor and recognition.

Jesus does not propose the path of duty in a cold unfeeling way. He loves to combine with it its grand sequel, the reward. Therefore he tells the Apostles that they shall be blessed, if they understand his teachings and do them. What volumes are contained in that one word "blessed"? It sums up all that is good in life. The Christian guides his life by the one great purpose that he may hear, that he may be worthy to hear that word from Jesus Christ in the judgment.

It is with infinite sorrow that Jesus is obliged to except Judas from the bright promise of blessedness. He tells them that he knows whom he chose. He was not deceived in Judas; he chose him with full knowledge that he would betray him. Here again the deep mystery of God's foreknowledge, and man's free will enters. We have discoursed at length on this theme in its relation to Judas in our preceding pages. Suffice it here to say that the sin of Judas was foreseen and predicted in Holy Scripture, and Christ chose him with this full knowledge that the Scriptures might be fulfilled. Judas was at no time placed under a necessity of fulfilling his crime; and yet the predictions of Scripture could not fail. For if Judas should have repented, and turned from his evil ways, the tenor of the predictions would have been different. Jesus' knowledge was absolutely identical with the knowledge of the Father. The certainty, which we acquire of an act after it is performed, that certainty, in an infinitely more perfect degree, God has before the act is placed; and yet his foreknowledge does not impose any more necessity on the author of the act than does our after-knowledge.

The passage of Scripture which Jesus declares to be fulfilled in the treason of Judas is taken from the XLI. Psalm, X. verse (Vulg. XL.):

“Yea, my own familiar friend, in whom I trusted, who  
did eat of my bread,  
Hath lifted up his heel against me.”

The Vulgate following the Septuagint has rendered the second member of the sentence as it occurs in the Psalm: “—magnificavit super me supplantationem.” What meaning such vague clause may have it is unnecessary to seek, since the authority of our divine Lord has put us in possession of the true meaning of the verse.

David the author of the Psalm is not describing his personal history, but he is speaking of the ideal righteous man, and he follows him through all those vicissitudes which ever may fall to the lot of a good man striving against the opposition of an evil world. At times the mind of the Psalmist rises above all types, and fixes itself solely on the Messiah. In the present instance certainly the principal truth which the Holy Ghost communicated to the world through David's words was the treason of Judas, but at the same time, the proposition seems to have expressed the ideal righteous man's lament at the treachery of friends.

The metaphor seems to be founded on the action of a man who unexpectedly and insidiously trips his friend and casts him down, or throws him down by a treacherous kick.

Jesus is careful to inform his Apostles that he wishes his foreknowledge of Judas' treason to serve as a proof that he was the Messiah.

There is a peculiar emphasis in the nineteenth verse, “that ye may believe that I am.” The sentence is unfinished, and the human mind is left to supply the predicate. The force of the truth is greater in the very fact that the predicate is not expressed. The sentence makes known that Jesus is true, that he is what he claims to be, that he is the Messiah, that he is the fulfillment of the prophecies, that he is the Son of God, one in nature with the Father.

The nexus between the twentieth verse and what precedes and what follows is not evident. We must bear in mind that the Evangelist does not record all of Jesus' words. In the part of Jesus' discourse that has not been recorded the missing connection is hidden. In fact, the eighteenth and nineteenth verses are parenthetical. Jesus was outlining the Apostles' lives and duties, when the thought of Judas caused Jesus to turn his attention to him. And now Jesus resumes the great theme of the mission of the Apostles, and invests them with his own authentic mission. Jesus had an authentic mission from his Father, and all power was given to him. In the fulness of this power, he sends his Apostles to preach to men, and to minister to men, and he commands men to exhibit to the Apostles the same obedience that is due the Lord himself. They are to be humble imitators of the Lord Jesus, but yet they are invested with the divine authority to teach all men.

The Lord now is deeply moved with painful emotion as he declares more clearly than ever before: "One of you shall betray me." The thought was fearful. It was sad to hear the Master speak of his impending suffering and death; but to realize that one of their own number should be the traitor,—this filled them with horror. The Master had been so kind to them; he had defended them against their adversaries, had taught them the principles of his great message. He had provided for them in every need, and had compassionated their weaknesses. They had been closely associated with him: he had made them the witnesses of his miracles, had called them his friends. And now one of themselves was the traitor. Every Apostle but one felt the conviction of his own innocence, and looked into his neighbor's face not accusingly, but in protestation of innocence, and mute appeal for help to open up the secret.

A great sadness invades the Apostles' mind. They can hardly trust the consciousness of their own innocence. The crime is terrible; they are going to lose the Master, and some one sitting at that table is to be the traitor. The suspense is torturing, and one after another they ask: "Is it I, Lord?" It is quite probable that these questions came in quick succession; they were protestations of innocence from agonizing hearts. Judas' voice has not yet been heard. The Lord returns no



specific answer to the individual questions. He will not openly denounce the traitor. He answers that one that sits at the table, one that dips his hand with him in the dish, shall do the deed. There was a dish of a certain condiment at the table into which the bread was dipped before being eaten. This condiment is called in the Mischna תְּרוּסֶת, *charoseth*. Maimonides, Hilchos VII. 11, declares that it was made of dates, dried figs, or raisins, which were crushed, mixed with vinegar, and flavored with certain spices.

The Rabbi Obadiah de Bartenora, Pesachim, X. 2, describes the charoseth thus: "It is a condiment made of figs, filberts, pistachio-nuts, almonds, and other fruits to which they added apples, all of which they crush in a mortar and mix with vinegar and add spices, etc."

These testimonies do not produce a certain knowledge of what the nature of that dish of condiment was. They are placed here to be received with that reserve and distrust that all statements of the Talmud inspire. Though the Rabbis endeavor to prove that the charoseth was a necessary element of the paschal supper, it is quite evident that the Law of Moses contemplates nothing of the kind. It was simply a provision to make the bread more palatable.

Some have thought that the words of the Savior here designate one close to him; inasmuch as they believe that the distribution of the dishes of the sop was such that only those close to Jesus would use the same dish which Jesus used. This is not proven. Were such the fact, Jesus' words would draw immediate suspicion upon the two who were closest to Jesus. It is far more probable that one dish of the sop was placed for all; and that the Savior's words meant only that one that is eating with him will betray him. He expressed the fact in such manner to heighten the realization of the dreadful fact that one so closely associated with him is to deliver him up to his enemies. The savage Indian of North America would not raise his hand against the man who had eaten salt with him, but Judas dipped his hand in the same dish with his great Master, as a brother might do, and then went forth from that very table, and led the band who seized Jesus and put him to death.



It was an additional sorrow for Jesus that one of his own chosen ones betrayed him. In prophetic spirit David had foreseen this great sin of Judas and had expressed Jesus' feeling thus :

“ For it was not an enemy that reproached me ;  
Then I could have borne it ;  
Neither was it he that hated me that raised himself against me ;  
Then I would have hid myself from him :  
But it was thou, a man my equal,  
My companion, and my familiar friend.  
We took sweet comfort together,  
We walked in the house of God with the throng.”

Ps. LV. 12—14 (Vulg. LIV.).

Judas' sin was great, and great must be its punishment. It is God's way of dealing with sinful man to make known to the man the terrible retribution that shall come on him for his sin. Man cannot realize fully the awful character of God's punishments ; but the Master has employed the strongest language to announce it to man. The mind shudders at the bare thought of annihilation, of not having any being at all. Terrible, therefore, must have been the sin that placed a man in a worse condition than if he had never existed. Judas knows that the words of the Lord are said of him, but yet he hardens his heart. The thought of the punishment does not move him.

But there might be this thought in Judas' mind : “ If the Master is the Son of God, human agents cannot prevail over him. I will take the money, therefore, and make a test whether he be the Son of God.” This thought is dispelled by Jesus. If men had put Jesus to death against his will, it would be a proof that Jesus was not the Son of God. Created power can not prevail over the infinite power of God. Wherefore Jesus tells Judas that, though by his act the Son of Man will be delivered to his enemies, and die by their hands, it is because such has been decreed by God, and foretold in his Scriptures. The fact that Jesus died the death of a malefactor has always been a stumbling-block to the Jews. And yet Jesus in the clearest manner taught the world that he died, because he freely offered

himself up. He tells Judas this same truth, and in mercy tries to turn him from his wicked intent by the announcement of the awful punishment which shall follow it.

Up to this point Jesus had made no personal charge to Judas. Jesus had spoken in general, but yet in such a manner that Judas' inner conscience interpreted the words of Jesus to Judas' wretched self. Even the fact that the Master was reading his heart should have been to him a clear proof of the divine character of the Son of God. The power to read thus the thoughts of men can only come from God. The forbearance of Jesus toward Judas should also have moved the traitor. Jesus knows his design, and describes it to him, and yet refuses to drive him away; refuses to divulge his plot to his associates; washes his feet, and dips his hand with him in the same dish.

The Lord speaks not of repentance, not because the sin of Judas was irremissible, but because the Lord sees that by his own voluntary act Judas will remain in his final impenitence. As it depends on God, the conversion of Judas was possible, even at that point. His sin was great, but the mercy of God is greater. What made his conversion impossible was Judas' own act of repelling the grace of God.

As we have before pointed out, Judas was reclining close to Jesus. Judas now leans over, and, in a tone of voice inaudible to all save to Jesus, asks: "Is it I, Rabbi?" In an equally low tone of voice the Lord replies: "Thou hast said." This form of expression here employed by the Lord is the most emphatic form of affirming a truth.

There is both impudence and hypocrisy in this question of Judas. The traitor knows that he is to be the author of the foul deed. His conscience tells him that the Master is speaking of him; and yet with affected hypocritical innocence he asks if it be he. Judas is a fearful example of what a man may descend to by following the evil inclinations of our fallen nature.

We have before spoken of John the Evangelist's place at the supper. He was reclining at the right hand of Jesus, so that his head was close to Jesus' breast. Jesus loved St. John with a special love. We are too far away and of too limited understanding to comprehend the motives of this wondrous act

of love. In fact, the words of Holy Scripture do not force us to hold that Jesus preferred John to the others in that act of divine love which is the basis of the glory of the blessed. It was simply that Jesus bestowed on John certain marks of familiarity, and drew him close to him as a human friend. This friendship had none of the defects of favoritism, which is found among men of this world. It was an evidence of the true human nature of Christ. Jesus was the perfect man. And as a perfect man there was a certain delicate charm for him in the society of St. John.

It is quite natural for a good man to have some human friend closer than all other human friends; to have some one to whom the more secret movings of the heart are confided. The good man will not prefer his friend to others against the claims of justice and right: so we find that Jesus chooses not St. John but St. Peter for the head of his Church. This was a public trust, and must be given to him who is most fitted for it. But St. John is chosen for that sacred private trust, to protect the bereaved mother of Jesus.

Jesus' love of St. John did not take anything from the other Apostles: it did not narrow Jesus' sympathies. We can analyze it no further: it is a part of the mystery of the Incarnation.

St. Peter knows the special love of Jesus for St. John. He believes therefore that Jesus will tell the beloved disciple who is the traitor. He beckons therefore to St. John, and signifies to him that he ask the Lord who is the traitor. St. John leans back upon Jesus' breast, and secretly asks the Lord who is the man of whom he speaketh. The Lord consents to give St. John the knowledge, but he does it also in a manner that the other Apostles shall not know who it is.

It was predicted in Ps. XLI. 10 (Vulg. XL.) that Jesus' familiar friend, who ate his bread, should betray him. Jesus therefore in response to John's question literally fulfills the conditions of the prophecy. He dips bread into the sop, and gives it to Judas as a sign of friendship; but he tells St. John that this man who receives this special mark of love shall do the deed.

It is clear that St. John was restrained by Jesus from communicating this knowledge to the others.

It is said in the Gospel of St. John that after the sop Satan entered into Judas. The meaning is that at that point, yielding to the suggestion of Satan, Judas set his mind fully and irrevocably to the commission of the deed.

Jesus knows all the movements of Judas' soul, and he makes known to him, in language not understood by the others, that he is ready to offer himself to his treachery.

Judas is prepared by totally yielding himself to the suggestion of Satan: Jesus is prepared, having completed his work of preaching and working miracles. The time is come for him to be offered up, and therefore with perfect fortitude he bids Judas do quickly his act of treachery. The Lord's words here are by no means a command. Even at that point Jesus would have said: "Turn, O sinful man, from thy evil way: repent, and thy sins shall be forgiven thee," if there was any hope of converting that hardened sinner. The Lord's words mean only that he knows the design of Judas, and that he is ready to offer himself up.

It seems quite evident that the other Apostles had not suspected Judas of the crime. Therefore, when these words of Jesus, spoken aloud to Judas, were heard by them, they thought that they related to the expenditure of some money, which he carried in the common purse, for some provision for the great paschal solemnity which was to begin at sundown of the following day; or that Judas was bidden give something to the poor.

At the word of Jesus, Judas arose and went out into the night.

The mind fills with instinctive horror as it contemplates that man going forth into the darkness with his fearful sin on his soul. He goes forth into the night of this world's darkness to commit a deed that hates the light. He goes forth into the more dreadful moral darkness of sin which shall never know the light of the dawn of repentance and forgiveness. He goes away from the very face of the Redeemer to be henceforth a lost being in a land of eternal woe. How could a man do it?



It is a part of that great mystery of sin. And we ourselves are surrounded by that awful mystery, and we, alas ! often leave the presence of Jesus and go out into the night.

This is the proper place to treat the celebrated question : Whether Judas received the Sacrament of the Lord's Body and Blood at the Last Supper ; and consequently whether he received the order of priesthood ?

In the Gospel of St. Luke, after the narrative of the institution of the Holy Eucharist, the author narrates that Jesus said : " But behold the hand of him that betrayeth me is with me on the table." The woe uttered by Jesus against the traitor, and the questioning of the Apostles among themselves which of them should do the deed are also by Luke placed at this point.

If we had only the Gospel of St. Luke, his order of the events would of course be the accepted one ; but his order of events is not corroborated by the other Evangelists. Both Matthew and Mark place the institution of the Blessed Sacrament after the Lord's declaration that a traitor was at the table. Luke's order, in general, as regards the main order of the events is more accurate than that of the other synoptists ; but in the details of the events themselves, St. Matthew, the eye-witness, is often more faithful to detail. Luke considered the Last Supper as one great event whose essential features he was to record ; but he reveals in no wise that he is strictly following the order in which these features succeeded each other. It is probable that it did not come into his mind to determine whether Judas were present at the Holy Eucharist. He therefore records what was done at the Last Supper without advertng to the question which we raise here.

The advocates of the affirmative opinion cite St. Mark, XIV. 23 : " — and *they all* drank of it." It is a probable proof, but not an absolute one ; for this universal proposition may indicate the body of the Apostles who remained after the sole exception Judas had gone out.

In the hymn " Pange, Lingua " we read the verses :

" Unto the twelve, with his own hands,  
He gives himself as food."

This cannot be alleged as a proof, since the hymnody of the Church is by no means critically correct.



One of the strongest proofs in support of the affirmative view is found in tradition. St. Jerome, St. Augustine, both Cyrils, Chrysostom, and Leo are cited in support of it. St. Thomas, Suarez, and many other theologians also defend it. But tradition has never been unanimous in declaring that Judas partook of the Last Supper. St. Aphraates, the Syrian, whose work appears among the writings ascribed to James, bishop of Nisibis, in his XIV. Sermon on the Passover, quoted by Lamy, declares as follows: "After Judas went out from them, Jesus took bread and blessed it and gave it to them."

The Apostolical Constitutions, V. 4, have as follows: "When, in fulfillment of the types, Jesus had given to us his precious body and blood, Judas not being with us, he went out."

Pope Innocent III. (*De Sacro Altaris Myst.* IV. 13) declares thus: "It is in doubt whether Judas received the Eucharist with the others . . . . What, therefore, shall we hold concerning the question? Without prejudice to the others, we accept as probable that which John intimates, that after receiving the bit of bread, Judas went out, and it was night. And afterward, after the other articles of food, Jesus gave the Eucharist."

St. Hilary explicitly declares that Judas was not present when the Lord instituted the Eucharist, and he assigns a reason: "For he was not worthy to partake of the eternal sacraments."—*Migne LXXII. 451.*

Though Cyril of Alexandria is cited in support of the affirmative opinion, he was not consistent in such opinion; for in his commentary on Matt. XXV. 26, he writes thus: "After Judas had gone out, the Savior gave the eleven the Saving Mystery."

Turrianus Salmeron, Barradius, Lamy, Lücke, Maier, Ebrard, Schegg, Langen, Corluy, Cornely, Knabenbauer, and in fact most modern theologians, support the opinion that Judas did not partake of the Last Supper. It is also more probable intrinsically. If we hold, as evidence seems to warrant, that the washing of the feet took place before the institution of the Blessed Eucharist, then the order of St. John clearly insinuates that Judas left before the great Mystery was delivered.

Moreover, it seems incredible that Jesus, who knew the hearts of all men, should have ordained to the priesthood this unworthy man, and should have commanded him to partake of

the Sacraments of Jesus' Body and Blood, and thereby cause him to commit a terrible sacrilege. The Lord directed his ministers not to submit holy things to the abuse of the unworthy, and it is not to be thought that he contradicted his words by the precedent in giving Judas the Blessed Eucharist. Jesus could bring this about without divulging Judas' sin; for it is certain that at a certain point Judas left the company, and went out alone. The sublime discourse narrated by St. John was delivered after Judas went out; and thus by waiting for a few moments the fearful act of sacrilege could be avoided. Hence, we believe that it is far more probable that Judas was not ordained a priest, and that he was not admitted to receive the Body and Blood of Jesus.

## LUKE XXII. 24—34.

24. Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.

25. Ὁ δὲ εἶπεν αὐτοῖς: Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται.

26. Ὑμεῖς δὲ οὐχ οὕτως: ἀλλ' ὁ μείζων ἐν ὑμῖν, γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος, ὡς ὁ διακονῶν.

27. Τίς γὰρ μείζων, ὁ ἀνακείμενος; ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσφ' ὑμῶν εἰμὶ ὡς ὁ διακονῶν.

28. Ὑμεῖς δὲ ἐστε οἱ διαμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου.

29. Καὶ γὰρ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ Πατήρ μου βασιλείαν,

## JOHN XIII. 31—38.

31. Ὅτε οὖν ἐξηλθεν, λέγει Ἰησοῦς: Νῦν ἐδοξάσθη ὁ Τίος τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ.

32. Καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

33. Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. Ζητήσετέ με: καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, ὅτι ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.

34. Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἡγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

35. Ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

30. Ἴνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ θρόνων, τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραήλ.

31. Σίμων, Σίμων, ἰδοὺ, ὁ Σατανᾶς ἐξητήσατο ὑμᾶς, τοῦ σιναῖσαι ὡς τὸν σίτον:

32. Ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλίπῃ ἡ πίστις σου: καὶ σύ ποτε ἐπιστρέψας, στηρίσων τοὺς ἀδελφούς σου.

33. Ὁ δὲ εἶπεν αὐτῷ: Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.

34. Ὁ δὲ εἶπεν: Λέγω σοι, Πέτρε, οὐ φωνήσῃ σήμερον ἀλέκτωρ, ἕως τρίς με ἀπαρνήσῃ εἰδέναι.

24. And there arose also a contention among them, which of them is accounted to be greatest.

25. And he said unto them: The kings of the Gentiles have lordship over them: and they that have authority over them are called Benefactors.

26. But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve.

36. Λέγει αὐτῷ Σίμων Πέτρος: Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς: Ὅπου ὑπάγω, οὐ δύνασάί μοι νῦν ἀκολουθῆσαι: ἀκολουθήσεις δὲ ὕστερον.

37. Λέγει αὐτῷ ὁ Πέτρος: Κύριε, διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.

38. Ἀποκρίνεται Ἰησοῦς: Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; Ἀμὴν, ἀμὴν, λέγω σοι: Οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.

31. When therefore he was gone out, Jesus saith: Now is the Son of man glorified, and God is glorified in him;

32. And God shall glorify him in himself, and straightway shall he glorify him.

33. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews: Whither I go, ye cannot come; so now I say unto you.

27. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth.

28. But ye are they who have continued with me in my temptations;

29. And I appoint unto you a kingdom, even as my Father appointed unto me,

30. That ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

31. Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat:

32. But I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, confirm thy brethren.

33. And he said unto him: Lord, with thee I am ready to go both to prison and to death.

34. And he said: I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

34. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

35. By this shall all men know that ye are my disciples, if ye have love one to another.

36. Simon Peter saith unto him: Lord, whither goest thou? Jesus answered: Whither I go, thou canst not follow me now; but thou shalt follow afterwards.

37. Peter saith unto him: Lord, why cannot I follow thee even now? I will lay down my life for thee.

38. Jesus answereth: Wilt thou lay down thy life for me? Verily, verily, I say unto thee: The cock shall not crow, till thou hast denied me thrice.

In the 30th verse of Luke's text ἑσθίετε appears in B, D\*, and T; it is also approved by Tischendorf, Westcott and Hort, Lachmann, and Tregelles. Other authorities have ἐσθίετε. In



the same verse B\*, T, and Δ have καθήσθε: other authorities have καθήσεσθε which is approved by Tischendorf, Westcott and Hort. In the 31st verse the phrase, εἶπε δὲ ὁ Κύριος with which in some authorities the verse begins, is omitted by B, L, T, the Coptic versions, Tischendorf, Westcott and Hort, and the Revised Edition of Oxford.

In the 32nd verse of John the clause, εἰ ὁ Θεὸς ἐδόξασθη ἐν αὐτῷ, is omitted by N\*, B, C\*, D, L, X, Π, et al.; by many codices of the old Italian version and of the Vulgate; by Tertullian, Ambrose, and other Fathers; by Westcott and Hort, and the Revised Edition of Oxford. In the same verse, many authorities have ἐν ἑαυτῷ where our text has ἐν αὐτῷ.

We do not claim that these passages are exactly parallel; it is very difficult at this point to arrange the words and deeds of Christ, as narrated by the four Evangelists, in exactly parallel lines. But we believe that there is some affinity between these two texts, and this has moved us to group them together.

It is not possible to fix the exact point where arose the contention mentioned by St. Luke. The Apostles were prone to such contentions. Whenever Jesus spoke to them of the kingdom which they should share with him, they were moved by a certain worldly ambition to covet the places of special honor.

The teaching of Jesus here is substantially identical with that recorded by St. Matthew, XX. 25—28; and St. Mark, X. 29. The passage has been explained in the third volume of our Commentary, pp. 467—468.

The promise of the twelve thrones has been made in Matt., XIX. 28, and has been explained in the same volume of our work, pp. 444—445.

One of the vanities of the worldly rulers of that time was that of adding certain honorable epithets to their names. Thus Antiochus I. was called Σωτήρ, *the savior*; Antiochus III. was surnamed Ἐπιφανής, *the illustrious*; Ptolemy III. was called Εὐεργέτης, *the benefactor*; in fact, most of the Seleucidan rulers and the Ptolemys vaunted these titles of honor. The Lord mentions only one class of these surnames, but he therein includes them all, and alludes to the usage as an evidence of worldly pride, a thirst for worldly honor, from which he would have his Apostles free. They belonged to a kingdom unlike

the kingdoms of this world. In the kingdoms of this world those who were in authority demanded of their people a gratification of their pride; but in the kingdom of Christ the exact reverse was to be true. In the kingdom of Christ all things were to be disposed by absolute truth, and therefore they who were to rule others should take the lead in practising all virtues; and they should therefore be the leaders in humility. It is a part of that sublime paradox of the New Testament: man becomes rich by renouncing all; he becomes great by striving to be reckoned the least; he receives life by despising and throwing away his life.

Here, as in other teachings, Christ confirms his teaching by an appeal to his own example. He had made himself their servant; he had washed their feet as an example that they should accept humble posts of service.

It is a hard lesson to learn, and few learn it in its fulness. It never can be done by the mere powers of nature. It can only be done by the one who rests secure in the firm hope that he has an inheritance with Christ where all the good which is in him will be justly recognized and rewarded. Man must have some recognition; and he can easily renounce the favor of this world, when he knows by faith that God is mindful of him. Christ never presents the path of duty as a cold, hopeless way of life; it is always lighted up by the certainty of the happiness of Heaven as its reward; and so here he invites his followers to contemplate the participation which they shall have in his kingdom.

It is quite probable that this discourse up to this point was delivered while Judas was yet with the Apostles. No one has yet succeeded in harmonizing the Gospels in precise chronological order. Hence, we have been obliged to place this portion of the Gospels here, after we had traced the account of St. John up to the point where Judas went out from the supper-room.

As Judas went out, Jesus considered his suffering and death as already morally begun, and therefore he declares: "Now is the Son of Man glorified." He calls his sufferings and his death his glory, for by them he wrought the redemption of the world, by them he entered into his glory. "Wherefore God

highly exalted him, and gave unto him a name which is above every name; that in the name of Jesus every knee should bow in Heaven, on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”—Philipp. II. 9—11. It is certain, therefore, that a glory is given the Son as a direct effect of his sufferings and death, and it is of this that Jesus speaks. Assuming the manner of speech of prophecy, Jesus speaks of the future event as already existent, because his omniscience revealed it to him in its absolute certainty. God the Father was glorified by the Vicarious Atonement; for all the acts of the life of Jesus were directed to the glory of the Father. In manifold ways the crucifixion of Jesus glorified the Father. It appeased his justice; it effectually redeemed the elect of the world, and gave them to the Father; it is the fundamental principle on which the whole new order rests; and God is glorified by the faith, love and service of those who receive life from that death on the cross.

God the Father glorified the Son by making him king over the universe; God the Father glorified the Son when he placed him at his right hand:

“Ask of me and I shall give thee the nations for thy inheritance,  
And the uttermost parts of the earth for thy possession.”

Ps. II. 8.

“Sit thou on my right hand,  
Till I make thy enemies the footstool of thy feet.”

Heb. I. 13.

Again, St. Paul tells us that the Father saith to the Son:

“Thy throne, O God, is for ever and ever;  
And the sceptre of uprightness is the sceptre of thy kingdom.  
Thou has loved righteousness and hated iniquity;  
Therefore God, thy God, hath anointed thee  
With the oil of gladness above thy fellows.  
Thou, Lord, in the beginning hast laid the foundation of the earth,  
And the Heavens are the work of thy hands:  
They shall perish; but thou continuest:  
And they shall all wax old as doth a garment;  
And as a mantle shalt thou roll them up,  
As a garment, and they shall be changed:  
But thou art the same,  
And thy years shall not fail.”

Heb. I. 8-12.

“The Father loveth the Son, and hath given all things into his hand.”—John III. 35.

The phrase *ἐν αὐτῷ* which in the 32nd verse qualifies the action of God, is to be referred to the Father, in the sense that the Father glorifies the Son by assuming him into the essential glory of the Trinity. It is the fulfilment of that prayer of Jesus: “And now, O Father, glorify thou me with thy own self with the glory which I had with thee before the world was.”—John XVII. 5. The glory which the Father gave to Jesus was not in the mode in which a mere creature’s glory must exist, but it was the possession of the essential glory of the Trinity, and the ineffable mode of this glory which the humanity of Christ receives is expressed by the declaration that Christ sits at the right hand of the Father.

All do not agree on the sense of the clause, “straightway shall he glorify him.” Some believe that it refers to the great mystery of the Eucharist, in which the Son exercised infinite power; others seek its meaning in the miracles that accompanied the Crucifixion. The peculiar force of the proposition consists in the adverb “straightway”; and it must contemplate some proximate event. To us it seems that it refers to the glorious Resurrection of Christ, which followed so soon after his death on the cross. The Resurrection of Christ was really the beginning of that everlasting glory into which Christ entered through his suffering and death. Christ speaks of it as “straightway” to be done, to indicate its inevitable certainty, and also its quick succession upon his death. Christ remained in the tomb only long enough to corroborate the evidence that he was really dead.

It is not strange that the Lord should address his disciples as “little children.” He had before declared: “Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of Heaven.”—Matt. XVIII. 3. Hence with great tenderness in this final allocution he reminds them of what they should be. It is a term of tenderest love, while it also invites to the proper disposition of a man’s soul towards God. He tells them plainly that his time with them is nearly at an end. In a few hours there would be placed between him and them the awful barrier of death. They would miss him,



and long for his presence after he was taken from them; but they could not go with him then into the new state of being beyond the grave. They must remain, and bear witness of him. He had done his work; theirs was yet to do. As he tells them a little later in the discourse, after a little while they should again be united, but not at that time. A period of separation and sorrow must intervene.

In a preceding discourse, John VII. 34, Jesus had told the Jews that he would go whither they could not come; and that they would seek him, and should not find him. He refers now to that former prophecy. Death separated Jesus from the Jews and from his disciples. After death he entered into a state of being into which neither Jew nor disciple could follow him in their mortal bodies. But there is this difference: the unbelieving Jews should never be able to come where Jesus went; but after a period of separation and longing the Apostles should be reunited to their Master.

Christ now delivers to the Apostles the great precept of brotherly love. It was not a new teaching: he had oft before taught them the necessity of loving every man. But here in these solemn moments he repeats the precept, as a last will and testament.

The precept of the love of the neighbor was given in Leviticus XIX. 18: "Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself." But this was not a universal love; it was the love of an Israelite for a man of his tribe. The universal brotherhood of mankind came with Christ. Hence the universal love of man taught by Christ is new in the sense that it comprises all men in that common brotherhood of which Christ is the head. The great exemplar of this love of man for man is the love which Christ bears to all men. And the followers of Christ are bidden to make of this love a distinguishing characteristic of their lives. Certainly Christ contemplates something that the world does not possess; something that would arrest the attention of the world and attract its admiration. The message of Christ has not succeeded in making the great law of love the law of the world; but he has set on high an ideal towards which his true followers must

tend. It does not supplant selfishness and vindictiveness, but it operates its great effects unobserved by the world in those chosen souls who follow Christ; and thus it is a force in the world tempering the world's wild passions in some degree. Society has felt its effect, and even the godless man feels its influence, inasmuch as he is fashioned by a civilization of which the law of love has been the form and spirit. Though greed and selfishness often thrust it aside, nevertheless it has imprinted a character on the civilization of Christianity that can not be effaced. It has no limitations: it embraces friend and foe. This principle united the early Christians so that according to the Acts, IV. 32: "And the multitude of them that believed were of one heart, and of one soul." It has been and must ever be one of the great principles of life of those who follow Jesus Christ.

Jesus now turns to Simon Peter, and tells him of the terrible temptation that Satan was to wage against the Apostles.

The Vulgate renders the verb ἐξητήσατο by *expetivit*; Schleusner and other authorities prefer *postulavit*. The principal meaning of the verb ἐξαίτέομαι is *to ask*; hence the Revised Edition of Oxford renders it "asked." In explanation many cite the precedent of Job, I. 10, where Satan *asked* and obtained permission of God to tempt Job.

It is certainly true that Satan can do nothing except by God's permission. But the Book of Job does not mean that Satan addressed a direct request to God and obtained his will. It simply establishes that, in the case of this just man, Satan was allowed to put into effect that evil will that he forever bears against mankind. Hence we believe that the words of Luke only prove that Satan earnestly desired and strove to accomplish the destruction of the Apostolic body. The action to which they were to be subjected is likened to the sifting of wheat. In those days the wheat was first separated from the chaff by winnowing. The mass of wheat and chaff was thrown up in the air by means of a shovel; the chaff was blown away by the wind, and the wheat fell in a heap. But the wheat was not yet ready for the mill. Coarser portions of broken straw, small pebbles, and other objects were mixed in it. Hence a further cleaning of it was effected by passing it through a sieve. It is this last operation that Christ assumes as the basis of his present

simile. The grain was agitated vigorously, and every spurious object was thus sifted out and thrown away. Thus the terrible temptation of Satan was of such nature, that if any one of the Apostles had been weak, he would have been separated from the others, and his lot would have been like to that of the impurities sifted out of the wheat. By that same terrible temptation one Apostle had already been sifted out, and rejected. It was no ordinary temptation that the Tempter moved against that body: he employed his utmost powers. He saw in them the foundation of that great creation that was to save men from his power.

Two purposes coexist in the temptation and trial to which the Apostles are to be subjected: the purpose of Satan is to destroy the faith of the band, and defeat the foundation of the Church; the purpose of God in permitting the temptation is to try his Apostles as gold is tried in the furnace. Hence the evil design and act of the evil spirit wrought for the ends of God.

Left to themselves the Apostles would have failed; but with them was the prayer of Christ; and by that prayer they were saved. They were saved by divine grace obtained for them through the prayer of their great Master. Christ's action here is exemplary. In the presence of temptation nothing is so necessary as prayer. The Apostles were not conscious of their danger; they were not yet adepts in the things of the spiritual world. Christ saw their need, and supplied what their weakness lacked. One of the great duties of man's life is prayer, and our divine Model has taught us well the necessity and value of prayer. Prayer was the spirit of his life; it comes forth prominently in every event of his life. Yet, contrary to his teaching and his example, most of us pray badly. We do not start with the right principle, we do not give to prayer its proper value. In great part we pray perfunctorily, without much faith or love. In our lives prayer does not stand out as something of supreme importance; it is a secondary affair, often put aside for more interesting issues. Few realize the awful dignity of prayer, the wondrous fact that a creature talks to his God, and is heard by him. If God had inclosed himself behind the awful majesty of his infinite being, and had cut off all direct communication between himself and creatures; if he would only give audience to a creature as an unusual miracle; the

man to whom such concession should come would deem himself a highly favored mortal: he would make the most of such wondrous benefit. But God has condescended to establish an everlasting means of communication between himself and man; he has condescended to give audience whenever even the least of men should speak to him, and man abuses this condescension; and because access to God is so ordinary and so easy, man gives to it little importance, and performs it in an indifferent manner. It is a part of that foolish history that the average Christian is writing by the deeds of his life. If we wish to break away from this widespread indifference, we must make the prayer of Christ our model; we must ask him to teach us to pray as he prayed.

The Devil moved his temptation against all the Apostles, and Christ prayed for all; but in his prayer he considered them not merely as separate individuals, but as an organized society having a supreme head in Simon Peter. Hence he prays for Simon Peter, that his faith fail not, and that he may confirm his brother Apostles. This action of Christ is a part of that cumulus of proof that Simon Peter was the head of the Church, and that through the ages the Church has had a corresponding head.

Not all expositors agree on the sense of the second member of the thirty-second verse. The aorist participle *ἐπιστρέψας* is derived from the verb *ἐπιστρέφω*, which is used both transitively and intransitively. Its basic meaning is to turn an object to another. Now if we accept the term here in the transitive sense it can mean naught else than that Simon Peter was to lead back to the Lord his fellow Apostles, and confirm them in the faith. The event wherein this office of Simon was to be exercised is placed as that period of uncertainty, suspense and fear which followed the death of Jesus on the cross. Certainly in that hour the faith of the Apostles suffered a mighty shock, and they needed to be brought back and confirmed in the faith in Jesus Christ. There are many precedents for this use of the verb. It is used thus in Luke I. 16: "And many of the children of Israel shall he turn (*ἐπιστρέψει*) unto the Lord their God." And again in St. James, V. 19: "My brethren, if any among you do err from the truth, and one convert him



(ἐπιστρέψῃ), know ye who converteth (ὁ ἐπιστρέφας) a sinner from the error of his ways shall save a soul from death." Knabenbauer endorses this opinion.

The most part of interpreters accept the verb in an intransitive sense; but they arrive at different conclusions. Maldonatus and Schrader believe that its force is as follows: I have prayed for thee, and God will confirm thy faith: do thou *in turn* confirm the faith of thy brethren; that is: do thou, in the time of need, for thy brethren what God will do for thee. These authorities believe that the participle in Luke's text may be used by a Hebraism after the manner of the verb שׁוּב. Maldonatus cites the eighty-fifth (Vulg. LXXXIV.) Psalm, seventh verse (Vulg. 6). The Vulgate renders the verse: "Deus, tu *conversus* (תָּשׁוּב) vivificabis nos." The Revised Edition of Oxford renders it: "Wilt thou not quicken us *again*." Rosenmüller in his Scholia on the Psalms advocates this sense of the use of this verb in such a context. A parallel passage is found in Ps. LXXI. 20 (Vulg. LXX.) Gesenius also renders this verb in both Psalms by the adverb, *denuo*, *again*. Though the point is not strictly relevant to the exegesis of the Gospels, we can not pass over it without a word concerning the aforesaid interpretations. We can not accept these interpretations, and they have no foundation save the authority of their authors, for no arguments are adduced to prove them. Against such extrinsic authority we are able to oppose the authority of Patrizi who renders the passage: "Forse non tu *tornerai* a vivificarci?"—Cento Psalmi. Curci also concurs in such translation. The whole theme of the two Psalms demands that the sense be that *God turn* from his anger, and quicken the people. This opinion leaves to the verb its usual meaning, and preserves a strength and coherence in the Psalms.

It would have made more for their cause to cite Genesis, XXVI. 18: "And Isaac digged again (וַיִּשְׁכַּח . . . . וַיַּחְפֹּר) the wells of water, which they had digged in the days of Abraham his father." Even the Vulgate is in accord with this translation. Yet even here the strength and clearness of the verse would be enhanced by a strictly literal rendering: "And Isaac turned and digged, etc." Such use of the verb imports

that an agent turns and applies himself to an action which has not persevered. It indicates that the course of action does not continue as it exists, but turns to the execution of something that did not lie in the way of its present tenor. But in the present citation, and in all similar ones it is essential that the same agent act throughout. To illustrate: the passage in Luke might be literally rendered: "I have prayed for thee that thy faith fail not: and do thou, when the time cometh, turn and confirm thy brethren." The authorities above cited wish to make this equivalent in substance to this: "— do thou, in the day of need, confirm thy brethren, as my prayer shall confirm you." But this is impossible. The Hebrew idiom is never used in such a comparison. The departure is too violent from the basic sense of the verb, which is *to turn*; and moreover, the Hebrew idiom is never used in a sentence to express an action like to the action of a different agent with which it is compared. Now in the sentence of St. Luke it is the prayer of Christ that confirms Simon, and it is Simon who confirms the Apostles. The two subjects prevent a construction of *ἐπιστρέψας* in an adverbial sense, after the manner of the Hebrew idiom: the Hebrew verb is never employed where it can not be rendered *to turn*, without injury to the sense. Hence it is evident by the laws of language that Luke did not employ a Hebraism in this place.

By far the most probable opinion is that which makes the sense of *ἐπιστρέψας* to be a conversion in the moral order, a turning to God. No one will deny that this is a very usual meaning of the verb. The context also demands this sense. Even as Jesus spoke, Simon's denial must have been in his mind. Satan was to submit Simon to a severe test, and in that temptation Simon was momentarily to fail, not through lack of faith, but through lack of courage. In fear Simon would protest that he was no follower of Jesus. Perhaps also some failure of faith was to take place, in accordance with the prediction of Jesus that in that night they should all be caused to stumble. This can only mean that in some degree their faith staggered when Jesus was arrested. But the faith of Simon was not extinguished; it soon revived, and in accordance with the words of Jesus, after he turned back again to his abandoned

Master he confirmed his brethren. Had Jesus spoken of Simon's confirmation of his brethren, with no mention of Simon's fall, we should have been puzzled to reconcile Jesus' prophecy with the subsequent course of events; but now there is a delicate proof of Jesus' Divinity in this message to Simon, in the fact that Jesus clearly reveals that he has divine foreknowledge; and moreover, we are prepared for the failure of Simon and his conversion, before we look for the execution of his commission to be the source of strength to his brother Apostles. This opinion is strong in extrinsic authority. It is supported by Theophylactus, Euthemius, Bede, Albertus Magnus, Cajetan, Jansenius, Salmeron, Lucas of Bruges, à Lapide, Sylveira, Schegg, Schanz, Fillion, Weiss, Keil, and others.

A more important question now presents itself to determine what bearing these words have on the prerogatives of the Roman Pontiff. If the passage in Luke stood alone, if Simon Peter had not been designated by any other words for his great representative post, then we might consider these words as a mere personal message to Simon Peter, referring only to relations which he should hold to the other members of his band of disciples, who always acknowledged him as their chief, and who looked to him for advice and strength. But we must remember that these words are addressed to a man who had already been chosen as the rock on which Christ's Church was to be built; they are addressed to a man to whom the keys of the kingdom of Heaven are delivered; they are given to a man who is a rock, not by virtue of his human character, but by virtue of the office which Christ entrusts to him. That office gives Simon Peter not only a strength that the powers of hell can not move, but it gives him a perpetual life even to the end of time. Christ built his Church to last to the end of time; he declared that no power should destroy it even to the end of time; now an everlasting house can not be built on a temporary foundation. The foundation is that which gives strength to the edifice; Simon Peter is the created foundation of the Church; there can be but one conclusion, that Simon Peter shall remain the foundation of the Church even to the end of time. He can do this only by being perpetuated in a unbroken line of successors. The testimony of history confirms this fact, and it is the most remarkable fact of all history.

Wherefore Simon Peter appears in the New Testament in two characters. When Christ predicts that Simon will deny him; when Christ predicts that Simon will waver and then be converted; when Christ predicts that Simon will be bound and led away to death, he contemplates Simon in his private character. But when Christ declares that he is the rock foundation of the Church; when Christ delivers to him the keys of the kingdom of Heaven; when Christ tells him that his faith shall not fail, and that his office shall be to confirm his brethren in the faith, Christ contemplates him in his representative character, wherein by an everlasting succession he remains to the end of time. That which was necessary in the first band of Apostles has been forever necessary. The Church of Christ has been sifted by Satan since the day of its birth and ever shall be. It can not fail in faith. Christ's spirit operates in it in various ways; but one chief way is by preserving in it the principle of doctrinal authority. That authority is centered in one supreme head on earth, with whom and subordinate to whom are associated lawfully commissioned legates. In the beginning Christ gave to the first Apostles a head in whom was vested the full power signified by the keys of the kingdom of Heaven. The other Apostles were bidden to look to that head for confirmation in the faith. The possibility of failure in that head was precluded by power of Christ. To be head and supreme representative of a Church which was empowered to demand of every man absolute faith, that head could not teach error; wherefore Christ gives him the great prerogative of infallibility. This prerogative of infallibility is attached to the Primacy of the Roman Pontiff. It is not a quality inherent in the person, but an assistance inseparable from the office. It is therefore not personal, but official. It is personal only so far as the Primacy is borne by a person. It is conferred directly by God on one man in virtue of the fact that he is lawfully elected to the office of Supreme Pontiff.

In taking up the exegesis of this passage we are sustained by the Catholic's aids to interpretation. We know already and believe with more firmness that we give to any truth based upon created evidence, that the Roman Pontiff is the successor of St. Peter, and that as the teacher of the faithful he is infallible.



Accepting this truth with secure faith, on the authority of an infallible Church which has defined it, we find it easy to see in the present words of Christ such sense. Certainly Christ contemplated giving *firmness* to the body of Apostles by strengthening their head. He transmits power to the body through the head. He did this because he had founded the Church as an organization. The whole body of Apostles was contemplated by Satan in his temptation, and certainly Christ wished the benefits of his prayer to be applied to all; but he prays especially for the head, that the faith fail not in the head, and that the head should strengthen the whole body.

We see in the words of Christ that the especial attempt of Satan was to destroy the faith of the Apostles; for faith is the basis of all in the relations between God and man. Faith here means belief in Christ with all that belief implies. Right faith in Christ is not a mere confidence or trust in Christ; it is that act of the mind by which we accept Christ as the fulfilment of God's covenant to man; by which we accept Christ's teachings, Christ's Church,—in a word, by which we accept the whole substance of God's law to us as perfected in the New Testament. Against this great principle of spiritual life Satan aimed his temptation. If faith failed in the Apostolic college, nothing would remain to transmit to the world the great message of Christ. But it could not fail: Christ safeguarded it in such a way that it should never fail. He did this by placing the prerogative of infallibility in his Church, and in accordance with his design in making Simon Peter and his successors the head of the Church, he invested them with the prerogative of infallibility "so that when in the discharge of the office of Pastor and Teacher of all Christians, by virtue of his Supreme Apostolic authority, the Roman Pontiff defines a doctrine regarding faith or morals to be held by the universal Church, he is by the divine assistance promised to him in Blessed Peter possessed of that infallibility with which the Divine Redeemer willed that his Church should be endowed for defining doctrine regarding faith and morals; and therefore such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church."—Vatican Council, De Fide, IV.

In its introduction to this decree the Fathers of the Vatican Council declare that they are led to frame such a decree, "knowing most fully that this See of holy Peter remains ever free from all blemish of error, according to the divine promise of the Lord our Savior made to the Prince of the Apostles: I have prayed for thee that thy faith fail not, and when thou art converted, confirm thy brethren."

This passage is not made the classic text on which the decree rests, but the decree is said to be in agreement with its tenor, and this is most reasonable. That which Jesus did for the preservation of the faith of the first Apostles, he must have done for the Church which he built upon Simon its head. It is quite evident that Christ would do this in the same way during the ages, as he did in the beginning. In fact, we have proven that Christ considered Simon Peter, in his official capacity, not as a being that should pass away, but as a being that should remain precisely as the rock of the Church even to the end of time. Hence all commissions delivered to Simon Peter must pass to those successors by which the person of the head of the Church is made everlasting. The corporate body of the first Apostles were not only the first beginnings of the great Church of Christ; they were also the model of the future organization of the Church. Christ organized the first body under a head to whom he gave powers which would be ridiculous were they to cease with the death of Simon Peter; certainly he must have thereby established the nature of that permanent organization which has always since existed and which has done exactly what Christ said it should do.

Finally, if we reject the infallibility of the Roman Pontiff we must reject the infallibility of the Church also; for the Church in a lawful council, proceeding lawfully has defined the doctrine, and hence we must accept both or deny both.

The doctrine of the infallibility of the Pope has stood the test of time. The history of the Roman See has been subjected to the most rigorous scrutiny, and it has never been found that the Roman Pontiff has ever erred in defining doctrine. During the great upheaval of the religious and social orders, men have always looked to Rome for guidance, and that rock has been unmoved amid all the shocks of time. It has always been the

tribunal of last resort in matters of faith ; it has always been the centre and source of that unity of faith that has always characterized the Catholic Church. The spirit of the world hates Rome, and its prerogatives ; but this was foretold by the Divine Founder of the Church. The spirit of the world hated the Redeemer, and it shall ever hate his true followers. But the See of Peter shall not fail. Men will come and go upon the stage of this world ; nations will rise and fall ; but the See of Peter will remain unfailing and unchanged till the end of time.

Simon Peter loved the Lord Jesus, and when Jesus spoke of going away, Simon Peter would follow him. Jesus declares to him that he can not follow him at that time, but that he should follow afterward. This is the expression of the Lord's will that Peter should remain and finish the work appointed unto him. He could not follow Jesus at that time for many reasons. As mortal man he could not follow Jesus, because Jesus was about to enter that land where mortal flesh and blood do not inhabit. Simon could not follow Jesus through death into that land, because there was a work for the head of the Apostles to do, and the decree of Heaven was that Simon Peter should do that work before he died. Moreover, Simon Peter had not yet the strength to face death with his Lord. He needed the power of the Holy Spirit, before he should be able to stand the ordeal of martyrdom. Hence he was to remain to work and to be perfected and prepared to follow his Master afterward.

There is much consolation in the Lord's declaration that Simon should follow him afterward. It is the promise of a reunion in Heaven. It contained the intimation of a death like to the death of the Lord himself, but the heart of Simon was strengthened for that death by the great hope of the reunion in Heaven which should be eternal life. This promise was made and repeated to all the Apostles, and it was their source of strength in that hour when they were made like to their Lord in suffering and in death.

Simon Peter does not understand the proper sense of the going away of the Lord. Jesus was speaking of his going into his supernal kingdom ; but Peter understands him to speak of some place of danger. Peter believes that Jesus makes his lack

of courage the reason why he can not follow him, and he declares with great force that he is ready to follow Jesus into prison and even unto death. Simon is not content to follow Jesus afterward; he does not wish to be for any time separated from him. And then Jesus tells Simon how weak Simon is. Not only would he not follow Jesus unto death, but even in the preliminary trial, Simon would deny that he ever knew Jesus. By fixing the time of Simon's denial as that very night before the cock should crow, the terrible event is brought home to Simon with more forcible realization. With time a man's ardor might cool, his allegiance grow cold; but in the case of Simon Peter, his desertion should follow close upon his profession of faith and allegiance.

In all times and in all lands, the crowing of the cock has been the herald of the morning. This "bird of morning" is nature's harbinger that the first light of the aurora is breaking upon the land. Hence the Lord's words state in substance that before the dawn of another day Simon Peter shall deny his Lord.

Simon Peter's fall is aggravated by the fact that he shall thrice deny his Lord. Every denial was an additional proof of his desertion. He would have time to reflect, to consider the nature of his act: and yet at intervals he should thrice reject the Lord Jesus, even to the disclaiming of a passing knowledge of him.

In Matthew and Mark the prophecy of Peter's denial is placed in that discourse which Jesus held with his Apostles, after they went forth from the Supper-room, and were on their way to the Mount of Olives; whereas here St. Luke and St. John group it with the discourse at the supper-table. This may be explained in two ways: Either Jesus repeated this prophecy after leaving the supper-table; or in that freedom which divine inspiration leaves to the writers, they have differed in the grouping of events. They wrote from memory, and this inevitably leads to certain accidental divergencies in the words of the discourses, and in the order of events. The substantial truth is identical in all; but in the human element of the divine records the evidences exist of that free use of their faculties which all the writers enjoyed.



If the Lord spoke this prophecy but once, we should be inclined to accept its place as related by St. Luke and St. John. St. John is the most explicit and accurate of all in the things that are associated with the last hours of our Lord. Moreover, in both Luke and John, the prophecy of the denial is intimately woven into the discourse at the Last Supper; whereas in Matthew and Mark it holds its place loosely, as though it had existed in the writer's memory together with other data, all closely associated with the Lord's preparation for death; but in the narration of which, it was doctrinally non-essential that a critical chronological order should be maintained.

We refrain from passing judgment on the relative probability of the two aforesaid opinions, but yet as we shall see further on, there are many indications in proof that Jesus repeated this prophecy on the way to Gethsemane.

St. Mark adds an important detail: in his account Jesus declares that "before the cock crow *twice*, Simon shall deny him thrice." We shall see later in examining the text of St. Mark that this was literally fulfilled. The precise declaration of the details of the event evinces the certitude of Christ's knowledge of the future event. It also gives emphasis to the certainty of the event and its nearness.

Later on we shall expound the moral significance of Peter's denial.

MATT. XXVI. 26—29.

26. Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, καὶ εὐλόγησας, ἔκλασεν, καὶ δούς τοῖς μαθηταῖς, εἶπεν: Λάβετε, φάγετε, τοῦτό ἐστιν τὸ σῶμά μου.

27. Καὶ λαβὼν ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων: Πίετε ἐξ αὐτοῦ πάντες.

28. Τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν.

MARK XIV. 22—25.

22. Καὶ ἐσθιόντων αὐτῶν, λαβὼν ἄρτον, εὐλογήσας ἔκλασεν, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπεν: Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου.

23. Καὶ λαβὼν ποτήριον, εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες.

24. Καὶ εἶπεν: Τοῦτό ἐστιν τὸ αἷμά μου τὸ τῆς διαθήκης, τὸ ἐκχυνόμενον ὑπὲρ πολλῶν.

29. Λέγω δὲ ὑμῖν, οὐ μὴ πῶς ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καὶνὸν ἐν τῇ βασιλείᾳ τοῦ Πατρὸς μου.

26. And as they were eating, Jesus took bread, and blessed, and broke it; and he gave to the disciples, and said: Take, eat; this is my body.

27. And he took a cup, and gave thanks, and gave to them, saying: Drink ye all of it;

28. For this is my blood of the covenant, which is shed for many unto remission of sins.

29. But I say unto you: I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

LUKE XXII. 19-23.

19. Καὶ λαβὼν ἄρτον, εὐχαριστήσας ἔκλασεν, καὶ ἔδωκεν αὐτοῖς, λέγων: Τοῦτό ἐστιν τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον: τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

20. Καὶ τὸ ποτήριον ὡσαύτως, μετὰ τὸ δειπνῆσαι, λέγων: Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.

25. Ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πῶς ἐκ τοῦ γενήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω καὶνὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

22. And as they were eating, he took bread, and when he had blessed, he broke it, and gave to them, and said: Take ye; this is my body.

23. And he took a cup, and when he had given thanks, he gave to them: and they all drank of it.

24. And he said unto them: This is my blood of the covenant, which is shed for many.

25. Verily I say unto you: I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

PAUL I. COR. XI. 23-29.

23. Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ Κύριος ἐν τῇ νυκτὶ ᾗ παρεδίδοτο, ἔλαβεν ἄρτον,

24. Καὶ εὐχαριστήσας ἔκλασεν, καὶ εἶπεν: Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν: τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

25. Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων: Τοῦτο τὸ ποτήριον, ἡ καινὴ δια-

21. Πλὴν ἰδοὺ, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.

22. Ὅτι ὁ Υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὠρισμένον πορεύεται: πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται.

23. Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοῖς, τὸ τίς ἄρα εἶν ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.

19. And he took bread, and when he had given thanks, he broke it, and gave to them, saying: This is my body which is given for you: this do in remembrance of me.

20. And the cup in like manner after supper, saying: This cup is the new covenant in my blood, even that which is poured out for you.

21. But behold, the hand of him that betrayeth me is with me on the table.

22. For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed!

θήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι: τοῦτο ποιεῖτε ὡσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.

26. Ὅσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἔλθῃ.

27. Ὡστε ὃς ἂν ἐσθίῃ τὸν ἄρτον, ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ Κυρίου.

28. Δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω.

29. Ὁ γὰρ ἐσθίων καὶ πίνων, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα.

23. For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread;

24. And when he had given thanks, he broke it, and said: This is my body, which is for you: this do in remembrance of me.

25. In like manner also the cup, after supper, saying: This cup is the new covenant in my blood: this do, as oft as ye drink it, in remembrance of me.

23. And they began to question among themselves, which of them it was that should do this thing.

26. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

27. Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord.

28. But let a man prove himself, and so let him eat of the bread, and drink of the cup.

29. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.

In verse 26 of Matthew's text *εὐχαριστήσας* is found in A, Γ, Δ, Π, et al.; it is also endorsed by Basil, Chrysostom, and Origen. *Εὐλογήσας* has the authority of **Σ**, B, C, D, G, L, Z, of both Latin versions, the Sahidic and Bohairic versions, the Peshito, Armenian, and Ethiopian versions. In the 28th verse *καινῆς* is omitted before *διαθήκης* in **Σ**, B, L, Z, 33, 102, and by Tischendorf, Westcott and Hort. It is present in A, C, D, Γ, Δ, Π, et al. This reading is followed by both Latin versions, the Bohairic version, both Syriac versions, the Armenian and Ethiopian versions, and by many Fathers.

In the 24th verse of Mark's text nearly the same variant exists: *καινῆς* is omitted by the same authorities who omit it in Matthew, and it is found in A, P, X, Γ, Δ, Π, et al., and in the aforesaid versions.

The 22nd verse of Luke is introduced by *ὅτι* in **Σ**, B, D, L, the Sahidic and Bohairic versions, and the Revised Edition of Oxford; other authorities have *καί*.

In the text of St. Paul, in the 23rd verse *ἐν τῇ νυκτὶ*, ᾗ is the common reading of the Greek codices; D, F, and G, have *ἐν ᾗ νυκτί* which is followed by both Latin versions. In the



24th verse *λάβετε, φάγετε* is omitted in B, **Σ**, A, C, D, E, F, G; it is rejected by many Fathers, omitted in the codices of St. Amiato and of Fulda of the Vulgate, and in the Bohairic and Armenian versions, and in the Revised Edition of Oxford. No critic approves it. It is found in K, L, and P, in the Clementine Vulgate, and in the Syriac, Gothic, and Ethiopian versions. The reading is certainly interpolated from Matthew XXVI. 26. In the same verse no participle is expressed after *ὑπὲρ ὑμῶν* in B, **Σ**, A, C. This is by far the most probable reading. *Κλώμενον* is added in E, F, G, K, L, P, and in many cursive MSS. This reading is followed by the old Italian version, the Syriac version, and the Gothic version; codex D has *θρυπτόμενον*. The Vulgate supports the reading *διδόμενον* which has only the authority of Theodoret and the Bohairic version. In the 27th verse the presence of the pronoun *τοῦτον* with *ἄρτον* is unwarranted. It is only found in K, L, P, and certain cursive MSS. It adds nothing to its critical authority that it is in the Clementine Vulgate. That the two clauses of this verse should be disjunctive, *ἐσθίη ἢ πίνη* is certain on the authority of B, **Σ**, A, C, D, E, F, G, and the versions. In verse 29 the adverb *ἀναξίως* is omitted by B, A, **Σ**, C, the Sahidic and Ethiopian versions. In the same verse *τοῦ Κυρίου* is omitted after *τὸ σῶμα* in B, **Σ**, A, C, in many of the best codices of the Vulgate, and in the Sahidic version.

In placing the text of St. Paul parallel with the texts of the Evangelists, we have departed somewhat from the general plan of our work. But a special reason demanded such departure. The truth of the Eucharist is a doctrine of the greatest importance, and it is valuable to present in the most forcible manner all the Scriptural authority available on the subject. Now the text of St. Paul affords us an authentic interpretation of the words of Jesus as they were applied to the practical life of the Church. We may consider his words then as the applied doctrine of the Lord Jesus. Paul was under the direct influence of the Holy Ghost, and received his doctrine directly from Jesus Christ, and Paul tells us clearly that the Eucharist is the real body and blood of Christ. In that direct communication made to Paul when he received his commission from Jesus the

Eucharist was one of the leading doctrines. No religion therefore which denies the Eucharist can claim to be the religion of Christ.

The institution of the Holy Eucharist was the fulfilment by the Lord of that promise made in St. John, VI. 51, "— and the bread which I will give is my flesh for the life of the world."

It seems quite probable that the institution of the Holy Eucharist took place toward the close of the supper. Hence St. Matthew and St. Mark relate that Jesus blessed and broke the bread and gave to them "while they were eating"; whereas Luke relates that Jesus blessed and gave the cup "after supper." Now it is not credible that the consecration of the cup was disconnected in time from the consecration of the bread. All the writers narrate the giving of the cup as following immediately upon the distribution of the consecrated bread. Wherefore we conclude that at the end of the paschal supper, while they were yet at table, the Eucharist was instituted.

Our first duty here is to prove that Christ there instituted the Blessed Eucharist, as it has ever been understood by the Catholic Church; to prove that Christ changed the substance of the bread into his own body, and the substance of the wine into his blood; that Christ's body and blood here exist in an ineffable mode of being, and present to the senses of men only the natural appearances of bread and wine. They look like bread and wine; they taste like bread and wine; they affect the senses of touch and smell like bread and wine, but they are the Body and Blood of Christ. We have also to prove that Christ gave power to the Apostles and to the Church to perform the same act which Christ wrought at the Last Supper, and that the Church is commanded to perpetuate the act, and can never allow it to drop out of her belief and practice.

It is not an easy doctrine for the natural man to accept. When it was first proposed to the people in the time of Christ, many of Christ's disciple's left him. In fact it was made the crucial test of the faith of the Apostles. When Raphael wished to represent an emblem of faith, he painted an angel with the Host and Chalice in her hand. In the great apostasy of the sixteenth century, which was primarily, a rebellion against the supernatural, the Eucharist was the object of especial attack.

The doctrines of the unity and trinity of God, of eternity, of the Incarnation are great mysteries, but they are often far removed from our thoughts. We ought to think much of them, but we do not. But the Holy Eucharist comes close to us. Every day the priest is called to renew that Last Supper. On the Sabbath day all the faithful must assemble and participate in a worship of which the Eucharist is the soul. At least once a year every adult Christian must receive that Body and Blood as food is eaten, and drink is drunk.

The Lord Jesus has wished to push this mystery right into every human life. We can not get away from it if we would. Early in life we are taught of the existence and nature of God, of the destiny of our souls, and the mysteries of redemption and divine grace. They are truths not naturally knowable; we accept them on the authority of divine faith. But still they remain in a certain way in that far off land of mystery. The Blessed Eucharist comes out of that far off land right into our humble lives. Right before us comes that Blessed Sacrament, and demands that we believe that what appears to the senses as bread and wine is transubstantiated into the Body and Blood of Christ. Everything in our religion crystallizes about the Eucharistic Lord. We enter a Church and the everlasting light burning in the sanctuary tells us that we are in the presence of the Lord. Cold, desolate and uninviting is the Church from which through any necessity the Eucharist is taken away. The Sacrament of the Eucharist is the life of the Church. There in the churches of all lands Christ abiding in the Eucharistic form draws to him human souls in the bonds of divine love. Those whom Jesus knows and who know him find him there, and give to him the worship of faithful hearts. There between the tabernacle and those human souls there is a communication which the world knows not of. There hearts weary with struggling find strength and new courage to continue the battle. There souls sick with the deadly malady of sin look up to that source of mercy and love, and are converted unto righteousness. There souls on whom the world frowns, who have been denied the things that somewhat relieve this mortal career, find peace and hope and joy in the presence of him who died for love of mankind. But sweetest of all is that rapturous

communion that exists between the divine Lord and pure souls free from sin and filled with faith and love. This is a foretaste of Heaven itself.

It is evident therefore why Jesus left us this sacrament of his love. The purpose is to come near to us, to help us to realize his presence by the outward sensible sign of the Blessed Sacrament. The sign fixes the attention; the sign enables us to perform certain acts of worship by which our faith in Jesus Christ is manifested and increased.

The certitude of the doctrine of the real presence of Jesus Christ rests not alone on human interpretation of these words of sacred Scripture. In the analysis of the act of our faith we find that certain great clear manifestations from God lead up to the existence of a living organization that has power and authority to teach infallibly. The data on which the existence of this Church rests are so certain that taken with the illuminations which divine grace operates in our souls they produce the certitude of faith. When we rest our faith on the teaching of the Church, we do not turn from God to accept the teachings of men; we still receive our teachings from God through the medium which he established to teach all nations until the end of time. Now in treating the present theme of our faith we have a right to presuppose the existence of the infallible Church; hence we first turn to her to know her authentic interpretation of these words of Holy Scripture, and then we strive to elucidate the sense of the words according to the analogy of that faith that never changes.

The Church makes known her teaching in various ways. Her daily prayers are a criterion of doctrine. The common belief of the faithful is the practical result of the Church's infallible teaching, and can not be wrong. Finally, she makes known the truths of religion by clear and explicit decrees, compelling the faith of every man, under the pain of an anathema. Now by all these ways the Church has taught and ever will teach that the Eucharist contains the real body and blood, soul and Divinity of Jesus Christ. By the power of the words of this text, first spoken by Christ, and thenceforth pronounced by duly commissioned priests, the bread and the



wine are changed into the Body and the Blood of Christ. The doctrine of the Catholic Church is thus expressed by the Council of Trent :

“In the first place, the holy Synod teaches, and openly and simply professes, that, in the august sacrament of the holy Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and man, is truly, really, and substantially contained under the species of those sensible things. For neither are these things mutually repugnant,—that our Savior himself always sitteth at the right hand of the Father in Heaven, according to the natural mode of existing, and that, nevertheless, he be, in many other places, sacramentally present to us in his own substance, by a manner of existing, which, though we can scarcely express it in words, yet can we, by the understanding illuminated by faith, conceive, and we ought most firmly to believe, to be possible unto God : for thus all our forefathers, as many as were in the true Church of Christ, who have treated of this most holy Sacrament, have most openly professed, that our Redeemer instituted this so admirable a sacrament at the Last Supper, when, after the blessing of the bread and wine, he testified, in express and clear words, that he gave them his own very Body, and his own Blood ; words which,—recorded by the holy Evangelists, and afterwards repeated by Saint Paul, whereas they carry with them that proper and most manifest meaning in which they were understood by the Fathers,—it is indeed a crime the most unworthy that they should be wrested, by certain contentious and wicked men, to fictitious and imaginary tropes, whereby the verity of the flesh and blood of Christ is denied, contrary to the universal sense of the Church, which, as *the pillar and ground of truth*, has detested, as satanical, these inventions devised by impious men ; she recognizing, with a mind ever grateful and unforgetting, this most excellent benefit of Christ.”—Council of Trent, Sess. XIII. Cap. I.

Again the Council declares :

“The most holy Eucharist has indeed this in common with the rest of the sacraments, that it is a symbol of a sacred thing, and is a visible form of an invisible grace ; but there is found in the Eucharist this excellent and peculiar thing, that the other

sacraments have then first the power of sanctifying when one uses them, whereas in the Eucharist, before being used, there is the Author himself of sanctity. For the Apostles had not as yet received the Eucharist from the hand of the Lord, when nevertheless himself affirmed with truth that to be his own body which he presented (to them). And this faith has ever been in the Church of God, that, immediately after the consecration, the veritable Body of our Lord, and his veritable Blood, together with his soul and divinity, are under the species of bread and wine; but the Body indeed under the species of bread, and the Blood under the species of wine, by the force of the words; but the body itself under the species of wine, and the blood under the species of bread, and the soul under both, by the force of that natural connection and concomitancy whereby the parts of Christ our Lord, *who hath now risen from the dead, to die no more*, are united together; and the Divinity, furthermore, on account of the admirable hypostatical union thereof with his body and soul. Wherefore it is most true, that as much is contained under either species as under both; for Christ whole and entire is under the species of bread, and under any part whatsoever of that species; likewise the whole (Christ) is under the species of wine, and under the parts thereof.—Ibid. Cap. III.

The holy Synod has confirmed this teaching by many canons, the first of which is as follows:

“If any one denieth, that, in the sacrament of the most holy Eucharist, are contained truly, really, and substantially the body and blood together with the soul and Divinity of our Lord Jesus Christ, and consequently the whole Christ; but saith that he is only therein as in a sign, or in figure, or virtue; let him be anathema.”

The Council of Trent did not formulate a new doctrine on the Eucharist; it simply gave a precise authentic declaration of that faith which had always been in the Catholic Church.

If all the testimonies of the Fathers attesting the real presence of Christ in the Eucharist were to be reproduced, volumes must needs be written to contain them. We shall therefore content ourselves with a few clear testimonies of some of the great witnesses of the faith.

And first we must remark that in the earliest age of the Church the Eucharist was a part, in fact the principal theme of the "doctrina arcana" which was guarded by a reverential silence. Hence we can not expect to find a clear bold treatment of the theme in the earliest Fathers. St. Justin in his first Apology, 66, writes as follows :

"And this food is called by us the Eucharist, of which no one is allowed to partake but he who believes the truth of our doctrines ; and who has been washed in the laver for the forgiveness of sins, and to regeneration ; and who so lives, as Christ has directed. For we do not receive them as ordinary food, or ordinary drink ; but as by the Word of God, Jesus Christ our Savior was made flesh, and had both flesh and blood for our salvation ; so also the food which was blessed by the prayer of the Word which proceeded from him, and from whom our flesh and blood, by assimilation, receive nourishment, is, we are taught, both the flesh and blood of that Jesus who was made flesh. For the Apostles, in the records which they made, and which are called Gospels, have declared, that Jesus commanded them to do as follows : He took bread, and gave thanks, and said: This do in remembrance of me : This is my body. And in like manner he took the cup, and blessed it, and said: This is my blood : and gave it to them alone."

Irenæus in arguing against the heretics supposes that with all Christendom of his day they admit the real presence of Christ in the Eucharist. Thus he states in his Fourth Book against Heresies, Chap. XVIII. :

"But how can they be consistent with themselves [when they say] that the bread over which thanks have been given is the body of their Lord, and the cup his blood, if they do not call himself the Son of the Creator of the world, that is, his Word, through whom the wood fructifies, and the fountains gush forth, and the earth gives 'first the blade, then the ear, then the full corn in the ear.'

"Then, again, how can they say that the flesh, which is nourished with the body of the Lord and with his blood, goes to corruption, and does not partake of life ? Let them, therefore, either alter their opinion, or cease from offering the things just mentioned. But our opinion is in accordance with the

Eucharist, and the Eucharist in turn establishes our opinion. For we offer to him his own, announcing consistently the fellowship and union of the flesh and Spirit. For as the bread, which is produced from the earth, when it receives the invocation of God, is no longer common bread, but the Eucharist, consisting of two realities, earthly and heavenly; so also our bodies, when they receive the Eucharist, are no longer corruptible, having the hope of the resurrection to eternity."

Again he affirms the same doctrine in the Fifth Book, Chap. II.:

"But vain in every respect are they who despise the entire dispensation of God, and disallow the salvation of the flesh, and treat with contempt its regeneration, maintaining that it is not capable of incorruption. But if this indeed do not attain salvation, then neither did the Lord redeem us with his blood, nor is the cup of the Eucharist the communion of his blood, nor the bread we break the communion of his body. For blood can only come from veins and flesh, and whatsoever else makes up the substance of man, such as the Word of God was actually made. By his own blood he redeemed us, as also his Apostle declares: 'In whom we have redemption through his blood, even the remission of sins.' And as we are his members, we are also nourished by means of the creation (and he himself grants the creation to us, for he causes his sun to rise, and sends rain when he wills). He has acknowledged the cup (which is a part of the creation) as his own blood, from which he bedews our blood; and the bread (also a part of the creation) he has established as his own body, from which he gives increase to our bodies.

"When, therefore, the mingled cup and the manufactured bread receives the Word of God, and the Eucharist of the blood and the body of Christ is made, from which things the substance of our flesh is increased and supported, how can they affirm that the flesh is incapable of receiving the gift of God, which is life eternal, which [flesh] is nourished from the body and blood of the Lord, and is a member of him?—even as the blessed Paul declares in his Epistle to the Ephesians, that 'we are members of his body, of his flesh, and of his bones.' He does not speak these words of some spiritual and invisible man, for a spirit has



not bones nor flesh ; but [he refers to] that dispensation [by which the Lord became] an actual man, consisting of flesh, and nerves, and bones,—that [flesh] which is nourished by the cup which is his blood, and receives increase from the bread which is his body. And just as a cutting from the vine planted in the ground fructifies in its season, or as a corn of wheat falling into the earth and becoming decomposed, rises with manifold increase by the Spirit of God, who contains all things ; and then, through the wisdom of God that wheat serves for the use of men, and having received the Word of God, becomes the Eucharist, which is the body and blood of Christ ; so also our bodies, being nourished by the Eucharist, and deposited in the earth, and suffering decomposition there, shall rise at their appointed time, the Word of God granting them resurrection to the glory of God.”

S. Cyprian in his Fifty-fifth Epistle exhorts the Christians as follows :

“Let us also arm the right hand with the sword of the Spirit, that it may bravely reject the deadly sacrifices ; that, mindful of the Eucharist, the hand which has received the Lord’s body may embrace the Lord himself, hereafter to receive from the Lord the reward of heavenly crowns.”

In his Thirteenth Homily on Exodus Origen writes thus : “I wish to admonish you by examples from your religion. You who are accustomed to be present at the divine Mysteries know, when you receive the Lord’s Body, what caution and veneration you exercise, lest the least particle should fall, lest anything of the consecrated offering should be lost. You believe yourselves guilty, and rightly do you thus believe, if any part of the Mystery should fall by negligence. Now if you use such caution, and rightly so, about the Lord’s Body, how do you think it a less crime to neglect the Lord’s word than his Body ?” These words are incompatible with a belief that the Eucharist were a mere symbol.

Again he says in his Second Homily on the Thirty-eight (Vulg. XXXVII.) Psalm : “When the soul is sick and oppressed by the languor of sin . . . thou dost not fear to approach the Eucharist, and partake of the Body of the Lord ! Dost thou not remember that which is written : ‘For this cause many are weak and sickly among you, and many sleep’ ?

Why many weak? Because they did not judge themselves, nor examine themselves, nor understand what it is to receive the Communion in the Church, or what it is to approach such great and excellent sacraments."

Cyril of Jerusalem in his Twenty-second Lecture, 1—3, has as follows:

"This teaching of the Blessed Paul is alone sufficient to give you a full assurance concerning those Divine Mysteries, which when ye are vouchsafed, ye are of the same body and blood with Christ. For he has just distinctly said: That our Lord Jesus Christ the same night in which he was betrayed, took bread, and when he had given thanks, he broke it, and said: Take, eat, this is my Body: and having taken the cup and given thanks, he said: Take, drink, this is my Blood. Since then he himself has declared and said of the Bread: This is my Body, who shall dare to doubt any longer? And since he has affirmed and said: This is my Blood; who shall ever hesitate, saying, that it is not his Blood?

"He once turned water into wine, in Cana of Galilee, at his own will, and is it incredible that he should have turned wine into blood? That wonderful work he miraculously wrought, when called to an earthly marriage; and shall he not much rather be acknowledged to have bestowed the fruition of his Body and Blood on the children of the bride-chamber?

"Therefore with fullest assurance let us partake as of the Body and Blood of Christ: for under the appearance of Bread is given to thee his Body, and under the appearance of Wine his Blood; that thou by partaking of the Body and Blood of Christ, mightest be made of the same body and the same blood with him. For thus we come to bear Christ in us, because his Body and Blood are diffused through our members; thus it is that, according to the blessed Peter, we become partakers of the divine nature.

"Christ on a certain occasion discoursing with the Jews said: Except ye eat my flesh and drink my blood, ye have no life in you. They not receiving his saying spiritually were offended, and went backward, supposing that he was inviting them to eat flesh.

“Even under the Old Testament there was shew-bread; but this as it belonged to the Old Testament, came to an end; but in the New Testament there is the Bread of Heaven, and the Cup of Salvation, sanctifying soul and body; for as the Bread has respect to our body, so is the Word appropriate to our soul.

“Contemplate therefore the Bread and Wine not as bare elements, for they are, according to the Lord’s declaration, the Body and Blood of Christ; for though sense suggests this to thee, let faith establish thee. Judge not the matter from taste, but from faith be fully assured without misgiving, that thou hast been vouchsafed the Body and Blood of Christ.

“These things having learnt, and being fully persuaded that what seems bread is not bread, though bread by taste, but the Body of Christ; and that what seems wine is not wine, though the taste will have it so, but the Blood of Christ; and that of this David sung of old, saying: ‘And bread which strengtheneth man’s heart, and oil to make his face to shine’; do thou strengthen thy heart, partaking thereof as spiritual, and make the face of thy soul to shine. And so having thy soul unveiled by a pure conscience, mayest thou behold as in a glass the glory of the Lord, and proceed from glory to glory, in Christ Jesus our Lord.”

St. Basil declares thus: “For we eat his flesh, and we drink his blood, thus through his Incarnation and bodily life becoming partakers of the Word and his wisdom.”—Epist. VIII 4. And again Basil writes: “It is good and useful to communicate every day, and become a partaker of the sacred Body and Blood of Christ; for he says: ‘Who eateth my body, and drinketh my blood hath eternal life.’”—Epist. XCIII.

In all the early liturgies there is the clearest evidence that all Christians believed in the Real Presence.

St. Chrysostom is a strong witness for the Real Presence. In his Second Homily he declares thus: “What then if I show you that all among us, who are initiated, have received something far greater than Eliah did? For Eliah left a mantle to his disciple, but the Son of God ascending, left to us his own flesh. Eliah indeed, casting off his mantle, went up; but Christ left it behind for our sakes; and yet ascended retaining it! Let

us not then be cast down. Let us not lament, nor fear the difficulty of the times, for he who did not refuse to pour out his blood for all, and who gives us to partake of his flesh and of his blood again, what will he refuse to do for our safety?"

Again in his Fiftieth Homily he says: "For he that hath given the greater, that is, hath set himself before thee, much more will he not think scorn to distribute unto thee of his Body. Let us hear therefore, both priests and subjects, what we have had vouchsafed to us; let us hear and tremble. Of his own holy flesh he hath granted us our fill; he hath set before us himself sacrificed. What excuse shall we have then, when feeding on such food, we commit such sins? when eating a Lamb, we become wolves? when feeding on a Sheep, we despoil by violence like the lions? . . . . That Table at that time was not of silver, nor that Cup of gold, out of which Christ gave his disciples his own blood; but precious was every thing there, and awful, for that they were full of the Spirit."

In the Forty-sixth Homily on John, St. Chrysostom has this grand testimony: "How can this man give us his flesh to eat? If thou seekest to know the 'how', why askedst not thou this in the matter of the loaves, how he multiplied five to so great a number? Because they then only thought of being satisfied, not of seeing a miracle. 'But,' saith some one, 'their experience then taught them.' Then by reason of that experience these words ought to have been readily received. For to this end he wrought beforehand that strange miracle, that taught by it they might no longer disbelieve what should be said by him afterwards.

"Those men then at that time reaped no fruit from what was said, but we have enjoyed the benefit in the very realities. Wherefore it is necessary to understand the marvel of the Mysteries, what it is, why it was given, and what is the profit of the action. We become one Body, and members of his Flesh and of his bones. Let the initiated follow what I say. In order then that we may become this not by love only, but in very deed, let us be blended into that Flesh. This is effected by the Food which he hath freely given us, desiring to show the love which he hath for us. On this account he hath mixed up himself with us; he hath kneaded up his Body with ours that we might be a certain One Thing, like a body joined to a



head. For this belongs to them who love strongly; this, for instance, Job implied, speaking of his servants, by whom he was beloved so exceedingly, that they desired to cleave unto his flesh. For they said, to show the strong love which they felt: Who would give us to be satisfied with his flesh? Wherefore this also Christ hath done, to lead us to a closer friendship, and to show his love for us; he hath given to those who desire him not only to see him, but even to touch, and to eat him, and to fix their teeth in his Flesh, and to embrace him, and to satisfy all their love. Let us then return from that table like lions breathing fire, having become terrible to the devil; thinking on our Head, and on the love which he hath shown for us. Parents often entrust their offspring to others to feed; 'but I,' saith he, 'do not so; I feed you with my own flesh, desiring that you all be nobly born, and holding forth to you good hopes for the future. For he who giveth out himself to you here, much more will he do so hereafter. 'I have willed to become your Brother; for your sake I shared in flesh and blood, and in turn I give out to you the Flesh and the Blood by which I became your kinsman.' This blood causeth the image of our King to be fresh within us, produceth beauty unspeakable, permitteth not the nobleness of our souls to waste away, watering it continually, and nourishing it. The blood derived from our food becomes not at once blood, but something else; while this doth not so, but straightway watereth our souls, and worketh in them some mighty power. This Blood, if rightly taken, driveth away devils, and keepeth them afar off from us, while it calleth to us Angels and the Lord of Angels. For wherever they see the Lord's Blood, devils flee, and Angels run together. This Blood poured forth washed clean all the world; many wise sayings did the blessed Paul utter concerning it in the Epistle to the Hebrews. This Blood cleansed the secret place, and the Holy of Holies. And if the type of it had such great power in the temple of the Hebrews, and in the midst of Egypt, when smeared on the door-posts, much more the reality. This blood sanctified the golden altar; without it the high priest dared not enter into the secret place. This blood consecrated priests, this in types cleansed sins. But if it had such power in the types, if death so shuddered at the shadow, tell me how would it not have dreaded the very reality? This Blood is the salvation of

our souls ; by this the soul is washed, by this it is beautified, by this it is inflamed ; this causeth our understanding to be more bright than fire, and our soul more beaming than gold ; this Blood was poured forth, and made Heaven accessible.

“Awful in truth are the Mysteries of the Church, awful in truth is the Altar. A fountain went up out of Paradise sending forth material rivers ; but from this table springeth up a fountain which sendeth forth rivers spiritual. By the side of this fountain are planted not fruitless willows, but trees reaching even to heaven, bearing fruit ever timely and undecaying. If any be scorched with heat, let him come to the side of this fountain and cool his burning. For it quencheth drought, and comforteth all things that are burnt up, not by the sun, but by the fiery darts. For it hath its beginnings from above, and its source is there, whence also its water floweth. Many are the streams of that fountain which the Comforter sendeth forth, and the Son of the Mediator, not holding mattock to clear the way, but opening our minds. This fountain is a fountain of light, spouting forth rays of truth. By it stand the Powers on high looking upon the beauty of its streams, because they more clearly perceive the power of the Things set forth, and the flashings unapproachable. For as when gold is being molten if one should (were it possible) dip in it his hand or his tongue, he would immediately render them golden ; thus, but in much greater degree doth what here is set forth work upon the soul. Fiercer than fire the river boileth up, yet burneth not, but only baptizeth that on which it layeth hold. This Blood was ever typified of old in the altars and sacrifices of righteous men. This is the price of the world. By this Christ purchased to himself the Church ; by this he hath adorned her all. For as a man buying servants giveth gold for them, and again when he desireth to deck them out doth this also with gold ; so Christ purchased us with his Blood, and adorned us with his Blood. They who share this Blood stand with Angels and Archangels and the Powers that are above, clothed in Christ’s own kingly robe, and having the armor of the Spirit. Nay, I have not as yet said any great thing : they are clothed with the King himself.

“Now as this is a great and wonderful thing, so if thou approach it with pureness, thou approachest for salvation ; but if with an evil conscience, for punishment and vengeance. ‘For’

he saith, 'he that eateth and drinketh unworthily of the Lord, eateth and drinketh damnation to himself'; since if they who defile the kingly purple are punished equally with those who rend it, it is not unreasonable that they who receive the Body with unclean thoughts should suffer the same punishment as those who rent it with the nails."

Gregory of Nyssa has this marvelous testimony: "What therefore is this? Nought else than that the Body which has been shown to be stronger than death, becomes the principle of our life. As a little leaven, according to the Apostle, I. Cor. V. 6, makes like to itself the whole paste, thus the Body (of Jesus) subjected to death by God, when it comes into our body, it transforms our body and renders it like itself. For as that which is deadly, if mixed with its antidote, the mixture becomes innocuous, thus the immortal Body (of Christ) when it is within him who receives it, changes all into its own nature. But it is impossible that a thing should come otherwise into a human body except by eating and drinking. It is necessary therefore that the spirit should receive the quickening power in the manner that nature is capable of.

"Therefore, since only that body which receives God shall receive this grace (of immortality), and it has been shown that our body can not be endowed with immortality, unless by communion with the immortal Body (of Christ) it shall have been made partaker of incorruption; it behooves us to consider how it can be that the one Body (of Christ) that is continually distributed to so many thousands of the faithful throughout the whole earth, remains whole in every part, and whole in itself. That faith therefore, proceeding by logical reasoning should have no doubt of the sense here expressed, it is necessary that our discourse should dwell a little on the natural consideration of a body." Gregory then extends his discourse in philosophical reasoning, and then concludes: "Rightly therefore do I believe that the bread being blessed is changed into the Body of the Word of God. For the bread was in posse that Body. And it was sanctified by the indwelling of the Word which dwelt in that Body as in a tabernacle. Therefore as in that Body bread (food eaten by our Lord) is changed into divine power, the same is done now by the same cause. For in that case the grace of

the Word made holy the Body whose substance was (alimented) by bread, and therefore in a certain way the Body was bread. And here in like manner the bread, as the Apostle says, I. Tim. IV. 5, is sanctified by the Word of God and prayer; not in the sense that by the way of food it becomes the Body of the Word; but that instantly by the Word it is changed into his Body, as it is said by the Word: 'This is my body.'"—Orat. Cat. 37. Gregory's conclusion is better than his reasoning. His philosophy does not in any great degree make clearer the mystery, but it is a clear evidence that he believed in the real presence of Christ in the Eucharist. That truth he received from the Church: the reasoning is his own.

Of the Latin Fathers we shall cite only Hilary, Augustine and Ambrose as representatives of the whole Latin School. In his treatise on "The Trinity," VIII. 13—14, St. Hilary argues thus: "If the Word is truly made flesh, and if we truly receive the Word as flesh in the Lord's Supper; how shall one say that the Lord does not really remain in us, who inseparably assumed to himself our human nature, and united the nature of his flesh to the nature of his Divinity to be given to us in the Sacrament of the Communion of his Flesh? Thus we are all one; because the Father is in Christ, and Christ is in us . . . . . If therefore Christ truly assumed the flesh of our body, and that man who was born of Mary is really Christ, and if we really in the Mystery receive the flesh of his body, (and by this we will become one, because the Father is in him, and he is in us) how is it asserted that there is only a moral unity, since the Sacrament by its very nature is a Sacrament of perfect unity? . . . . . For he, the Lord Jesus, says: 'My flesh truly is food, and my blood truly is drink. He who eats my flesh, and drinks my blood remains in me, and I in him.'—John VI. 56—57. Of the real presence of his flesh and blood there is left no room to doubt. Therefore by the words of the Lord and by our faith (the Eucharist) is truly the flesh and blood. And these being received and consumed, cause us to be in Christ, and Christ in us. Is not this the truth? Verily it would not be true according to those who deny that Jesus Christ is true God. Therefore Christ is in us by his flesh, and we are in him, and with him we are in God."



In his sermon on the Thirty-fourth (Vulg. XXXIII.) Psalm, 10, Augustine typically interprets that event in David's life, when, according to I. Sam. XXI. 13, "he changed his behavior, and feigned himself mad in their hands." Augustine translates the clause, "he feigned himself mad in their hands," "*he was carried in his own hands*", and thus discourses of it: "'And was carried in his own hands': how indeed this could be done in case of a man, who, Brethren, can understand? For who is carried in 'his own hands'? In the hands of others can a man be carried; in his own hands is no man carried. How this may be understood of David according to the letter, we find not; but in Christ we find. For Christ was carried in his own hands, when commending his own Body, he said: 'This is my Body.' For that Body he carried in his own hands."

Many cite, in support of the Eucharist, testimonies taken from the treatise *De Sacramentis*, generally ascribed to Ambrose. The Roman Breviary makes large use of this treatise as a work of Ambrose. No one can impeach the truth of the doctrine taught in the treatise, but many able critics deny that Ambrose is the author of the work. Migne believes that the author was a bishop of a see outside of Rome, and that he wrote before the seventh century. While Migne admits that the work may be of Ambrose, he points out some intrinsic evidence that renders the authorship doubtful. Cardinal Bona doubted of the book; Fessler denies that it is of Ambrose; Bardenhewer very positively declares that it is not of Ambrose, but a work of the fifth or sixth century in imitation of the treatise *De Mysteriis* of Ambrose; Morin ascribes the book to Nicetas of Romatiana.

Though the work might still be cited as a testimony of the belief of the Church in the fifth and sixth centuries, we prefer to cite the certain work of Ambrose, *De Mysteriis*, which contains essentially the same doctrine as the books *De Sacramentis*.

In the work *De Mysteriis*, VIII. 47—IX. 54, Ambrose teaches as follows: "Truly it was wonderful that God rained manna to the Jews, and that they were daily fed with food from heaven . . . . But yet they who ate that food all died in the desert; but the food which you receive, that living bread which descends from Heaven, gives the substance of eternal life; and

whoever eats this, shall not die forever : it is the body of Christ. Consider now which is greater, the bread of angels (the manna) or the flesh of Christ, which flesh is the body of life.

The manna is from heaven; the body of Christ is above the heavens. The manna is from heaven; the flesh of Christ is of the Lord of Heaven. The manna was liable to corruption, if kept until the following day; the flesh of Christ is free from all corruption, and whosoever piously eats it cannot suffer corruption. Unto the Jews water flowed from the rock; unto thee blood flows from Christ. That water satiated them for a time; but the blood of Christ gives life to thee for ever. The Jew drank, and thirsted; thou, if thou drinkest, can not thirst. The Jew had the shadow; thou hast the substance . . . . . Perhaps thou sayest: 'I see another thing: how dost thou affirm that I shall receive the body of Christ?' It remains therefore for us to prove this. What examples shall we use? Let us prove that the Eucharist is not what nature formed, but what the benediction consecrated; that the benediction has a greater force than nature, because by the benediction nature itself is changed." Ambrose here adduces in examples the rod of Moses, the plagues of Egypt, the passage of the Red Sea, the water flowing from the rock in the desert, the passage of the Jordan, the bitter waters made sweet, the recovery of the axehead from the water by Elisha, and then he continues: "We see therefore that grace is stronger than nature; and we have yet only spoken of the power of a prophetical benediction. And if a mere human benediction was able to change nature, what shall we say of the divine consecration, where the very words of the Lord our Savior operate? For that Sacrament which you receive is made by the words of Christ. If the words of Eliah were of such power that they brought down fire from heaven, shall not Christ's words be able to change the elements? Of the works of the whole world thou hast read: 'he spoke, and they were made: he commanded, and they were created.' Therefore the word of Christ, which out of nothing could make that which was not, can it not change things that are into that which they were not? It is not a less effect to create new things than to change existing things. But why do we employ arguments? Let us use examples taken from that very Body of

Christ, and by the example of the Incarnation let us build up the truth of this mystery. Was it by the law of nature that the Lord Jesus was born of Mary? If thou seekest the law of nature, a man is born of the union of man and woman. It is evident therefore that it was outside the law of nature that the Virgin gave birth. And this body which we cause to be in the Eucharist is of the Virgin: why dost thou seek the law of nature in Christ's body, when outside of the laws of nature the Lord Jesus was born of the Virgin? It is the true flesh of Christ which was crucified, and which was buried; therefore it is truly the Sacrament of that flesh. The Lord himself proclaims: 'This is my body'. Before the benediction of the heavenly words it is called another species; after the consecration it is the Body. Christ declares it to be his Blood. Before the consecration it is called another substance; but after the consecration it is his Blood. And thou sayest: 'Amen,' that is: 'It is true'. What the mouth utters, let the interior mind confess: what the tongue utters, let the heart feel."

In studying the testimonies of the Fathers we must have in mind the following principles: 1. Under the appearance of bread and wine the body and blood of Christ are in the Eucharist in a mysterious mode of being impervious to the senses. 2. The body and the blood of Christ employ symbols of bread and wine. 3. The symbols are signs of the body and blood there present. 4. The body and the blood of Christ are often denominated by the name of the symbols, by a figure of metonymy, as we speak of Christ's body being broken, whereas, in the words of St. Thomas, there is no breaking of the thing contained, but only of the sign. 5. The body and blood of Christ as sacramentally existing under the appearances of bread and wine are a sign representing and commemorating the same body immolated on the cross, and the same blood shed on the cross. 6. The eating of the body of the Lord which takes place in the Eucharist differs in mode from the ordinary material eating of flesh: the substance of the body of Christ is not cut and ground by the teeth. We receive into our mouth and into our stomach the body of Christ, existing in a sacramental mode of being; and the material action of eating cuts and masticates the symbol under which the substance exists. 6. The body of

Christ may be considered in three different states of being. First, there is the mortal visible body, in which state it was crucified for us. Secondly, there is the immortal, spiritual and visible body of Christ as it exists forever in Heaven. Thirdly, there is the immortal, spiritual, and invisible body of Christ in the Eucharist. It is the same body, but existing in three different states of being. Now it is difficult to describe the sacramental mode of being of Christ in human words. When the Jews turned away from Christ, because he asked them to eat his flesh, it is clear that they grossly misunderstood his words, as though a man should eat human flesh as the flesh of animals is eaten for food. To correct this impression Christ said to them: "The words that I speak unto you are spirit and life."

Hence we must not understand the eating of the Eucharist as the common eating of flesh. Neither are we to understand it of the eating of a mere symbol. It is eating the spiritual, immortal, invisible body of Christ, under the appearance of a symbol.

Ambrose has spoken so clearly here that it would be absurd to deny that he taught the real presence of Christ in the Eucharist. It is clear from the tenor of his words that he is conscious that he is inculcating no new doctrine, but endeavoring to intensify the realization of what all Christians held. He speaks of it as a mighty mystery; he appeals to the power that created the world, and that worked the miracles of the Old Testament, and that wrought the Incarnation, to show that the mystery of the Eucharist is possible. Surely this were absurd, if Ambrose considered the bread and wine as mere symbols.

When the Lord promised the Eucharist, and when he instituted it, he signified that he is to work some wonderful thing; Paul speaks of it as a great mystery; all the Fathers speak of it in the same sense. Now if the bread and wine are mere symbols, there is no mystery.

The principles that we have given above explain the following statement of St. Cyrian, Epist. LXIII. 4: "Who is more a priest of the Most High God than our Lord Jesus Christ? who offered a sacrifice to God the Father, and he offered the same which Melchisedech offered, bread and wine, that is his body and his blood." The meaning is clearly that Christ offered his body and his blood under the appearances of bread and wine.



There is a perfect consensus of the witnesses of faith in all ages that the Eucharist is the real substantial body and blood of Christ. This witness is not broken by certain places where some Fathers indulge in mystic meanings of the Lord's words. That excessive mysticism which appears in many of their homilies led them at times to seek mystic meanings in the words of the institution of the Blessed Sacrament. But this mystic sense always supposes the literal sense, and is founded thereon. Thus at times they accept the Eucharist as a type of the body of the faithful in the Church, which on the authority of Paul is called the body of Christ. But this figurative application never conflicts with the literal sense.

Again the Fathers experience the inadequacy of human speech in endeavoring to distinguish the sacramental mode of eating Christ's body from the crude eating of mortal flesh. Thus St. Augustine in his commentary on Psalm XCIX. (Vulg. XCVIII.):

"And when thou worshipest him, see that thou do not in thy thought remain in the flesh, and be not quickened by the Spirit; 'for', he saith, 'it is the Spirit that quickeneth: the flesh profiteth nothing'. But when our Lord praised it, he was speaking of his own flesh, and he had said: 'Except a man eat my flesh, he shall have no life in him.' Some disciples of his, about seventy, were offended, and said. 'This is a hard saying, who can hear it?' And they went back, and walked no more with him. It seemed unto them hard that he said: 'Except ye eat the flesh of the Son of man, ye have no life in you.' They received it foolishly, they thought of it carnally, and imagined that the Lord would cut off parts from his body, and give unto them, and they said: 'This is a hard saying.' It was they who were hard, not the saying; for unless they had been hard, and not meek, they would have said unto themselves: 'He saith not this without reason, but there must be some latent mystery herein.' They would have remained with him, softened, not hard: and would have learnt that from him which they who remained, when the others departed, learnt. For when twelve disciples had remained with him, on their departure, these remaining followers suggested to him, as if in grief for the death of the former, that those were offended by his words, and turned back.

But he instructed them, and saith unto them: 'It is the Spirit that quickeneth, but the flesh profiteth nothing; the words that I have spoken unto you, they are spirit, and they are life.' Understand spiritually what I have said; ye are not to eat this body which ye see; nor to drink that blood which they who will crucify me shall pour forth. I have commended unto you a certain mystery: spiritually understood, it will quicken. Although it is needful that this be visibly celebrated, yet it must be spiritually understood."

The meaning of St. Augustine is clearly that they will not eat the flesh of Jesus in its mortal state, as the flesh of beasts is eaten; but that Jesus' flesh will assume a sacramental, spiritual mode of being in the Eucharist. In this very same treatise Augustine declares: "He walked here in very flesh, and gave that very flesh to us to eat for our salvation."

Again, the Fathers often dwell upon the spiritual effect which the Eucharist was ordained to work. The Eucharist is an ineffable mode of being, assumed by Christ to effect a close union between himself and the faithful. But in Heaven that union will not need the Eucharist, and consequently that mode of being in Christ will then cease. Now the effect of the Eucharist is not obtained by a man who receives unworthily, and hence Augustine distinguishes the virtue of the Sacrament from the visible Sacrament. Not in the sense that the substantial body and blood be not in the Eucharist which the unworthy communicant receives, but that the beneficent effect is hindered, and turned into a judgment upon the sinner. Therefore in his Twenty-sixth Homily on St. John, 18, St. Augustine discourses thus: "In fine, he now expoundeth how that is effected which he saith, and what it is to eat his body and drink his blood. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. This, then, it is to eat that meat and drink that drink: to dwell in Christ and to have Christ dwelling in the man. And therefore, who dwelleth not in Christ, and in whom Christ dwelleth not, without doubt doth neither [spiritually] eat his flesh nor drink his blood, albeit carnally and visibly he press with his teeth the Sacrament of the body and blood of Christ: but rather doth unto judgment to himself eat and drink the Sacrament of so great a thing, because being unclean he hath presumed to come unto Christ's

Sacraments, which no man taketh worthily, save he that is clean; of whom it is said: Blessed are the clean in heart, for they shall see God."

The witness of the Fathers is continued and corroborated by the teaching of the doctors and theologians of the Church. St. Thomas may well be taken as a representative of these. In his fifty-seventh *Opusculum* he says as follows: "What is more wonderful than this Sacrament? In it bread and wine are substantially changed into the body and blood of Christ; and therefore Christ true God and true man is contained under the appearance of a little bread and a little wine. It is eaten by the faithful, but is not lacerated. Yea, more, when the Sacrament is divided, in every divided particle (Christ) remains entire. The accidents remain in the Eucharist without a subject, that faith may be exercised in that the visible is invisibly received, hidden under an appearance not its own; and the senses are preserved from deception, for they judge of the accidents, their proper object."

Distinction must be made here between the enunciation of the doctrine of the Eucharist, and the attempt to explain certain phenomena of the miracle. When St. Thomas declares that the real substantial body of Christ exists under the appearances of bread and wine, he expresses the faith of the Church of all ages; but when he explains the appearances of the bread and wine to be accidents remaining without a subject, he is only voicing a theological opinion of his school. St. Thomas and his school indeed hold this opinion; other theologians of eminence declare that the accidents can not, and do not remain without a subject; but that God in a miraculous manner affects the senses in the manner that these accidents would affect the senses if the accidents were present. Others still preserve an open mind on the subject, not professing to be able to see so deeply into the miracle.

We acknowledge that the greatest proof of the real presence of Christ in the Eucharist is not our scientific interpretation of the words of Holy Scripture, but the faith of the Church which is revealed to us in the clearest evidences of all the ages. The promise of Christ would have failed, if the Church built on the rock, fortified against the powers of hell, declared to be the everlasting depository of divine truth, upheld by the indwelling

of the Spirit of truth, and empowered to demand of every man the obedience of faith, should teach and believe throughout all the ages a falsehood concerning the nature of the Eucharist, which is her essential sacrifice.

It is easy therefore to interpret the words of Christ according to the analogy of this universal faith. Inasmuch as the words of institution bear a close relation to the words of promise made in John VI., all that we have written on that former passage should be brought to the understanding of the present text.

The great point to be decided in the treatment of the text is whether the words of Christ are to be taken literally or metaphorically; whether Christ gives in the Eucharist his very flesh and blood, though in an ineffable mode of being, or whether he gives therein a mere memorial of himself. It is not an open question, for the Church has decided that Christ's words must be taken literally. The faith in the Real Presence of Jesus Christ in the Eucharist is not an isolated tenet built upon human understanding of these words. The faith of all members of the true Church is a system, an edifice where one block of granite rests upon the firm support of all that lie below, even down to the foundations, which are the certain knowledge that God exists, and that he has given to man certain evidences of divine truth. Therefore to throw out the Eucharist is to throw out everything on which our faith rests; for if the Eucharist be not the real body and blood of Christ, then the Church has failed, we have no reliable teacher, Christ's promises have failed, and we are without compass or rudder, to be blown about by every wind of doctrine. But thank God, this is not so. We rest securely in the possession of the truth. It is mysterious, it baffles the power of our puny minds. But we believe, "casting down reasonings, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ."—II. Cor. X. 5.

How wonderful is the birth and life of our faith? It may come to us in childhood, as the earliest apprehension of our soul, bound up with a mother's kisses and cherished memories of tenderest love. All that is good and happy in our lives may have been informed by this great principle. Or again, it may



come to us in some strange mysterious way in mature life. We can not analyze it. In its creation the everlasting teaching power of the Church has a part; but working with this visible teacher there are subtle whisperings of Heaven, operations of the grace of God upon our souls, mysterious illuminations of the soul, and promptings from God; and the result is faith, which is augmented by prayer and holy living, and which reflects itself in righteous deeds.

And so it is with the Eucharist: we believe, because God has given us faith by those manifold agencies which he has established to teach mankind.

The adversaries of the Catholic doctrine of the Eucharist contend that the words of Christ at the Last Supper must be understood in a figurative sense. Thus for example during the Exodus, Moses was empowered by God to strike a rock, and draw thence streams of living water to give drink to Israel. St. Paul in speaking of this rock declares thus: "For they drank of a spiritual rock which followed them, and the rock was Christ."—I. Cor. X. 4. We may thus construct two parallel sentences: "This bread is my body," and: "This rock is Christ." It is evident to all and conceded that in the second sentence the language is figurative; the rock was a symbol of Christ. Therefore they say that also in the Eucharist the bread and wine are symbols of Christ's crucifixion.

In this objection there is the sophism of *a posse ad esse*. We do not deny that Christ could have spoken figuratively, had he so willed. And here we must remark that it seems to us profitless to assert the theory so often advanced by Catholics that the copula "est" can not mean "signifies." In the first place, in the Aramaic tongue used by Christ, in such statements the verb is not expressed, but left to be inferred from the context. Wherefore the determination of the sense whether literal or figurative does not depend on the copula, but on the nature of the subject or predicate. The verb simply connects the two in whatever order of being they may exist. We must look elsewhere therefore for the elements which determine the sense of this proposition. Therefore let us consider the event in all its bearings.

It can not be denied that the Lord Jesus there instituted a religious rite. He invests his action with great solemnity, and commands that what he had done should be forever done in remembrance of him. Hence it is evident that the Eucharist is one of the rites of the New Law. It is also evident that if there be a sacrifice offered in the New Law it must be the Eucharist, for there is no other. Of course prayer is, and is called a spiritual sacrifice, but it is not a visible ritual sacrifice. Now it seems to be essential in the true concept of religion to have a sacrifice. In the great history of mankind, man has always given expression to the innate instinct of worship, by performing an act of sacrifice. The perfect dispensation given us by Christ is essentially spiritual, but it does not eliminate the idea of a sacrifice. Malachi in prophetic contemplation of that future creation cries out: "For from the rising of the sun even to the going down of the same my name is great among the gentiles; and in every place incense and a pure oblation are offered to my name: for my name is great among the Gentiles, saith the Lord of hosts."—I. II. This pure oblation can be naught else than the Eucharist, which is offered daily in every place. All the ancient liturgies concur in calling the Eucharist a pure oblation, recognizing therein the fulfilment of Malachi's prophecy. It was the nature of the Old Law that all its rites were typical of the realities of the New Law. Hence its rites and sacrifices were types of the truths of Christianity. But if the bread and wine which constitute the sacrifice of the New Law be only symbols, then it were verified that the elements of the New Law were weaker types than even those of the Old Law. If the bread and wine are only symbols, then Melchisedech's sacrifice is equal to the sacrifice of the New Law; nay more, all the other typical sacrifices are equal. This is opposed to the nature of the New Law, which is the fulfilment of the preceding types.

Again, the appointing of an entity to be a figure of another is not an event demanding the solemnity and mystery that in the New Testament invests the Eucharist. This is especially true when the being which the symbol represents is a present entity, known to us through other means. The typical character of the rock of the Exodus is spoken of by St. Paul

only once and then merely in passing. But when Paul comes to speak of the Eucharist, it is in the most solemn manner. So great is the mystery that he ventures no word of his own, but delivers what he received from Jesus Christ. And the Lord delivers the truth of the Eucharist with great solemnity. But a few hours yet remain to him of life; a sad silence has fallen on all his followers. Jesus tells them that he has greatly desired to eat that Paschal Supper with them. This indicates that something extraordinary is to be done in that Last Supper. And when the supper was at an end, Jesus takes bread and blesses it.

This blessing was not yet the act of consecration. Salmeron and some other theologians believed that the act of transubstantiation was effected by the blessing of Christ, so that the words, "this is my body", would only declare that which had been done. It is more consonant with the teaching of the theologians to hold that the declaration of Christ works the effect which it declares. And it is of faith that this is so in the act of consecration as wrought by the priests of the New Law.

With awful emphasis therefore Christ declares of the bread: "This is my body," and of the wine: "This is the cup of my blood." And it must be borne in mind that in the great discourse in the Synagogue of Capharnaum he had declared that he would give his flesh to eat and his blood to drink. He had declared that men must eat and drink the same. Even when the people turned away from him, and his own disciples went with them, Jesus insisted on the same truth. He would not in any part modify it. He challenges the Apostles to receive it or leave him. Here in the last solemn hours of his life he fulfills that promise. There is no word to indicate that he spoke figuratively, but everything to prove that he spoke literally. The Apostles ask for no explanation, for they had aforetime received this truth.

It is absurd to say that Christ did not use the word "signifies," because such term is deficient in the Syro-Chaldaic tongue. We have shown that Christ used no verb, but left it to be supplied; and moreover, as Wiseman has proven, more than forty different expressions are available in Syriac to express the sense of "signifies." The nature of the proposition is not to be

determined from the verb, but from the nature of the subject or predicate. The verb "is" asserts an identity between the subject and predicate, and it is left to the consideration of the subject or predicate to determine whether that identity is fixed in the real or figurative order of being. Therefore it will be used indifferently in literal, metaphorical, and typical propositions. When the Lord says: "I am the vine," the figurative force is not in the verb, but in the predicate: he is the spiritual vine. In like manner in the following expressions, "the seed is the word of God," "These (Hagar and Sarah) are the two covenants," "the reapers are the angels," "the field is the world," "the seven stars are the seven angels of the seven churches," "The seven kine are seven years"; and in all similar expressions the force of the figure is always either in the subject or in the predicate.

In the sentence of Christ therefore the verb, understood in the original, and supplied in the versions thence derived, is the copula, of itself indifferent to express either a real or figurative sense. We have therefore to consider the subject or the predicate.

In the first sentence, "this is my body," the subject is *τοῦτο*, *hoc*, *this*. This subject of the sentence denotes the general concept of the substance there under the appearance of bread, as the Lord spoke. Of course, if we assume with some theologians that the consecration had been wrought before Christ uttered these words, the term would express the substance of Christ's body in its sacramental mode of being, lying under the appearance of bread. But it is the more probable opinion that these very words transubstantiated the nature of the bread. Therefore when the term "this" issued from the Lord's lips, the substance to which it referred was still bread, but when the sentence was complete in its utterance, it was no longer bread, but the body of the Lord. The mind of the speaker contemplated this change, and therefore in enunciating even the first word, he expressed by it the present substance considered under the concept of its immediate change. The term "this" therefore expresses the substance there existing, and manifesting to the senses its existence by its sensible appearances. Though a change takes place in the substance by



the power of the sentence of which "this" is the subject, yet it does not effect the "thisness" of the subject. The term in itself considered expresses only the act of simple apprehension by which the mind becomes informed of the existence of an entity, and that act remains in a certain sense indeterminate until the act of judgment of the mind predicates the proper nature of the entity first apprehended under the general concept of being. By the term "this" in Christ's present sentence the mind is simply directed to apprehend a being; the miraculous change that is to be wrought is indeterminate in the subject, but expressed by the predicate.

We must reject therefore the contention of Maldonatus that the term "this" in the sentence is to be taken as an adjective agreeing with "body" understood. Such is not the nature of human speech, and such is not necessary for the truth of Christ's word's.

From the fact that both *σῶμα*, *body*, and *τοῦτο*, *this*, in Greek are of the neuter gender, from the mere text one can not settle the point in dispute. The same is true of the Greek of the second proposition, *τοῦτό ἐστιν τὸ αἷμά μου*, for in Greek both subject and predicate are of the neuter gender. But the Latin interpreter has evidently inclined to favor the opinion defended by Maldonatus, for in this second sentence as *sanguis* is masculine, the translator has changed the gender of the neuter Greek *τοῦτο*, translating it by *hic*. But this has no proving force. A translator is not inspired, and his opinion counts only as the authority of one man. In determining this question we must go back to the original, and weigh its terms in the light of the analogy of the faith which has come to us through the Church. We believe therefore that the subject terms in both sentences express the general indefinite concept of an individual being presented to the senses by the natural appearances. They do not express the nature of bread and wine, for in such case the first subject must needs be masculine, to agree with *ἄpros*, *bread*. They simply express the general concept of an individual being there perceptible to their senses by its accidents.

There is surely no figure of speech in the subject; we have only to consider the predicates. The point at issue is therefore whether we shall accept "body" and "blood" in the literal

sense or in the figurative sense. As we have said before, the strongest proof for a Catholic will always be the teaching of the Church. We have traced this faith through the centuries, we have received it in the clear declaration of the Council of Trent.

Taking up the text to examine it in the light of this faith, we find many evidences that the Lord spoke in the literal sense. The occasion and the solemn form of the words, indicate the literal sense. In all such solemn statements of Holy Scripture we must, if possible, interpret them literally. In places where the Lord spoke figuratively, the figure is so evident that with no effort the mind seizes the figurative sense. But here there is nothing to indicate a figurative sense. Jesus was delivering his last great message to the Apostles. Soon he would be taken from them, and they could not go to him as formerly and ask him the meaning of parables. Would it be in keeping with the Lord's wisdom and goodness to deliver an enigma, and invest it with such mystery, and then leave the Church to believe and practice a monstrous error? For certainly the Church believed that Jesus spoke literally. St. Paul so believed, and so did all the witnesses of the faith.

It is evident from the sixth chapter of St. John that the Apostles shared in the perturbation of mind and the test of faith which drove all save them away from Jesus in the Synagogue in Capharnaum, when Jesus said that he would give his flesh to eat and his blood to drink. But they held fast to him through the trial, because he alone had the words of eternal life. They cling to him almost blindly, though they suffer from the difficulty of his words. And to those men thus clinging to him Jesus with greater emphasis delivers the Eucharist, and declares in the clearest words available in human speech that it is his body and blood. And yet in the face of this, men wish us to believe that the bread and wine are mere symbols.

Again, after we have been taught by all the writers of the New Testament that our covenant is not a covenant of types, but of realities, we are asked to believe that even our great and only Sacrifice is a weaker type than was the paschal lamb. For if the bread and wine be mere symbols, the paschal lamb was by nature more potent to signify its symbolic import than are bread and wine.

Our opponents object that the impossibility of the literal sense forces us to accept the figurative sense. Now we recognize that to understand these words in the literal sense necessitates a great miracle, but we deny that the literal sense is impossible. In fact we recognize a great affinity between this miracle and the Incarnation. "The Word was made flesh," "This is my body",—they are kindred mysteries. The acceptance of one invites to the acceptance of the other. In dealing with them, man can not do without the influence of Heaven. The guide reason alone never yet led a man safely through the land of mystery, through which every pilgrim must pass. Reason can work with faith, but reason can not succeed alone.

Our absolute belief in the real presence of Jesus Christ in the Eucharist is confirmed by the terms that are predicated of the body and of the blood of Christ. Verbal differences are found to exist in the narratives of the four writers who have recorded the words of institution of the Eucharist; but they perfectly agree in the truth of the event. One great inspired truth moved them all to write; and they have used their liberty in selecting words to express it. Thus Matthew referring to the cup, declares that it is the blood *of the New Covenant*. The cup is called the blood by the figure of metonymy, the container for the thing contained. St. Mark agrees with Matthew in placing the term Covenant in the oblique case. Luke and Paul place the term Covenant in the direct case, declaring that the cup is the New Covenant in the blood of Jesus. The same identical meaning of all the writers is evident. When the first Covenant was inaugurated, Moses took the blood (of slaughtered animals) and sprinkled it on the people, and said: "Behold the blood of the Covenant which the Lord hath made with you concerning all these things."—Exodus XXIV. 8.

Now the New Covenant was dedicated not by the blood of animals but by the blood of Christ, of whom these former sacrifices were types. Thus saith St. Paul: "And for this cause he is the Mediator of a New Covenant, that a death having taken place for the redemption of the transgressions that were under the first Covenant, they that have been called may receive the promise of the eternal inheritance. For where a testament is, there must of necessity be the death of him that

made it. For a testament is of force where there hath been death: for doth it ever avail while he that made it liveth? Wherefore even the first Covenant hath not been dedicated without blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and all the people, saying: This is the blood of the Covenant which God commanded unto you. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission. It was necessary therefore that the copies of the things in the Heavens should be cleansed with these; but the Heavenly things themselves with better sacrifices than these. For Christ entered not into a holy place made with hands, like in pattern to the true; but into Heaven itself, now to appear before the face of God for us: nor yet that he should offer himself often; as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself."—Heb. IX. 15—26. Hence we rightly call the New Covenant a "Testament" because it is Christ's legacy left us by his death. It is founded in the blood of Christ. The New Testament is therefore the effect of the atonement wrought by the blood of Christ. This relation of cause and effect is brought out by Matthew in connecting the term "Covenant" in the genitive case with "blood"; whereas Luke and Paul have chosen to predicate the term Covenant of the cup in the nominative case by the metonymy of the effect for the cause.

In the text of Luke it is recorded that Jesus declared: "This is my body *which is given for you.*" St. Paul does not express the participle, but leaves it to be understood in his declaration: "This is my body, which is for you."—I. Cor. XI. 24.

The Vulgate has brought St. Luke and St. Paul into verbal harmony by a free translation of both passages.



It would be absurd to think that Jesus meant by this giving the act of delivering the Eucharist to the Apostles to be eaten. It would be meaningless tautology. If Christ by this clause referred to the act of giving them the Eucharist, he would not say that his body was given for them, but to them. The chroniclers of the New Testament have recorded but a small portion of the words of Jesus. It was not because some of his speech was irrelevant or profitless, but because our present state is not a permanent one; and that which has been recorded is sufficient that we may believe in Jesus, and have life in his name. The rest is reserved for that time when we shall know him as he is. But this is certain that the words recorded have always a great meaning. They are for the most part plain words, but they speak the great truths of God. There is in them no idle repetitions, no labored indistinctness, nothing that reveals a limitation of thought. The Lord spoke out of the fulness of infinite knowledge; and while he adapted his message to our comprehension, he puts a definite meaning into every word. So in the present instance that clause must mean something.

We do not believe that it denotes the act of transubstantiation by which the bread was changed into the body of Christ. Had Christ wished to convey such sense, we judge that he would have chosen a word better adapted to convey such sense. Moreover such idea of the sense of this clause makes the whole enunciation cumbersome and languid. The act of the changing of the substance is sufficiently expressed by the declaration: "This is my body," and the nature of the act by which this affirmation became true would not be rendered clearer by the addition of this participle, whose meaning bears no affinity to the idea of transubstantiation.

Wherefore we believe that the clause, "which is given for you," refers to the immolation of Christ on the cross. It is the declaration that the bread is changed into that identical body of Christ which will be given on the cross for the redemption of the Apostles and for all the world, although in effect it shall only avail for those who shall believe and be saved.

It is quite evident that the sense of the participle in St. Luke is the same which St. Paul wishes to convey. Hence we believe that the Vulgate rightly supplies the participle omitted by Paul: "This is my body which *shall be delivered* for you."

It is true that many ancient authorities, as we have seen in the variant readings, supply *κλάμενον*, and translate it, "which is broken for you." Such is the opinion of Cornely, who refers its meaning to the sacrificial act of giving the body as bread.

It is of course true that the expression "to break bread" is a common Hebrew idiom to indicate to give bread to one as food.

But even if we accepted the reading "is broken", the sense which Cornely supports would not necessarily follow. Cajetan adopted the reading "is broken", and yet he rightly referred it to the death of Jesus; for though no bone of Jesus was broken, the wounding of his body in the scourging and the nailing and the piercing of the side properly could be called breaking of his body for us.

But to us far more probable is the opinion which makes St. Paul's declaration an exact parallel of that of St. Luke. We know that St. Luke received the data of all that he wrote largely from the preaching of Paul, and it seems reasonable that St. Luke in his desire to be clear and accurate has expressed more fully the condensed statement of Paul.

It creates no difficulty that the participle of St. Luke is in the present tense, whereas the crucifixion was a future event. It is a well known fact and admitted by all that in Holy Scripture a certain future event is quite usually declared as actually present. A vividness and force is thus given to the communication, and the mind is enabled to realize more readily the inevitableness of the event. Such mode of speech is especially employed when the future event is drawing near.

In the present case the great tragedy of the Crucifixion had practically begun. Outside Judas was plotting for the betrayal of Jesus, and the company was forming which was to march to Gethsemane to arrest Jesus.

It is easy to see how much greater significance this sense gives to the words. It makes it impossible to believe reasonably that Jesus spoke of the bread as a symbol. It was not a symbol that was offered on the cross for the redemption of the world, but the real body of Jesus; and the Lord Jesus declared with great emphasis that the substance which he gave to the

Apostles to eat was that same identical body. In declaring that his body is given for men, Jesus affirms the same truth as he expressed in Matthew, XX. 28: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." St. Paul announces the same truth in various places: "Grace to you and peace from God the Father, and our Lord Jesus Christ who *gave* himself for our sins."—Gal. I. 4. "For there is one God, one Mediator also between God and men, the man Christ Jesus, who *gave* himself a ransom for all."—I. Tim. II. 5—6. "Looking for the blessed hope and appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity."—Titus II. 13—14. No one will deny that the precise notion expressed by the term to give in these passages is the offering of Jesus Christ as the great atoning victim of sin. This great act of sacrifice was effected by means of the body which Jesus assumed. Hence as the hour was approaching when the great act of giving would be consummated in Christ's body on the cross, to bring home to the minds of the Apostles the infinite value that his body had for them, Jesus speaks of the great act of sacrifice which that body was to undergo.

The proving force of this argument has been acknowledged even by Protestants. Thus Mansel declares: "'My body' must be understood literally of the real body of Christ, any other sense being excluded by the additional words, 'which is given for you,' recorded by St. Luke, and confirmed by St. Paul."

The same truth is still more forcibly corroborated by the term which Matthew, Mark, and Luke predicate of the cup. These three writers concur in predicating the participle *ἐκχυννόμενον* of the blood of Christ transubstantiated in the cup. It is a singular fact that the Catholic version uniformly translates this participle as it occurs in the three Evangelists, by the term "shed." The King James' version agrees with the Douay version, but the Revised Edition of Oxford renders the term as it occurs in Luke by "poured out." The general meaning of *ἐκχύνειν* is to pour out. This also is the radical signification of the verb "to shed." But when either the Greek term or the English term is predicated of blood, it denotes the

taking of the life of one. Thus it is used in Matthew, XXIII. 35, "that upon you shall come all the righteous blood shed (ἐκχυνόμενον) upon the earth, etc."

Many Catholic interpreters believe that by this term Christ signified the state of the wine made blood poured out in the Chalice. But in our judgment this opinion is most improbable. It seems to have originated in an excessive eagerness to combat Protestantism. It certainly was not the idea of the authors of the Vulgate, who constantly translate the participial clause by the relative clause, "qui effundetur," thereby clearly referring it to the shedding of Jesus' blood on the cross.

It is a matter of no exegetical importance whether we refer the ἐκχυνόμενον of Luke's text to ποτήριον or to αἵματι, but critically considered it seems more probable that it modifies the latter term. Numerous precedents may be found in the Scriptures for the difference in case between the two terms.

As we have said of the preceding participle, to refer this present participle to the pouring out of the wine in the Chalice renders the expression almost meaningless. All that we have said in support of interpreting the previous phrase of the immolation of Christ's body on the cross avails here in proof that the "shedding" of Christ's blood here spoken of by him means Christ's death on the cross. The present participle is used, as in the former case, because the event was inevitable and was close at hand.

The pouring out of the wine was an indifferent act; for it formed no part of the great act of sacrifice of Christ. The institution began after the wine was in the cup.

Christ says with great emphasis that his blood "is shed for many unto the remission of sins." Now it was not the pouring out of the wine, which was afterwards changed into the blood of Christ, that wrought the remission of sins, but the death of Jesus on the cross, which is here spoken of as the shedding of his blood.

Up to a certain point we are in accord with Weiss. Thus he writes: "Jesus sees in the wine which has been poured into the cup his blood, which was soon to be shed, and because by this shedding of Jesus' blood the New Covenant was to arise, Jesus calls the cup, on account of what it contains, the New



Covenant." But being filled with the preconceived Protestant idea that the Eucharist can not be the real body and blood of Christ he adds, "which can not be understood except *symbolically*."

On the contrary we see no reason for the symbolical sense. Jesus sees in the cup first the wine, and after his almighty power has wrought the act of its transubstantiation, he sees his blood in its ineffable sacramental mode of being, and this blood he declares to be the same identical blood which shall be shed on the cross for the remission of the sins of the world.

We see that great prominence is given to the idea of the shedding of blood, for by that act the New Covenant was to be dedicated. Therefore we believe that they err who interpret this shedding of blood of the pouring out of the wine into the chalice. The blood of Christ was not poured out into the chalice. Wine was poured into the chalice, and there transubstantiated. Now Christ speaks of an act wrought upon his blood, an act of the greatest importance, an act which was to effect the redemption of mankind. The words themselves, the context, the whole trend of Christ's teachings, and the events of his life lead us to look for the fulfilment of these words in that great act of Christ's death on the cross. Any other sense enervates the words of Christ, and does violence to human speech. It was the unreasonable fear of Protestantism that moved the later Catholic interpreters to interpret the *ἐκχυννόμενον* of the pouring out of the wine into the cup.

One of the most important ideas of the New Testament is the shedding of Christ's blood for the remission of the sins of the world. That great event had been foreshadowed in numerous types, had been predicted in many prophecies. It was the foundation of the New Covenant. The blood of the slaughtered Abel cried from the earth to Heaven for vengeance, but the blood of Jesus cries to the Heavenly Father for mercy. Therefore Paul declares: "Ye are come to Jesus, the Mediator of a New Covenant, and to the blood of sprinkling that speaketh better than that of Abel."—Heb. VII. 24. As the high priest of the Old Law entered into the Holy of holies, offering the blood of animals, so we enter into the greater Holy of holies through the blood of Jesus: "Having therefore, brethren,

boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, etc."—Heb. X. 19—20.

It is therefore quite evident that in the consecration of the cup, Jesus, in speaking of the shedding of his blood, contemplated the great act on which the salvation of the world rests. This is confirmed by Jesus' statement that the shedding of his blood shall effect the remission of sins of the Apostles and of "many." This use of "many" has numerous precedents in Scripture. It signifies all mankind. The blood of Jesus was shed for all, and has power to save all; although in fact it saves only those who believe, and keep the commandments.

In the light of all these truths, it is strange that so many able writers refer the *ἐκχυννόμενον* to the pouring out of the wine into the chalice. It seems so evident that Christ is impressing on the Apostles' mind the great significance of the shedding of his blood, and to teach them that the Eucharist is an everlasting memorial thereof.

The formula of consecration in the Mass, which was appointed long before the rise of Protestantism, gives the right sense of the words of Christ. By accepting the "effundetur", "*which shall be shed*", of the Latin Vulgate, it makes it impossible to refer the clause to anything else but to the real shedding of Christ's blood on the cross.

The employment of words which must have such meaning in the very formula of consecration is a strong support for our opinion.

Such sense in no wise favors the Protestant idea of the symbolic sense of the bread and the wine. Christ says in effect: "This substance in this cup is, in virtue of the power exercised now by me upon it, that very blood of mine, which shall be shed upon the cross for the remission of the sins of men." The Apostles see the contents of the cup, and Jesus tells them that it contains his very blood. It is as truly his blood as though the blood flowed down from the cross into the cup.

There is a certain mystic signification in the Eucharist. The blood collected in the cup separate from the Eucharistic body of Christ does mystically represent his death. For this cause Paul declares: "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come."—1. c.

It does not make against us that the Eucharist is here called bread and a cup; it is denominated by its natural appearances. Even in the canon of the Mass, after the consecration, the Eucharistic bread is called the "holy bread of eternal life."

The consecrated bread is the real body of Christ, and at the same time being broken and separate from the Eucharistic blood, it mystically represents the death on the cross. And so also of the cup. It is the real blood of Christ, while also it represents the shedding of Christ's blood on the cross. When the Eucharist was instituted, the blood of Christ had not yet been shed on the cross, but such event was near and inevitable. The Eucharist was to be an everlasting ordinance to commemorate that death. As it was fitting that Christ himself should institute this great sacrament, a certain anticipation was effected. The death of Christ so near and so certain is taken as virtually consummated, and the wine made blood is made to represent the blood shed on the cross for the remission of sins.

Wherefore as to substance there is an exact identity between the blood in the chalice and that which flowed down from the cross. Christ wishes to emphasize this identity by telling them that it is the very blood that is shed on the cross. The sacrificial character of the Eucharist is founded in the death on the cross. As the blood in the cup and the blood shed on the cross are the same substance; so, in a certain sense, the state of *having been poured out* of the blood in the cup and the shedding of the Lord's blood in his crucifixion are one and the same. Therefore the participle *ἐκχυννόμενον* has both a real and a mystic sense. Its real sense is the actual shedding of Christ's blood on the cross: its mystic sense is the presence of the blood of Christ separate from the Eucharistic body, in the state of having been poured out. Of course the real sense is the primary and basic sense. The present participle is used in the original text as better adapted to convey this twofold meaning. Such tense of the verb is indispensable for the mystic meaning, and it increases the realization of the certain and imminent future event.

The doctrine of the real presence in the Eucharist is greatly corroborated by St. Paul's text. In conjunction with the proofs which we have already drawn from the text we may add this:

St. Paul declares that "whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord."—1. c. These words can mean nought else than that any indignity offered to the Eucharist is the same as though offered to the body of Christ which men saw upon earth. A crime against the Eucharist is a crime against the life of Jesus Christ. This is not to say that an unworthy communion is equivalent to the crime of Judas, but that both *are in the same species of crime*: they are both a crime against the life of Jesus Christ. The very purpose of Paul's argument is to convince the Corinthians that their unworthy treatment is not exercised upon a mere symbol. For this purpose he relies not on his own authority: he goes back to the words of Jesus which he received not from men, but from the Lord. By the power of these he proves to his hearers that the Eucharist is the real body and blood of Christ; and then he draws the conclusion that their sin is not against a symbol, but against the very body and blood of Christ.

If a man maltreated an image or statue of a king, would any sane man charge him with a crime against the life of the king? And therefore, if the Eucharist were a mere symbol, Paul's argument would be absurd.

St. Paul records that in those days many unworthy communicants were stricken with death as a direct punishment from God: "For this cause many among you are weak and sick, and not a few sleep (the sleep of death)." The gravity of the punishment shows the gravity of the crime, and no such gravity could arise out of ill treatment of a mere symbol. Paul also declares that he that eateth and drinketh (the Eucharist), eateth and drinketh judgment to himself, if he discern not the body of the Lord." That is to say, if a man does not apprehend the true nature of the Eucharist, and does not discern and distinguish it from common bread, this man brings judgment upon himself by his own act. It is figurative language to express a fearful crime. Only the gravest crime is said in Holy Scripture to bring immediate judgment upon the author. And this heavy punishment falls upon a man, because he fails to recognize the real body of Christ in the Eucharist, and fails to treat it in accordance with its high nature. In the religion of



the New Covenant, which is not a religion of types and symbols, but of the substances of things, no such exalted place would be given to a mere symbol. Paul's precept to every man to examine himself and see that he be free from sin before partaking of the Eucharist, is corroborative proof that the holiness of the Eucharist is not a mere symbolic thing, but an essential holiness founded in the real presence of Christ therein.

Paul has also said: "The cup of blessing which we bless is it not a *communion* of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?"—*Ibid.* X. 16.

The phrase "the cup of blessing" is clearly nought else but a Hebrew idiom for "the blessed cup."

The term which we render by "communion" is *κοινωνία* in Greek, from the verb *κοινωνέω*. The radical signification of the term is a communication or sharing in anything. Hence it means communion, fellowship, intercourse, joint partaking, the giving of a benefit, etc. It is used in Acts, II. 42, to indicate the fellowship of the first Christians with the Apostles: "And they continued steadfastly in the Apostles' teaching and fellowship (*κοινωνία*), in the breaking of bread and the prayers." In First Corinthians, I. 9, it means the union of the Christian soul with Christ: "God is faithful, through whom ye were called into the fellowship (*κοινωνία*) of his Son Jesus Christ our Lord." In Second Corinthians, XIII. 14, it is used of the indwelling of the Holy Ghost: "The grace of the Lord Jesus Christ, and the love of God, and the communion (*κοινωνία*) of the Holy Ghost be with you all." In all these uses of the term we trace the basic idea of union, communion, partaking. Now in the aforementioned passage of Paul all the force lies in this term. If the Eucharist were only a symbol, such language would be absurd. The receiving of the Eucharist could not establish a real union and communion between the body and blood of Christ and the receiver, unless the Eucharist is the real body and blood. And to impress on the minds of his hearers the real nature of the Eucharist, Paul announces with great emphasis this real union. It seems to us that Paul is arguing directly against a symbolic sense of the words of Christ. He judges that a certain lack of reverence had existed, founded on

the failure to realize what the Eucharist was. Hence he essays to tell them that the Eucharist is no mere symbol, but the partaking of the real body and blood of Christ, resulting in an ineffable union between the Lord and the receiver.

Many difficulties are urged against the real presence in the Eucharist. In order to hold the doctrine of the real presence, it is necessary to hold that by an ineffable mode of being the Lord's body is at the same time in Heaven and in numberless places on earth. Hence the body of the Lord can not be limited by the limitations of the extension of material substances. The essential constitution of all bodies naturally requires that they have an extension in space. Now they say that a body can not exist without that extension and quantity by which it becomes the subject of sensible perception.

In answer we must admit that we are unable to imagine a body without extension in space. Extension is a connatural property of bodies, and our experience, proceeding by natural reasons, will never reveal to us a body without extension in space. But we can not therefore assert that extension is such essential element of a body that by divine omnipotence a body can not exist without it. All bodies preserve the natural exigency of extension in space; but by the omnipotence of God this natural aptitude does not come into effect in the mode of existence of the Eucharist. We can not understand this act of God, but it is sufficient for our thesis that no proof can be adduced to show that such mode of existence is impossible. No power of the mind of man can conceive how God can preserve the substance of a body existing without actual extension in space; but neither can the mind of man demonstrate that such mode of existence is impossible.

By this principle the second objection usually urged is answered. All bodies having actual extension in space are divisible, but from the fact that the Eucharist has not its natural extension in space, it is not divided.

Again they say that a body can not exist without a figure, since figure is intrinsically the terminus of a quantity. But the figure of a body can not be conceived without extension in space, since it is generated precisely by that extension in space.

We must distinguish between the organic or basic aptitude of a body to assume a definite figure, and the actual having of a figure formed by the configuration of the external surface of the body to a certain place. In the Eucharist there is not this configuration in place; but there is the basic figure of a human body. There is in the Eucharist all the organs of the human body, but they do not occupy the same local distance as in the natural state. By the omnipotence of God they have no extension in space, so that where one organ is, there are all. Though all the organs thus exist simultaneously in the same place and in many places, they do not lose their identity. They preserve their individual nature as members of Christ's body, and their aptitude to have their proper extension in space.

The doctrine of the Eucharist is not shaken by the objection that a body can not exist in two or more places at the same time. From the fact that the Eucharist prescinds from extension in space, it is not circumscribed by the boundaries of any place. It is the circumscription of bodies in place that prevents their being in many places at the same time; and, inasmuch as in the sacramental mode of being in which the body of Christ is in the consecrated particles, the body is not *circumscriptive* but *definitive* in place, it exists in many places at the same time.

Concerning the appearances of bread and wine which remain in the Eucharist two opinions exist among Catholic theologians. The greater number of theologians hold that by the omnipotence of God the natural accidents of bread and wine are preserved without inhering in any subject. An accident, such as extension, taste, color, etc., has a natural exigence to inhere in a subject, but we can not prove that it is absolutely impossible for an accident to exist without inhering in its subject, when the place of the subject is supplied by the omnipotence of God. It is a very hard thing to fix the bounds of God's omnipotence. The book of nature is but very impartially read by the wisest of us; and shall we assume to fix the limits of God's almighty power? In defending the doctrine of the Eucharist we have not to tell how it is done; but to point out that human reason can not prove that it is repugnant to the nature of things.

Many able theologians however do not accept the theory that the natural accidents of the bread and the wine remain. They hold that the accident is not a physical entity separable from substance. In the Eucharist they hold that God miraculously affects the senses and surrounding objects in the same manner that the accidents would, had they been present. Though much theological contention exists concerning the question, we must confess our belief that it is an open question. Indeed Palmieri, treats the question at length in his *Cosmologia*, and there maintains first, that there is no evidence that it is impossible for an accident to exist without its subject; but he also teaches that there is no necessity to appeal to such a theory to defend the doctrine of the Blessed Eucharist. The doctrine of the transubstantiation of the bread and wine into the body and blood of Christ is preserved in all its integrity, if we admit that God miraculously produces on the senses of the beholder and on all the entia that would be affected by the natural bread and wine, if they were present, the same effects as the bread and wine would have produced. Thus the extension, the force of resistance, the weight, the color, the taste, the odor, etc., are miraculous effects of God's power.

The advocates of the opinion that the real accidents of the bread and wine remain, appeal to the authority of councils against the second opinion. The Council of Constance condemned this opinion of Wicliff: "The accidents of the bread do not remain without the bread in the Sacrament (of the Eucharist)." Now they say that the general law of interpretation of condemned propositions is that the condemnation of a proposition confirms its contrary; and therefore the condemnation of Wicliff's proposition would be equivalent to declaring that the accidents of the bread remain without their subject.

To understand the issue aright we must know that two kindred propositions of Wicliff were condemned. The first was as follows: "The substance of material bread, in like manner, the substance of material wine remain in the Sacrament of the altar." The second is the one cited above. The first proposition establishes the intent of the second. He denied that the accidents remained without the subject in the sense that he affirmed the substance of bread and wine to remain, and



in this sense it is condemned. His proposition was equivalent to saying that the accidents which the senses behold are the accidents of natural bread and wine there existing. In this sense it is abhorrent to Catholic doctrine. All Catholics hold that what the senses perceive do not inhere in a subject, for the subject is no longer bread, but the glorified body and blood of Christ. But we hold an open mind as to whether these appearances are the identical accidents that were in the bread and wine, or miraculous effects produced by God in lieu of these.

The Council of Trent in defining the doctrine of the real presence has uniformly employed not the term *accident* but the term *species*. The proper import of the term *species* is the appearance of a thing. That the Fathers of Trent had this meaning of the term in mind is evident from the fact that they employ the term always in the singular number. It is true that the prevailing opinion in Catholic schools of theology at the time of the Council of Trent was that by the power of God an accident could exist without a subject. It is also true that the term *species* and *accident* were convertible terms among the schoolmen. But this does not decide the present question. It was the Holy Ghost who spoke infallibly through the Fathers of Trent; and hence our faith is not founded on their philosophic opinions, but on the truths which came from God through them. Now it is a singular fact that the philosophers, when they employ the term *species* for an accident, place it in the plural to express the complex of accidents of a material substance. The Fathers of Trent uniformly use it in the singular. We believe therefore that they establish the great doctrine of the transubstantiation of the bread and the wine, and leave the manner in which the appearances remain an open question.

The Catholic doctrine of the Eucharist is that by the words of consecration the substance of the bread and the substance of the wine are changed totally, so that nothing remains of these material substances save their appearances; and in place of them there is constituted the body and the blood of Christ. The body and the blood of Christ are not made out of the substance of the bread and the wine, because the body and the blood pre-existed; but by the change of the substance of the bread and wine, the body and the blood of Christ acquire a

sacramental mode of being which they did not have before. Though nothing remains of the substance of the bread and the wine, and though by their change no new being is placed in the universe, yet their change can not be called annihilation; for the end of annihilation is nothing, whereas the effect of this act is the pre-existing body and blood of Christ in a new mode of being in the Eucharist.

Matthew and Mark place after the words of institution of the Eucharist, Christ's declaration: "Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God." Some make a difficulty of this, saying that Christ clearly declared that the cup contained natural wine, which is compared to the metaphorical wine of Heaven. The answer is clear. These words of Christ were spoken not of the Eucharistic cup, but of the preceding cup, as the account of St. Luke clearly makes known. But even if it were proven that Christ referred these words to the Eucharist, no grave difficulty would thence result. The sentence is a figure of speech by which he makes known to the Apostles that it is his last supper with them on earth, and that they will meet him again in the great banquet of Heaven. The cup, now containing the Lord's blood, could yet be called the fruit of the vine, to denote that which was changed into the blood of Christ, and also to denote the appearances which it still preserved.

St. Augustine, St. Chrysostom, St. Thomas, Suarez and others taught that Christ received a portion of the first Eucharist; but it seems far more probable that he did not. The text seems favorable to a negation of such fact. He consecrated both bread and wine, and gave them to the disciples. No mention is made of his partaking. Moreover, no reason exists that Christ should have received sacramentally his body and blood.

When the great apostasy of the sixteenth century broke over the world, the Eucharist still held its place with many of the heretics. Luther bitterly opposed the Zwinglians because they rejected the Real Presence. Thus he says: "I clearly saw how much I should thereby injure popery (by rejecting the Real Presence); but I found myself caught without any way of escaping; for the text of the Gospel was too plain to be denied."

—Epist. ad Argent. Again he says of the Zwinglians: “The devil seems to have mocked those to whom he has suggested a heresy so ridiculous.” And again: “Their translations and glosses on these texts (‘This is my body, etc.,’) have as much sense as if one should translate the first words of Genesis: ‘In the beginning God created Heaven and earth’—*In the beginning the cuckoo ate the sparrow and his feathers.*”—Defensio Verb. Dom.

The authorized catechism of the Church of England declares that “the body and the blood of Christ are verily and indeed taken, and received by the faithful in the Lord’s Supper.” But it is the nature of error to change. Small is the number of non-Catholics who now believe in the Real Presence. But that doctrine has always been in the possession of the Catholic Church, and she will keep the deposit safe till the end of time.

By the words, “this do in remembrance of me”, Christ established the Eucharist as an everlasting ordinance in the Church. The Church herself has no power to change the substance of these ordinances. But she has power to regulate them, and establish rules for their proper observance. The Church in her sacrifice will always consecrate the body and the blood of Christ under the appearances of bread and wine; but for wise reasons the Latin Church now distributes to the laity the Eucharist only under the appearance of bread. In the preceding ages in certain cases communion was given under one form. In fact, the Greek Church of old time does not consecrate the Eucharist during Lent, except on Saturdays, Sundays, and on the feast of the Annunciation. They preserve the Sacred Hosts, and on the other days the Mass of the presanctified is celebrated, in which the Eucharist is received only under the form of bread.

In the old Roman Ordo, Communion was allowed on Good Friday and Holy Saturday, though Mass was not celebrated. St. Jerome relates in his letter (22) to Eustochium, that certain Roman virgins had such an abhorrence of wine, that Holy Communion was given them only under the form of bread. By many testimonies it is proven that it was usual to administer Communion to infants under the form of wine only.

In the days of the early persecutions the faithful were accustomed to take the Eucharist to their homes, and certainly they took only the Eucharist under the form of bread.

On account of the inconvenience of Communion under both forms, and to secure greater reverence for the Sacred Blood, the Church has now made it a binding law of discipline, that in the Latin Church, Communion shall be only under the form of bread. In the priest's Sacrifice at the altar she preserves the Sacrifice under both forms; but to the faithful, who do not perform the act of consecration, one form is prescribed. The Church does this, guided by the Spirit of truth, that she does not deprive the faithful of anything. She knows and teaches that Jesus Christ is whole and entire under each form. Hence under the form of bread the faithful receive his body and blood, soul and Divinity; wherefore the Council of Trent has defined: "The holy Synod taught by the Holy Ghost, the Spirit of Wisdom, understanding, counsel, and piety, and following the sense and custom of the Church, declares and teaches, that by no divine precept are the laity, and priests not consecrating, obliged to receive Communion under both forms, neither does faith permit us to doubt that Communion under one form is sufficient unto Salvation."—Conc. Trid. Sess. XXI. 1. The Council confirms this teaching by this Canon: "If any man shall say that by the command of God, or on account of the necessity of Salvation, each and every one of the faithful of Christ must receive both forms of the Sacrament of the Blessed Eucharist, let him be anathema."—*Ibidem*.

In the same place the Council takes up to consider the objection urged against this practice from the words of Christ; and the Council argues as follows: "Nor can it be rightly gathered from those words in the Sixth Chapter of John, that Communion under both forms is necessary, however the texts be interpreted according to the interpretations of the holy Fathers, and the doctors. For he who said: 'Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you,' also said: 'He that shall eat of this bread shall live forever.' And he that said: 'He that eateth my flesh and drinketh my blood hath eternal life,' also said: 'The bread which I give is my flesh for the life of the world.' Finally he



that said: 'He that eateth my flesh and drinketh my blood abideth in me, and I in him,' also said: 'He that eateth me the same shall live by me.'"

The Catholic practice of Communion under one form is attacked on the authority of St. John, VI. 52: "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves." Our first answer to this is that the Church, whose right it is to judge of the truth of Holy Scripture, has decided that the command of Christ is fulfilled by Communion under one form. The Lord's proposition is in form copulative, but as regards the substantial truth enunciated it is equivalent to a disjunctive proposition. The sense is that a man must fulfill the substance of the act declared as the eating of Christ's body and the drinking of his blood. The act is strictly and completely carried out in the Sacrifice of the altar; but in regard to the Communion of those not consecrating, the Spirit of truth abiding with the Church guides her in restricting this to one form, when grave causes warrant it. Paul's authority is favorable to our view, for he employs a disjunctive proposition: "Whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord." Therefore Paul contemplates a possible case of Communion under one form. But our chief argument is the authority of the Church. She does not change the substance of the Sacraments, but she has the divine right to regulate the manner of their celebration, and to adapt it to the customs of the various ages of the world.

From these giddy thoughts of speculation we turn our eyes to the tabernacle, and confess that our thoughts and our words are feeble in the presence of this great Sacrament. But our faith is not thus weak. Our faith is not our own creation: it is God's testimony in the manner that he has chosen to testify. We believe although we can not understand. We try to realize the close approach of God to us in the Eucharist. We feel his presence near us; and the more we purify our hearts the more that realization grows. He promised that he would be with us all days, and the Eucharist is the fulfilment of his promise. He was made flesh, and dwelt among us; he instituted the Eucharist to perpetuate that dwelling among us. He dwells in

the Eucharist, and waits for one act of recognition from us. Days and weeks go by, and we never think of him unless compelled by the precept of the Church to come in his divine presence; and even when there, how vacant are our minds and cold our hearts! He invites us to come and receive him in Holy Communion, and many of us put it off as a disagreeable duty as long as we can, and only when the sentence of condemnation of the Church is about to fall on us do we come and with lying profess to the Lord that we come to him because we love him. He cries to us: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." But we heed him not, nor care for his rest. It is the world that has our hearts; it is the world whose goods we strive for. Even men who come before the altar of the living God, and profess to choose the Lord as their inheritance, will live on right in the shadow of the Church for days, and never go in to pay one little visit to the Lord, who there waits for worshippers. It is true that our coldness does not diminish Christ's glory, for he is in the glory of his Father, but yet he desires our love. Our love is weak, because faith its foundation is weak. The veiled presence of the Lord moves us not, because faith penetrates not the veil. Our faith must not stop half way. If we could have stood with the Apostles, and have seen the risen Lord ascend into Heaven, we should indeed have felt that after such a vision we could not lower ourselves to follow after anything worldly. And yet when the consecrated host is placed on our altars, it is the same scene. It is the same Lord whole and entire there in his glory and power. The only difference is that there Jesus revealed his glory to the corporal senses, while here he veils it under the appearances of bread and wine, and allows faith to supply the inability of the senses.

We can come close to Jesus best of all through the Eucharist. He is there solely to draw closer the bonds of union between himself and redeemed man. The Holy Communion is the greatest act of man's worship; it should be the first interest of his life.

In the forms of worship of non-Catholics, the preaching and the singing constitute all. But in the Catholic worship it is not so; the sacrifice of the Eucharist is the essence of the

worship and all else are adjuncts. Good preaching is of great worth, and religious singing honors God, and inspires to worship, but no one should look to these as the principal factors in the act of worship. It is the offering of Jesus Christ as the Sacrifice of the altar that sanctifies the people, in which great Sacrifice those who communicate have a still larger part.

As we live among a people whose larger part is non-Catholic, we are in danger of judging worship after Protestant standards, and of losing sight of the essence of the Mass, while giving an exaggerated importance to the sermon. This is a grievous error. Non-Catholic worship could not exist without the pulpit and the choir, for it has no sacrifice. It must be propped up by social aids and by the latest fads in preaching. But in the Catholic Church the act of worship is not the pulpit and the choir, but the offering of the Son of God in the sacramental mode of being. Thus when the Catholic has attended a low Mass, at which through necessity or some other cause there has been no sermon or singing, he must not think that his act of worship has been imperfect. If he has duly recognized the great Sacrifice of the altar, and faithfully identified himself with it, his act of worship is of the highest order. We must direct our minds always to the Eucharist as the centre of our worship. It is the Eucharist that is the inspiration of those who leave the world, and consecrate themselves to God. It is the Eucharist that gives to the religion of the New Law that character of close union with God which characterizes it. By reason of the Eucharist we can go into a Church, and approach close to the real person of Jesus Christ, and speak to him all the thoughts of our heart. Yea more, we approach and touch him, receive him into ourselves, so that we live by him, as he lives by the Father. It is indeed a wonderful doctrine, a wonderful fact of divine love. But its mystery should not repel but draw us. None but he has the words of eternal life: we must believe, and beg God to increase our faith.

## JOHN XIV. 1—14.

1. Let not your heart be troubled: ye believe in God, believe also in me.

1. Μὴ ταρασσέσθω ὑμῶν ἡ καρδία: πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε.

2. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

3. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.

4. And whither I go, ye know the way.

5. Thomas saith unto him: Lord, we know not whither thou goest; how know we the way?

6. Jesus saith unto him: I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

7. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him.

8. Philip saith unto him: Lord, show us the Father, and it sufficeth us.

9. Jesus saith unto him: Have I been so long time with you, and dost thou not know me Philip? he that hath seen me hath seen the Father; how sayest thou: Show us the Father?

10. Believest thou not that I am in the Father, and the Father in me? the words that

2. Ἐν τῇ οἰκίᾳ τοῦ Πατρὸς μου μοναὶ πολλαὶ εἰσιν, εἰ δὲ μὴ, εἶπον ἂν ὑμῖν, ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν.

3. Καὶ ἐὰν πορευθῶ, καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ ἐγώ, καὶ ὑμεῖς ᾗτε.

4. Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν.

5. Λέγει αὐτῷ Θωμᾶς: Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις: πῶς οἶδαμεν τὴν ὁδόν;

6. Λέγει αὐτῷ ὁ Ἰησοῦς: Ἐγὼ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ ζωὴ: οὐδεὶς ἔρχεται πρὸς τὸν Πατέρα, εἰ μὴ δι' ἐμοῦ.

7. Εἰ ἐγνώκειτέ με, καὶ τὸν Πατέρα μου ἂν ᾔδειτε: ἀπ' ἄρτι γινώσχετε αὐτὸν, καὶ ἑώρακατε.

8. Λέγει αὐτῷ Φίλιππος: Κύριε, δεῖξον ἡμῖν τὸν Πατέρα, καὶ ἀρκεῖ ἡμῖν.

9. Λέγει αὐτῷ ὁ Ἰησοῦς: Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμὶ, καὶ οὐκ ἔγνωκάς με Φίλιππε; ὁ ἑώρακώς ἐμὲ, ἑώρακεν τὸν Πατέρα: πῶς σὺ λέγεις: Δεῖξον ἡμῖν τὸν Πατέρα;

10. Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοί ἐστιν; τὰ ῥήματα ἃ ἐγὼ λέγω



I say unto you I speak not from myself: but the Father abiding in me doeth his works.

11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12. Verily, verily, I say unto you: He that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask me anything in my name, that will I do.

Ὑμῖν, ἀπ' ἐμαντοῦ οὐ λαλῶ: ὁ δὲ Πατὴρ ἐν ἐμοὶ μένων, ποιεῖ τὰ ἔργα αὐτοῦ.

11. Πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοὶ: εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτοῦ πιστεύετε μοι.

12. Ἀμὴν, ἀμὴν, λέγω ὑμῖν: ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ, καὶ κἄκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν Πατέρα πορεύομαι.

13. Καὶ ὅ, τι ἂν αἰτήτε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ Πατὴρ ἐν τῷ Τίῳ.

14. Ἐάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω.

In the second verse *ὅτι* is found in **Σ**, A, B, C, D, K, L, X, Π, and twenty cursive MSS. It is also retained in four codices of the old Italian version, in the Vulgate, both Coptic versions, both Syriac versions, the Armenian version and the Revised Edition. The critics Lachmann, Tischendorf, Tregelles, Westcott and Hort also approve it. It is omitted by C\*, N, Γ, Δ, Α, and six others; also by many cursive authorities, by four codices of the old Italian version, by the Gothic and Ethiopian versions, and by Origen and St. Chrysostom. From an examination of the authorities it is evident that the conjunction belonged to the original text, but was dropped on account of its difficulty. In the fourth verse the Vulgate reads: "Et quo ego vado scitis, et viam scitis." We are unable to find sufficient authority to recommend this reading. The version which we adopt rests on the authority of **Σ**, B, C\*, L, Q, X, et al., the Coptic and Ethiopian versions, the Revised Edition of Oxford, and most of the great critics. In the fifth verse we depart

slightly from the Vulgate reading, on the strength of the same authorities. In the tenth verse the reading *τὰ ἔργα αὐτοῦ* is supported by  $\aleph$ , B, D, the Coptic and Ethiopian versions, Tischendorf, Westcott and Hort, the Revised Edition, and nearly all modern critics.

As a man from his death-bed addresses words of advice and exhortation to those whom he leaves behind him, so Jesus here prepares his Apostles for the great separation which is imminent. In the first verse the *πιστεύετε* may be considered either as the imperative "believe," or as the indicative, "ye believe." The sense is not altered. We believe however that it is more congruous to the context to accept it in the indicative sense. Christ leads them on from faith in God the Father to greater faith in himself. They had believed in God the Father from the beginning, but Jesus had to build up their faith in himself. They have been saddened by many things. He is going to leave them, to go to some mysterious land where they can not now come. He is going to be betrayed by one of their own number. They do not know all that is going to happen, but they know that such a dreadful event is at hand that even their leader Peter will through fear deny the Lord. Then they are to be forever deprived of his loving presence. A great mystery surrounds them: they can not see what is to come out of the wondrous events in which they have played a part. And to comfort them in this sorrow Jesus proposes one remedy, faith. Jesus' words are a lesson not only to the sorrowful Apostles but to all the generations of men. Man belongs to two orders of being. He can not control the things that pertain to this present order of being. At times certain combinations of causes will be arrayed against him so that he can not break them. He raises his voice to Heaven, and asks for deliverance from the burden, but it comes not, for it is in the designs of God to permit the man to be purified in the crucible of suffering. God does not wish to give us too much of this world: it is in his mercy often that he takes from us what our hearts love most. But in the other order of being there is no danger of excess. God wishes to give us its highest participation. When we try to acquire it, he is always with us. Therefore if we lift up our hearts out of the sorrow of this imperfect state to

that everlasting order of being, relief is absolute and infallible. Nothing is more hollow and meaningless than the words of a worldly man to another in the hour of trouble. It may be honestly intended, but it must be nought else than a mockery. It may be that by some stroke of evil fortune a man too old to commence life anew has lost his possessions; what can the godless man say to lighten the blow? There is no real relief this side of Heaven, and for him Heaven is a cold vague term. It may be that disease or accident has deprived a man of bodily powers, and left him a burdensome invalid or cripple. Can the worshiper of this world console his fellow worldling by the thought of Heaven? They would both be startled by the awkwardness of the situation. Or again come to the parent who has no faith, mourning at the bier of the only child, and what shalt thou say? nothing. These are they who, as Paul says, sorrow without hope.

But when a man has faith, all changes. He may lose everything that he has in this world; it is a hard blow. He feels it; but down in his heart there is a motive of comfort. It is his faith which says: "I have still my hope of Heaven. Let the perishable things of this world go; they are not the property of any man for any great length of time. They can not serve me in the better order of being for which I was created; their loss may be a benefit to me."

The afflictions of Job may come on a man, and if he has real faith, he will be comforted by the knowledge that these things only affect him in this probationary state of being, where naught but the soul of man is enduring. And O how sweet is the consolation of faith in the hour of the death of our loved ones! It simply destroys the power of death. There remain, it is true, the natural shock and pain of the separation and of the waiting for the realization of our hope; but the certainty that the one lying dead there before us will live again in a better state of being overcomes the power of death. Hence where faith reigns, man can truthfully console man by bringing into relief the everlasting foundations of our hope; but where there is no faith, the highest expressions of human thought are mere mocking voices that fail to content the heart.

Among the motives which produced the sorrow of the Apostles was a certain fear of what might come upon them when Jesus would be taken from them. He fortifies them also against this unpleasant emotion. But yet in all his discourse there is no mention of earthly consolation. They are not to fear, because he has care of them, because he has prepared an abiding place for them with the Heavenly Father. When the things that affect us after death are secure, a man may be careless of what comes upon him here. Why should a man care for a few years of time when an eternal inheritance of happiness is prepared for him? The Lord knew that those loved Apostles were to drink his own bitter cup. He knew that the world would hate them, and put them to death. He accepts this for them with gladness. His thoughts are upon that eternal kingdom of life and love, where they will be with him forever. He does not deceive them with vain hopes, their only source of joy is to centre all their hopes in Heaven. And so it is ever in God's dealings with his loved ones. He is not occupied in building up happiness for them here. Such were folly. Considering the shortness of human life, it would be a waste of energy to bestow on man things which he must leave so soon. At times God may in his wisdom bless a man with temporal prosperity, but it is never a principal motive with God: it is subordinate to the great end of preparing man for the true kingdom of Heaven. Therefore when a man looks to God for comfort in sorrow he must go with God into that higher order of being. The things that we love here are continually keeping us away from God, and we can not expect that God will adopt our folly and indulge our worldly hearts in their foolish desires.

Christ declares that in his Father's house there are many mansions. The term here rendered, "mansions," is *μοναί* in Greek. It occurs only twice in the New Testament, here and again in the twenty-third verse of this chapter. It means in the latter place the act of abiding, but here it means the place of abiding, a place to stay in. The meaning of Christ is that in his kingdom there will be room for his Apostles and for the multitudes that shall believe through their preaching. It is a tender assurance that they are to be with him in Heaven, that there is a place prepared for them there.



Much obscurity overhangs the second sentence of the second verse. The first opinion accepts the  $\delta\tau\iota$  as a recitative conjunction introducing its clause as the object of the proposition, "I would have told you." This is the sense accepted by the Douay version. This is clearly erroneous, for it destroys all sense of Christ's words. Two things must be true, that there are many abiding places in Heaven, and that Jesus Christ has prepared these for the elect. Now the sense that this first opinion gives to the conjunction makes it necessary that one of these facts must be false; for it asserts that Christ does not go to prepare the mansions, but would have gone were they not there, and would have told his Apostles of his mission. But this can not be the sense, for in this same verse Jesus asserts unconditionally that the mansions are there, and in the third verse he asserts that he goes to prepare a place for them.

The second opinion reads the sentence interrogatively: "If not, would I have told you that I go to prepare a place for you?" This opinion is defended by Beelen, and Corluy. This opinion is impossible, because Christ had not yet said that he was going to prepare a place for them. And moreover, the character of this interrogation induces a certain weakness of thought which is never found in Christ's discourse. One feels instinctively that there is no place for such an interrogation.

Salmeron expunged the  $\delta\tau\iota$  entirely, and placed a full stop after the preceding word. This theory merits no consideration, on account of the authorities which support the conjunction.

Hence we believe in the first place that the conjunction is causal, and we render it in our version by "for." The clause, "If it were not so, I would have told you", should be considered as parenthetical. If we suppress this clause for a moment, the sentence reads: "In my Father's house there are many mansions; for I go to prepare a place for you." The sense is clear: Christ goes to Heaven in the interest of humanity. He goes to dispose his kingdom for his followers. His infinite goodness and his infinite power are the guarantees that the kingdom will be large enough for all, and of the highest order of happiness. He asserts that the mansions exist before his going to prepare them, for the reason that Heaven existed

before the Incarnation, although man had lost his right to it. By the Incarnation man regained that right, and now Jesus goes to enter into that kingdom, to draw man to come after him, to help man by divine grace, and to encourage him to perfect faith and hope. Jesus gives to the Apostles two motives of perfect faith: first, his divine authority that the mansions exist; and, secondly, his promise that he will be there to prepare for them. The mansions are not only there, but they are there for them; for Jesus is there to prepare a place for every one who loves him.

By these words Jesus comes close to us, for he spoke to the Apostles as representatives of all humanity. As far as regards the blessed state of Heaven, what he said to the Apostles is applicable to every one who follows Jesus. He wishes to share his kingdom with us. As he looked through the gloom of the night of Calvary to the glory that should follow, he thought not of himself alone, but of those for love of whom he had come on earth to die. Wonderful is the hope of the Christian. He is a prince of the royal house of Jesus Christ. His inheritance is a kingdom with Christ. The Master has gone before to prepare all things for the disciple's happiness. Nothing can fail on the part of Christ. God made this world very beautiful. Before sin entered into it, it was a paradise of delight, and yet it is a footstool compared to the kingdom of Heaven. Human thought and human speech are incapable of rising to the height of the happiness of Heaven. Regarding it there is no uncertainty; for the Master is there waiting for us, and there is place for all. Why therefore do we give our thought and labor to this world, and do so little for the kingdom of God? It is a strange madness that is on the world. Men know that it is deceitful; men know that a void remains in the heart of every man who lives for this world. But yet, when within a few feet of the grave, they stretch out their hands and clutch at the shadows of this world, Jesus Christ invites to the eternal mansions of Heaven: the world jingles its gold, and displays its bonds and stocks, and the poor dupes of mankind turn away from God and Heaven, to hold in their hands a few handfuls of the dust of this world.

In declaring that there are many mansions in Heaven, Jesus has not directly affirmed the diversity of states of glory corresponding to the degrees of merit, but such truth rests on

many other texts of Scripture. What the Lord wishes to assert here is that Heaven is not a state of glory for himself only, but also for the Apostles, and for all his followers. All that God has made known to us concerning Jesus' glory after his resurrection pertains to our own hope, for we are joint heirs with Christ in the possession of his kingdom. What earthly prince was ever born with such a birthright? If a prince of kingly line should despise his high station, and place his interests in the low walks of life; if he should prefer the coarse pleasures of drunkards, libertines, and harlots, to the society of kings, sages, and princesses, men would declare the prince a degenerate, an unnatural monster. And yet the heirs of God do worse. Few among all those to whom the great inheritance of the sons of God has been given really appreciate it.

The clause which we have considered as parenthetical does not alter the general meaning which we have here expounded. It simply adds to the certainty of the affirmation. Christ says in effect: "I declare to you that there are many mansions in my Father's house; and I declare to you what I know. It is certain to you, because I declare it; and because I shall in person go thither to prepare for you. If it were not so, I would have told you."

Though the Lord's words in the eighth verse are in the form of a conditional sentence, yet the sentence is not conditioned by any doubtful contingency. The protasis is not a contingency, but a fact positively asserted in the preceding. The sentence is constructed in this manner to evoke perfect faith in the apodosis. Syllogistically the enunciation has the following value: If I go, I will come again, and will receive you to myself; but my going is certain: therefore my coming again and your reunion with me are certain conclusions. The Lord banishes all motive of despairing sadness by that cheerful assurance that he is to share his kingdom with the Apostles. They are to be with him. They had already experienced that no evil could befall them when Jesus was with them. They had never suffered from any cause when the Master was by their side. No promise could be greater than that they were to be always with Jesus, from whom they now must part for a time.

Some believe that the Lord here speaks of his second coming at the end of the world; others refer his words to the individual death of every man. Certainly Christ has in many places spoken of the death of men as his coming; for example Matt. XXIV. 14; Mark XIII. 37. In other places Christ speaks of his second coming at the end of time, as in Matthew, XXV. 31-46. It seems to us that in our present text, Christ speaks of both the death of every man and of the general resurrection of the dead under one general concept. These two events are separated by an indefinite period of time, but still they are in their effects on human destiny identical. The particular judgment is in part what the general judgment is in full. The particular judgment will determine who will be with Christ in his kingdom, and these same will be the ones called blessed in the general judgment. For some these two events will coincide. No man knows the length of the interval that separates them. Of the state of being of man's soul in that dread interval we know very little. We know that the souls exist in a separate state; that they are capable of the happiness of Heaven, but still their beings are not absolutely complete until the bodies are united to these souls. Now Jesus prescind from that intervening interval of mystery, and considers both events under one general idea.

There is an accent of infinite love in the Lord's words, as he speaks to that sorrowing band of that happy state of being in which they were to be united. They could not look across that awful void that separates time from eternity, and look into that country of eternal life and love; but Jesus spoke of it as we would speak of a home wherein we had been reared.

Jesus continues to inspire them with hope of coming to him in his kingdom, by declaring to them that they know the way.

We read these words in a light that was not then given to the Apostles. The great work of Jesus is now fulfilled. The light of the Resurrection has filled the world. The New Testament is complete, and has been transmitted to us by its faithful custodian the Church. But the Apostles were still in the valley of humiliation. Before them was a dark sad mystery, and the Master spoke of some mysterious journey which they did not clearly understand. The plain, blunt, honest-hearted



Thomas speaks the thought of the whole body, when he declares that they do not understand whither Jesus is going. Jesus was speaking of Heaven, and their realization of Heaven was not clear. No seer of the Old Testament had spoken of it as Jesus spoke. He made it so real, so tangible. He seemed to consider it as a country into which a man by his power of locomotion might enter.

Jesus now teaches them that they must not think of the way as a road by which a mortal man travels from place to place. They must raise their thoughts to a state unlike anything which sensible perception reveals. They must think not of a way over which mortal feet tread, but of a moral way by which a man's life is directed, so that at the end thereof Christ will take the man to himself. That which is necessary in order to come to Christ is to know the way of the soul, the way by which man accomplishes his duty. Christ tells the Apostles that they know the way, and St. Thomas argues that they know it not; but there is no contradiction. As St. Augustine says, they knew the way, but they knew not that they knew it. They knew Jesus, and he is the way; but they did not realize that in him they had everything that man needs in his journey to Heaven. To strengthen the realization, Jesus declares to them that he is the way, the truth and the life.

He is the way in a more comprehensive sense that human thought can reach. He is the way, because, by following him, man shall infallibly enter and possess Heaven, and in no other way can he come thither. He is the way, because in his divine life one finds illustrated by practical execution every precept and counsel of sanctity. He is the way, because through all the doubt, and error and gloom of this fallen world, his glorious example shines forth as a beacon light to all men. He is the way, because he is the absolute example of all that is good. The way of the soul is not by locomotion, but by conduct of life, and in every relation of human conduct Jesus Christ is the model. Man should look at nothing else as the guide of life save the Lord Jesus Christ. Jesus has made his life simple so that we can follow it. Jesus became poor and despised for our sakes, that the meanest of mankind may imitate him. He is not in the palace of a king, hemmed round by the intricate

network of court etiquette, and placed in a remoteness inaccessible to the humble toilers of the world. He is there among the fishermen and the shepherds; sleeping on the rough canvas in the poor fishermen's boat; passing the nights on the lonely mountain, without the shelter accorded to the birds and the foxes, and consuming his days among the poor and sick, among the outcasts of society, the flotsam and the jetsam of the great sea of life. There he stands clear in the gaze of men, unique in the history of the world, the greatest and the most humble. In the measure that men conform their lives to him, they become good; and in the measure that they depart from him they become evil. He is the absolute measure of all goodness, the one sole, absolute, guide of human life.

His life is imitable, yet it can never be equalled. As the follower of Christ by godliness of life approaches nearer to that divine Exemplar, the view broadens, and the infinite perfections of Jesus reveal themselves in a clearer light. Thus it is that the greatest saints are the most humble; for holiness of life purifies their power of vision to see the exaltedness of Jesus Christ.

Many things connected with human life are involved in mystery, but the way of duty is always clear. If our eyes are fixed on Jesus Christ, we can not err. He is a rule applied to all the vicissitudes of life. He will be clear when all else is dark. No man ever yet set out with honest intention and faithful purpose to follow Jesus, and missed his way; and no man ever shall. We may cling to him with absolute trust; for no man can be lost while following Jesus Christ.

This first part of Jesus' statement contains the answer to Thomas' question. The Apostles were as men possessed of a great treasure whose full value they did not realize. They knew Jesus to be the Messiah, but they did not yet understand all that he was to them. It is one of the fundamental truths of religion to know the character of Jesus Christ, for on him all religion rests. He therefore clearly tells the Apostles who he is. He is the way. He has lived our life, has felt its sorrows, its temptations, and its hardships. His divine example points out the absolute law of human conduct.

He is also the truth. To live rightly man must know the great truths that control human destiny. He must know the future state of our being; he must know the rewards of righteousness, and the punishments of evil deeds; he must know the law of right in man's different relations to God, to his fellow man, and to himself; he must know a standard of the judgment of actions which the world knows not of; he must know the will of God as far as regards the law of duty. Absolute certitude in all these affairs comes from Jesus. Through him we know with greater certainty and with greater clearness the nature of God, the divine attributes of the Deity, the future life, the laws respecting worship, love of God and of the neighbor, grace and prayer. Jesus has not left us in doubt concerning any necessary truth. He has given us a complete religion, and has sealed it with his absolute infallibility. When men turn away from him, and begin to invent religions, they arrive at various conclusions which go through continual change until they finally end in negligent nescience. These men will claim that the truth can not be known. They content themselves with a few platitudes on humanitarianism, and neglect all other elements of the religion of Christ. This is a fatal error; it is a counterfeit of Satan. The truth is that these men are hindered by pride from accepting the religion of Christ in its fulness. They must have a religion made to suit the tastes of the world; they must have a religion that heightens the joy of living the world's life; that puts no restraint on the pride of intellect and on the full enjoyment of this world. Jesus is the truth, the complete truth; and yet men will declare that they can not find what to believe. He has spoken clearly, and has made provision that the truths which he taught should be preserved to men forever; but the acceptance of these truths imply certain things that the old nature of man is unwilling to do. Hence the strange anomaly is verified that in lands which call themselves Christian, men are casting about, and theorizing on the great questions of religion, and have relegated Jesus to an inferior position. But we hold to him as the absolute truth, and rest with perfect faith on the words that he has said to us.

He is the life; because through him the sentence of death, which stood against us, was blotted out. He is our life, because by him our souls live the life of grace, and by him they shall

enter into life. With him is the fountain of life. Were it not for him, we should never enter into eternal life. Nothing is better than life; nothing is more terrible than death. Men fear the death of the body, because it is an event which the senses apprehend. It is a sad, dark affair. It plunges whole families, and sometimes whole communities, into grief. Man fears it as the greatest evil of time, and it is so. But the soul dies, and no man marks it. The world does not notice it. That a man should live ungodly is such a common thing that even those who are closest to the sinner get used to it. But viewed as our eyes shall one day view things, the death of the soul is the only sad event of the whole history of man. It is a part of the world's folly to make much ado about the death of a man's body, and to think never at all of the death of his soul. The death of the body is nothing; a dissolution for a time between soul and body, both which shall be united again in the resurrection. But the death of the soul is, in itself considered, the loss of eternal life, the loss of all those bright promises held out to man by his Creator, the loss of everything. It is therefore the life of the soul that should claim man's thought. It is of that life that Christ speaks. No mere creature could truthfully affirm of himself what Christ has of himself affirmed in this sentence. A created being may aid a man to find the way of life; he may teach him truth; and he may help to preserve life: but no creature can be the way, the truth, and the life. This is a clear claim to be equal in nature and in power to God the Father, and God in many ways endorsed his claim.

What a mighty source of happiness it is to us mortals to realize that the Being who is all this, comes so close to us! We need fear nothing as long as we cleave to Jesus. Before us is the dread exit from this world, but Jesus will be with us. If we love him, and keep his commandments, that death will not hold us in its power. Our souls shall abide in that kingdom of which he has told us. And in the fulness of time our bodies shall arise, and be united with our souls to enjoy with them the happiness of the eternal life of Heaven. When death comes close to us, and strikes one whom we love; or comes closer still, and numbers our own moments, often words of consolation are offered us; but in that hour man fully realizes the weakness of



human power. Then it is that the soul realizes the value of this declaration of Christ: "I am the way, the truth, and the life."

Man's life is not cast in an uncertainty: before him lies the kingdom of Heaven, and he has the infallible leadership of Jesus Christ to guide him thither. Death is in the world, but the Life is also in the world; and Life by death has triumphed over death. If we are Christ's, we belong not to death: it shall not reign over us.

In the light of these words who shall say that man's life is unhappy? It is indeed unhappy when he turns away from the Truth and the Life; but the life of the true follower of Christ can not be unhappy. While on earth he may bear the cross, but the certain hope of the life with Christ is the source of a peace and a joy that this world can not take away. He must often fight against himself to keep the old nature within him from drawing him to follow the contagious example of the world, but even this struggle is the source of happiness. In the deep recesses of his soul, he feels that joy in believing, that happy consciousness that he is the friend of Jesus Christ, and an heir to his kingdom. It is not yet possession; but even the anticipation of Heaven, and the delight of Jesus' society with us here on earth is better than anything that this world can offer.

In every joy that is not blessed by God there is an alloy of unhappiness, the remorse of the soul against the sinful act. The soul can not entirely harden itself against the apprehension of God's anger. In the Christian's joy there is nought of this, but on the contrary the soul is filled with a sweet consciousness that God delights in it.

In this present text, Jesus also declares of himself his exclusive power as the Redeemer of men. He is not a mere helper in the hands of God: he is the Savior of man, and there is no other. No man shall ever see the face of God except through Jesus Christ. This he accomplishes not alone in the fact of the Redemption, but also in the matter of grace. Of ourselves we can not save ourselves, and there is no other being in the universe who can save us except Jesus Christ.

In the seventh and following verses Jesus illustrates the absolute identity of nature between him and the Father. Jesus tells his Apostles clearly that to know him is to know the Father. He did not reveal himself to them in his equality with the Father all at once, because they could not suddenly receive such a high truth. He gradually brought them up by word and by wondrous deed to know who he was. Their weakness had often failed to comprehend the true character of the Master. They knew that he was of God, and worked in the power of God; but the full nature of the Messiah was not clear to the Apostles even at that time. Jesus tells them that from henceforth they are to consider him as identical in nature with the Father; and that now that he has spoken so clearly, they must recognize that in seeing him they see the Father himself. These words can only be true in the supposition of the consubstantiality of the Son and the Father.

Israel rejoiced in the fact that to Moses its founder God had spoken face to face. Some such thought may have moved the mind of Philip to ask Jesus to show them the Father. This is evidence that the Apostles did not consider Jesus as equal to the Father. It required the grace that came to them on Pentecost to make them realize the divine nature of Jesus Christ. The hiding of the Divinity under the form of a humble man made it difficult to those men to realize the true nature of their Master. They had seen many evidences of his divine power both in his words and his deeds, but still their minds were in a state of mystery. They could not realize that the being who dwelt with them, and felt the natural necessities of human life was in nature one and the same with the Almighty God who created all things.

The sense of the Lord's words here delivered in response to Phillip's question can be no other than that Jesus is one in nature with the Father. The corner stone of Christianity is the belief in the consubstantial, coequal Divinity of Jesus Christ. It is an insult to Jesus Christ to say that he was a good man, a great teacher, but not God equal to the Father. Here and in other places Jesus has clearly laid claim to be one and equal with the Father. John gives more prominence to this part of Jesus' teaching, because John contemplated the Gnostic heresies which denied that Jesus was equal to the Father.

Jesus' present argument is very plain. He appeals to his works to prove that God the Father is with him, endorsing him in all his claims. Now God will not thus co-operate with an impostor. Therefore from the fact that God co-operates with him, Jesus must be a true teacher. But he clearly commands Philip and all the world to believe that he is one, equal, consubstantial with the Father. In no other supposition can the sentence be explained, that "he that hath seen Jesus hath seen the Father." No being can say these words truthfully except him who is the consubstantial, coequal Son of God. No mortal man hath ever seen God the Father. The greatest revelation that came to man was when the Son, who is one and indivisible with the Father in nature, assumed human nature, and dwelt among us. Therefore objectively considered Philip was asking for something that had already been given. Philip had implied in his petition that to see the Father were a greater thing than to see Jesus. And Jesus denies this idea, and declares that they see in him the divine nature, equal and identical with the nature of the Father.

In his teachings Jesus has not left it uncertain that he is the coequal Son of God. He has also clearly taught that there is a distinction of the persons of the Trinity. He speaks to his Father, and the Father answers; he promises to send the Holy Ghost upon the Apostles; and he speaks of the Trinity as "we."

Jesus is in the Father, because the same divine nature which is in Jesus is in the Father; and reciprocally the Father is in Jesus by the same fact. This, of course, is also true of the Holy Ghost; and this truth is called the circumincession of the three persons of the Godhead. The importance of this truth is evinced by the repetitions of the same doctrine in Jesus' discourse.

Jesus speaks not words of himself in the sense that he should speak as a mere man; the Father abiding in Jesus doeth his works, in the sense that the divine nature, one in the Father and the Son was the source of Jesus' great works. Jesus again asks them to consider these works, and on their evidence believe that he is one with the Father.

Jesus declares that they who believe in him shall do even greater things than he did. The sense is that the power of his message will be greater after he is glorified, and the Holy

Ghost is given. He is not exalting the power of men over his own power, but declaring that he shall operate through those who believe in him still greater works than he had yet wrought. Only a few had been converted by the direct personal teaching of Jesus Christ; those who believed in him converted myriads of all the nations of the world. It is the conversion and salvation of a man that is a great work in the sight of God; and Jesus here is predicting the great success that the Church founded on belief in him is to have. Jesus' going to the Father is by himself assigned as the cause of the great success of the Apostles and of the Church in general. When he ascended there, he sent the Holy Ghost to abide with the Church, and from that day the Church has collected the multitudes of the elect from the ends of the earth. The power of Jesus was not removed from the Church by the fact that he ascended to his Father; he is present in the Church now and forever, and as he has now entered into his full power and glory as the Redeemer of the world, he works greater things now through his agents than he did during his mortal career on earth; for this mystery must always be held that the Church works her great works through the help of the Holy Ghost. And the Holy Ghost was not given until Jesus Christ was glorified in his Resurrection and Ascension.

The thirteenth verse contains a most sublime promise, which is reiterated in a slightly different form in the fourteenth verse. It is the promise that Jesus will obtain for his Apostles and for all who believe in him everything that they ask in his name. To ask a thing in the name of Christ is to ask it through his mediation, to ask it through his merits, to make him the Mediator between God and man. The Church has learned this lesson well, and all her petitions close with the solemn formula "through Jesus Christ our Lord." Life, grace, everything comes through him. John's words are absolute when he says: "All things were made by him, and without him was not made anything that was made." With equal truth he could have said: "All men are saved by him, and without him was not saved any man that is saved." The Son of God is absolute in the order of creation, he is equally absolute in the order of grace and salvation. All that comes from



Heaven to us must come through him, and consequently all must be asked through him. In the fourteenth verse he tells them that with equal effect the petition may be directly addressed to himself. This again proves that he and the Father are one in nature.

The Lord Jesus was no idle talker. The world has his promise that he will grant every petition that is addressed to him. In the first place this gave the Apostles the assurance that the Lord Jesus would be with them in the great work of preaching the gospel to the world. The promise is not strained or stinted, it is the assurance of absolute and universal help. But this promise does not stop with the Apostles; it is confirmed forever to the Church of Christ. The promise also extends itself to every follower of Christ. The Lord Jesus allows a man to be tried, to suffer, to exercise the virtue of faith, to exercise the virtue of perseverance in faith and hope through the sufferings of time; but back of it all is the infallible promise, and when a man might think that his Lord was doing nothing for him, then often he is doing the most. The Lord may not grant our worldly desires; he may even defer our petitions which relate to our souls' interests; but it is to develop our faith, to cultivate in our souls the virtues that fit them for Heaven. He does not deceive us. Every petition rightly made is received by Jesus, and answered in the manner that our highest interests demand. He supplies our shortness of sight; he employs his infinite wisdom to look through the mistakes of time, and to make provision in eternity for us.

Men struggle long and hard to attain a handful of the world's dust; here infinite goods may be had for the asking, but few ask with faith. Few consider their possessions in Heaven as something definite and valuable; we are all of little faith.

## JOHN XIV. 15—31.

15. If ye love me, ye will keep my commandments.

15. Ἐὰν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε.

16. And I will pray the Father, and he shall give you another Advocate, that he may be with you for ever,

16. Καὶ γὰρ ἐρωτήσω τὸν Πατέρα, καὶ ἄλλον Παράκλητον δώσει ὑμῖν, ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ᾦ,

17. Even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.

18. I will not leave you desolate: I come unto you.

19. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also.

20. In that day ye shall know that I am in my Father, and ye in me, and I in you.

21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.

22. Judas (not Iscariot) saith unto him: Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?

23. Jesus answered and said unto him: If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.

24. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

17. Τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει, ὑμεῖς γινώσκετε αὐτὸ, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἐστίν.

18. Οὐκ ἀφήσω ὑμᾶς ὀρφανούς: ἔρχομαι πρὸς ὑμᾶς.

19. Ἔτι μικρὸν, καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με: ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσετε.

20. Ἐν ἐκείνῃ τῇ ἡμέρᾳ ὑμεῖς γνώσεσθε ὅτι ἐγὼ ἐν τῷ Πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν.

21. Ὁ ἔχων τὰς ἐντολάς μου, καὶ τηρῶν αὐτάς, ἐκεῖνος ἐστὶν ὁ ἀγαπῶν με: ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ Πατρὸς μου, καὶ ἐγὼ ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.

22. Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης: Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ;

23. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ: Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει: καὶ ὁ Πατήρ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονήν παρ' αὐτῷ ποιησόμεθα.

24. Ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ: καὶ ὁ λόγος ὃν ἀκούετε, οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με Πατρὸς.

25. These things have I spoken unto you, while yet abiding with you.

26. But the Advocate, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.

27. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

28. Ye heard how I said to you: I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I.

29. And now I have told you before it come to pass, that, when it is come to pass, ye may believe.

30. I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me;

31. But that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

25. Ταῦτα· λελάληκα ὑμῖν παρ' ὑμῖν μένων.

26. Ὁ δὲ Παράκλητος, τὸ Πνεῦμα τὸ Ἅγιον, ὃ πέμψει ὁ Πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.

27. Ἐγὼ εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν, οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν: μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω.

28. Ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν: Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. Εἰ ἠγαπᾶτέ με, ἐχάρητε ἂν, ὅτι πορεύομαι πρὸς τὸν Πατέρα: ὅτι ὁ Πατὴρ μείζων μου ἐστίν.

29. Καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται, πιστεύσητε.

30. Οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν: ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν:

31. Ἄλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν Πατέρα, καὶ καθὼς ἐντολὴν ἔδωκέν μοι ὁ Πατὴρ, οὕτω ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

In the 17th verse B, and D\* have *ἐστίν*: the greater number of the authorities support *ἔσται*. There is no good authority for the future "cognoscetis" in this verse in the Vulgate.

Jesus Christ desires that men should love him. That is the great end of man: the knowledge of God is ordered to the love of him, and in this consists the Beatific vision. The vision would not be beatific, did not the soul love God. In the fifteenth verse Jesus establishes a rule by which man's love shall be tried. True love shall be distinguished from a pretense of love by this criterion. The false pretending love may say that it loves Jesus, but by its deeds it shall be known: true love is proven by deeds. To love Jesus is to keep his commandments. By commandments here Jesus means every law of duty which he has given the world. It is of the widest comprehension: it includes all the precepts of righteousness.

Jesus was about to take from the world his bodily presence. In a brief space of time man could no longer look into his countenance, and hear his audible speech. After that time Jesus could only be apprehended by spiritual perception. Now in that day that was to come faith must supply for what the senses could no longer perceive. Enduring love in that day must act by keeping the commandments of the Lord.

The law laid down here by Jesus is true in all the relations of man. The true man is he who does; not he who merely talks. The strength of a man's love is revealed by the sacrifices which he is willing to make; by the deeds which he does for love. Even the shortsighted world judges men not by their words, but by their deeds. Words are only breath passing over vocal chords. They may express the soul's idea, or they may express the exact opposite. But a deed is a testimonial of a conviction; it is the evidence that the professed faith is alive.

Hence it will not do to enroll ourselves in the following of Christ, and then do the deeds of the wicked world. It will not do to say, Lord, Lord, and utter beautiful prayers; and then, when the commandment of Christ comes in conflict with our worldly interests, our pleasures, or our pride, to break the commandment. Such a man is not a true lover of Christ; he is a mere pretender. All that surface-religion is an abomination in the sight of God: it is a sham and a mockery.



The true Christian must orientate his life by the fundamental truth that he is subject to the high spiritual law of Christ. He must know that this great law is not understood or valued by the world. He must expect to lose worldly advantages, and popular favor by obeying the great law of human duty. No present reward is to be had for the obeying of the great law of Christ, save the consciousness of his love, and the hope of Heaven.

When a man has founded his life upon this great foundation, that he must obey the commandments of Christ, then he has a certain and effective resource against temptation. When the sinful suggestion comes, there stands there against it this deep seated conviction: This is against the law. This builds up a Christian character of men who are not beating the air, and running at uncertainties; but of men who have set out with a definite purpose of serving Christ. These men love Christ indeed, and of such is the kingdom of Heaven.

The Apostles sorrowed at the coming separation of Jesus from them. Wherefore he tells them that he will send them another Advocate. By employing the term *another* he implies that he has been their advocate. The name *παράκλητος* here given to the Holy Ghost means advocate, helper, comforter. The Douay version merely transliterates the term, "Paraclete." The Revised Edition of Oxford readers it "Comforter", but in the margin it places the term "Advocate." It seems to us that no one English word renders the sense as fully as advocate. It means one who is always ready to espouse our cause, always at hand at our cry of need, one who watches over our interests. This Advocate will never leave the Church, as Jesus was now to do.

It is clear that Jesus always considered the Apostles as a body of men who should last till the end of time. They should be perpetuated by a succession which God would never allow to be broken. Hence he declares that the Holy Ghost would be with them for ever.

The Holy Ghost is the spirit of truth, because he is the essential truth equal in all things to the Father and to the Son; and also because he should teach the Church the infallible truth for ever.

As man, Jesus prayed to the Father for this mission of the Holy Ghost, as he prayed for all blessings. This is for our example, that we pray for all things needful to us. As God, Jesus sent the Holy Ghost in an act coequal and identical with the Father's act.

The Lord's promise was fulfilled when the Holy Ghost descended upon the Apostles on Pentecost. He gave visible signs of his descent on that day that men might the more realize that he is in the Church. He abides with the Church forever.

Jesus tells them plainly what shall be the world's attitude to the great Advocate. By the world he means that part of the human race who are moved by the spirit of the world, to the exclusion of the Spirit of God. They do not receive this Spirit of truth, because they are ignorant of his nature and of his presence. These men follow only the natural reason, and the spirit of God can not be thus apprehended. For this cause St. Paul declares that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged."—I. Cor. II. 14. Man is a spirit and an animal. The man of Christ follows the spirit; the man of the world follows the animal. The spiritual man may by the help of God come into relations of knowledge and love with the Spirit of God; but the animal man can in nowise effect this. The spiritual order is removed from the compass of his thoughts and desires.

The Apostles were not yet perfected; but they differed from the men of the world to that degree that they could receive the Spirit of God.

Jesus declares that the Holy Ghost then and there abode with the Apostles. They were in the state of grace, and by that very fact the Holy Ghost abode with them by sanctifying grace. But a greater grace of the Holy Ghost should be given them on the day of Pentecost. It is this future fact which Jesus contemplates when he affirms that the Holy Ghost shall be in the Apostles. And this is not to be a transient passage through their souls. By the Redemption the redeemed man has acquired a new relation to the Holy Ghost. In an ineffable manner the Holy Ghost dwells not alone in the Apostles' souls,

but in every man in the state of grace. The Lord is addressing his followers here in a twofold capacity ; both as teachers of the Church, and as representative Christians, and in both senses the Holy Ghost abides in their souls.

It is clear that the distinct personality of the Holy Ghost, and also his Divinity are here asserted. Only a being personally distinct from the Father, and from the Son can be said to be sent by the Father in the name of the Son. Only God can exist in such a mode of being in the soul of man, and exercise such powers as are here predicated of the Advocate.

The Lord Jesus will not have his Apostles think that the Holy Ghost is to take his place, in the sense that Jesus himself is not to be with them. In a few hours death would snatch Jesus away from the sight of the world ; but he would still live to his Apostles. He would live to them, because by faith they knew that after the dissolution of Jesus' soul and body, his soul and his Divinity still lived. This holding on by faith during the time that passed between the death and resurrection of Jesus is called beholding Jesus. In this the Apostles differed from the world. But still more is this difference verified in the fact that after his resurrection Jesus manifested himself not to the world, but to his Apostles whom he had constituted his witnesses. And finally, through all the ages of time that difference distinguishes the true Christian from the man of the world : the Christian beholds Christ by faith ; the man of the world sees him not.

Jesus promises the Apostles that he will not leave them orphans. He had been their father ; if now death should really take him away from them, they would be orphans indeed. But this should not be : the separation would be but brief, Jesus would come to them again. This coming was verified in Christ's visible appearing to the Apostles after his resurrection ; it is still more verified in Jesus' abiding presence in the Church in conformity with his promise : "And lo, I am with you always, even unto the end of the world."—Matt. XXVIII. 20. But this promised coming of Christ also means Christ's taking of the Apostles into his kingdom, after their work should be done. In fact, this is the great fulfilment of Jesus' promise to come to them. The reigning of Jesus in his kingdom began

after his resurrection. Jesus looks upon that glorious epoch as one moral whole. In that state of being he and his Apostles should be united forever. A partial participation of that reunion was his appearance to them in his glorified body ; but the fulness thereof came when the Apostles entered the kingdom of Heaven with their master.

When death came upon Jesus, he passed from the view of the world. The life that he lived as God, the life that his soul lived separated from his body, the life that he lives after the resurrection of his body is hidden from the world : the world thinks not of it. But because of that life Jesus promises to the Apostles that they shall be united to him. Moreover, his life is the cause of their life. Therefore, though he was about to die, and though they should in a few years die, neither his death nor their death should separate the Apostles from their divine Master. Jesus was the life, and consequently he should overcome death, and should live in his incarnate form forever. Not alone that, but by his power he should redeem them from death, and unite them to himself. It is clear that Jesus is here speaking of the eternal life which the Apostles were to receive through him. Jesus is the life of the world ; and to the Apostles is promised that participation of eternal life that Jesus has obtained for the elect. Here he speaks to the Apostles as representative Christians, and therefore what he has promised to them is held out to every faithful Christian.

The day spoken of by Jesus in the twentieth verse is the time after Christ's resurrection, and especially after Jesus had ascended into Heaven, and the Holy Ghost had been sent. After those two great events, and especially after the Apostles were filled with the Holy Ghost, they realized the true spiritual character of the New Testament. They realized then that Jesus was in the Father by the identity of the one divine nature which is in the Father and in the Son. They realized that they were in Jesus Christ by participating in his grace, and by the union of love and sonship. They realized that Jesus was in them in that ineffable mode of being by which God dwells in the soul of a sanctified man.

Jesus now urges all men to show their love of him by keeping his commandments ; and he promises that both he and the Father will love such a one, and that he will manifest himself



to such a one. Two things are commanded here : first, to have the commandments, that is, to keep them in mind, to know them ; and secondly, to keep them. By this text the universality of man's service and of Christ's rewards is clearly illustrated. Christ makes the grand offer not alone to the Apostles, but to the whole world. It is a great promise ; nothing is better than the love of God. All that mortals love and live for is baseness itself compared to that reward of the Christian. One of our greatest mistakes is our failure to appreciate the sublimity of the Christian inheritance.

The manifestation which Christ says he will make is not a vision for corporal eyes ; it is the spiritual indwelling of Jesus in our souls, it is his presence by grace during this life, and the manifestation of himself to us in the beatific vision in Heaven.

St. Jude, also called Thaddeus, the brother of James the Less, understood Jesus to say that he would manifest himself to the Apostles, and not to the rest of the world. He understood Jesus to speak of a manifestation to the corporal eyes of man. Two errors underlie St. Jude's question. In the first place, Jesus' promise to manifest himself was not restricted to the Apostles, but was universal in character, extending itself to all men. Secondly, the manifestation of which Jesus spoke was of a spiritual character. It was the indwelling of God in the soul of a man. This is not given to the men of the world ; but it is given to the every man in the state of grace. Jesus therefore proceeds to explain to St. Jude and the other Apostles the mode of his manifestation. The condition required from the man (and he means not alone an Apostle, but every man) is to keep the commandments ; and the effect is that the Father and the Son and the Holy Ghost will dwell in his soul in a special manner. Though the Holy Ghost is not here specifically mentioned, his presence with the other two persons of the Trinity is warranted by what Jesus has said in verse seventeen. This indwelling of God will not be a barren thing ; it will be the earnest of Heaven. It will be a source of strength and of that indescribable happiness which only holy souls can feel. God has raised high the estate of redeemed man ; and the pity of it that man prizes his high estate so lightly ! What word can be said to man equal to this : "God loves you" ? And yet men

give precedence to other things. If the obtaining of the love of God were a thing of greatest difficulty, only possible to a few, one might understand the apathy of the world. But it is held out in God's great universal love to all men, to the highest and the lowest, and the foolish dupes of this world turn away for the shadows of time.

It is not here implied that our love of God precedes in causality God's love of us: "Herein is love, not that we loved God, but that he loved us, and sent his Son the propitiation for our sins."—I. John IV. 10. "We love, because he (God) first loved us."—Ibid. 19. God's preventing grace goes before any act of ours, but it is the co-operation with this act of grace that God desires, and it is this co-operation that merits the second act of God's love, and the indwelling of the Trinity.

The keeping of Jesus' words would banish sin, sorrow and death from the world; it would lead to an order of universal life, and of eternal happiness. Hence the importance of such a great truth moves the Saviour again to exhort the children of men to keep his words. This time Jesus applies the rule negatively: he who loves him not, keeps not his commandments. The love of Jesus must be worked out in a man's life: if it is not there, the man's deeds will show it. Empty professions may deceive men, but with God only the truth will avail.

Jesus now declares to them that his commandments are the Father's commandments. Though a man living the common life of mortals, Jesus was equal to his Father. Hence his teaching was not merely the human teaching of a wise and good man. It was not circumscribed and limited as the thought of a mortal must ever be: it was the expression of the infinite wisdom of God. Many men have spoken by God's inspiration, but no man ever spoke as Jesus spoke. His was not a partial view, but infinite comprehension, in virtue of his co-equal, consubstantial Divinity, and men owe him the absolute obedience of faith, as to the Father.

Jesus now tells the Apostles that the Holy Ghost will continue the teachings which he had thus far conducted. Jesus abode with them in corporal presence, and taught them; but they still needed the divine assistance. The visible bodily presence of Jesus would soon be taken from them; but in its

stead a new mode of divine assistance would be given them. They had not completely grasped the great Testament of Jesus, but now the Holy Ghost would continue that same teaching, and his presence with them and with their successors would be everlasting. They need not fear that they might go astray, and lose anything of the truths which Jesus committed to them. The Advocate supplies the weakness of human minds; he is the custodian of truth in God's Church. He is in the Church, and his office is to teach men the infallible truth until the end of time. It is on this presence of the Holy Ghost that the Church relies for her infallibility, and she can not err.

The words of Jesus in the twenty-seventh verse are a solemn farewell. It is customary among all people to take leave of friends by some expression of regret. In all this long discourse Jesus is taking leave of his disciples. Momentous things are now about to be accomplished. He will be put to death and they will be scattered. When they shall see him again, it will not be as of old. He will be in his glorified Divinity, and will come to them in apparitions, as an angel might appear.

When the Lord leaves his peace with the Apostles, he means that he prays with an efficacious prayer that their souls may be filled with the love of God, and with that peace which comes to the true followers of God. It is the peace based on the firm faith in Heaven, on eternal life; it is the peace born of that bright hope which is the Christian's inheritance. It is of this peace that Paul wrote: "And the peace of God, which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus."—Philipp. IV. 7.

This peace is a state of a man who possesses God; who fears not death, because he knows that he shall live with God. It is better than any created good, it is the anticipation of Heaven. In giving his peace to the Apostles, Christ places himself in contrast with the world. The world gives a false peace, a deceitful peace. The world endeavors to make a man believe that its goods are capable of making the man happy; whereas they can not content the immortal soul of man. But Christ's peace is founded on the true object of human life; it is true and efficacious.

With great tenderness Jesus again consoles the sorrowful hearts of the Apostles. He goes away; but he will return again. They do not lose him. He will come and see them after his resurrection, and then he will go into that great kingdom with his Father. That kingdom is theirs also.

It is evident that the sorrow of the Apostles must have been very intense. It touches the merciful heart of the Master. He consoles them as only he who is the Lord of life and the Lord of Heaven can console. If they could only see things as he saw them, they would indeed be consoled. If they could look beyond the veil, and see the glory of the Lord in the kingdom of his Father, a glory of which they were also heirs, they could stand the ordeal of pain, death, and separation.

Jesus now makes use of their love of him to console them. To love one is to wish one true good. True love is not selfish; it regards not self, but the loved one as the object of its desires. Jesus' going from them was to be his glory and their profit. While he was with them in form and fashion of mortal man, he had emptied himself of his glory. As man he was less than the Father. When he left them it was to enter into his glory; it was to go to the Father to receive from him the Kingship of the universe.

Christ's statement: "The Father is greater than I," is a mysterious truth. The Arians abused it, to assert that Christ was really inferior to God. Some Fathers explained it thus: Christ as God is equal in nature and attributes to the Father; but inasmuch as he was begotten of the Father, in virtue of his Fatherhood, the Father may be said to be greater than the Son. Corluy cites for this opinion the following: Athanasius, *IV. Orat. contra Arianos*; Basil, *Lib. IV. contra Eunom.*; Greg, Nanz., *Orat. IV. contra Arianos*; Chrysost. *Hom. LXXIV.*; Hilary, *De Trin. IX.*

Though this opinion finds not much favor with modern theologians, it retains a certain degree of probability. We must recognize that we are dealing with a theme of the deepest mystery, and we should be slow to condemn any opinion that does not deny the essential equality of the Trinity. By far the most part of theologians explain Christ's words to mean that the Father is greater than Christ as man. It was as man that



Christ returned to his Father; it was as man that he spoke to his Father from the cross; and it was as man that he was to enter into the glory of his kingdom which his Father would give him. The benefit of Jesus' going to his Father would accrue to his humanity, for as God the Trinity was not divided.

The conditional sentence used here by Jesus does not imply that the Apostles love him not. He simply invites them to analyze their act of love, and to see that logically it led to rejoicement that their Master was to return to his Almighty Father, from whom he was to receive the infinite glory of the King of the universe.

Jesus had now in the clearest manner foretold his resurrection, his ascension, the coming of the Holy Ghost, and the great success of the Church. He calls attention to these prophecies, so that when the events should come to pass as foretold, it would strengthen the faith of the Apostles in the truth of his mission. Prophecy is one of the credentials of one sent by God, and here was prophecy of the clearest character.

Jesus had taught the Apostles many things during his life with them. We have only a small part of the sayings of Jesus in the records of the Evangelists. He now tells them that he shall say but little more; for the prince of the world, the devil, was drawing closer around Jesus the agencies of death. That hour was approaching of which Jesus said: "—but this is your hour, and the power of darkness."—Luke XXII. 53.

But lest man should think that the devil had some power over Jesus by which he accomplished Jesus' death, Jesus declares that the devil has nothing in him; that is, the devil has no power over Jesus. The devil has power where sin reigns; but there was no personal sin in Jesus. Jesus would die for sins, but they were not his own; they were our sins. He would consent to submit himself to the machinations of the devil; not as the slave of the devil, but as a man who freely offers himself to die for another.

The motive of Jesus offering of himself is given in the thirty-first verse: it was because Jesus loved the Father and accepted his commandments. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have eternal life."—John III. 16.

“Burnt offering and sin offering hast thou not required.  
Then said I: Lo, I am come;  
In the roll of the book it is written of me:  
I delight to do thy will, O my God;  
For thy law is written within my heart.”

Ps. XL. 6—8 (Vulg. XXXIX.)

It was to fulfill this great commandment of the Father that Jesus freely offered himself up. That demon who fled howling from the demonized men at Jesus' word; that demon who begged of Jesus to be allowed to enter the herd of swine, now exercises his power to bring about the death of Jesus; but it is not in virtue of the devil's power over Jesus. It is because Jesus permits it in obedience to the great decree of the Father. Jesus had taught us that to obey God's commandments was the way to love him; he now explains it in his own death in conformity with the commandments of the Father.

After these words Jesus shows his readiness to be offered up, by giving the word to go forth where he knew death awaited him.

### JOHN XV. 1—17.

1. I am the true vine, and my Father is the husbandman.

2. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit.

3. Already ye are clean because of the word which I have spoken unto you.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.

1. Ἐγὼ εἰμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ Πατὴρ μου ὁ γεωργὸς ἐστίν.

2. Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό: καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό, ἵνα καρπὸν πλείονα φέρῃ.

3. Ἦδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.

4. Μείνατε ἐν ἐμοὶ, καὶ ἐγὼ ἐν ὑμῖν. Καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ, ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μένητε.

5. I am the vine, ye are the branches : He that abideth in me, and I in him, the same beareth much fruit : for apart from me ye can do nothing.

6. If a man abide not in me, he is cast forth as a branch, and is withered ; and they gather them, and cast them into the fire, and they are burned.

7. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.

8. Herein is my Father glorified, that ye bear much fruit ; and so shall ye be my disciples.

9. Even as the Father hath loved me, I also have loved you : abide ye in my love.

10. If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love.

11. These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled.

12. This is my commandment, that ye love one another, even as I have loved you.

13. Greater love hath no man than this, that a man lay down his life for his friends.

5. Ἐγὼ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα : Ὁ μένων ἐν ἐμοί, καὶ ἐγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολὺν : ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδὲ ἓν.

6. Ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ, καὶ εἰς τὸ πῦρ βάλλουσιν, καὶ καίεται.

7. Ἐὰν μένητε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν μένῃ, ὃ ἂν θέλητε αἰτήσασθε, καὶ γενήσεται ὑμῖν.

8. Ἐν τούτῳ ἐδοξάσθη ὁ Πατήρ μου, ἵνα καρπὸν πολὺν φέρετε, καὶ γένησθε ἐμοὶ μαθηταί.

9. Καθὼς ἠγάπησέν με ὁ Πατήρ, καὶ ἐγὼ ὑμᾶς ἠγάπησα : μέναιτε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

10. Ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τοῦ Πατρὸς τὰς ἐντολάς τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

11. Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾖ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

12. Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς.

13. Μείζονα ταύτης ἀγάπης οὐδὲ εἰς ἕχει, ἵνα τίς τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

14. Ye are my friends, if ye do the things which I command you.

15. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you.

16. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.

17. These things I command you, that ye may love one another.

14. *Τμεῖς φίλοι μου ἐστέ, ἐὰν ποιῆτε ὃ ἐγὼ ἐντέλλομαι ὑμῖν.*

15. *Οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος: ὑμᾶς δὲ εἵρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ Πατρὸς μου, ἐγνώρισα ὑμῖν.*

16. *Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε, καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μένῃ: ἵνα ὃ, τι ἂν αἰτῇτε τὸν Πατέρα ἐν τῷ ὀνόματί μου, δῶ ὑμῖν.*

17. *Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.*

In verse 6 the certain authority of the Greek codices is for *αὐτά*. In the 8th verse *γέννησθε* has the support of B, D, L, M, X, Δ, Chrysostom, Lachmann and Tregelles. In verse 14 B has *ὃ*, which is approved by Tischendorf: the other authorities have *ἃ* or *ὅσα*. In verse 16 B has *αἰτῇτε*: other authorities have *αἰτήσητε*.

It is clear that after the preceding discourse, Jesus and his Apostles arose from supper. It is also clear that the discourse here recorded and others which shall follow were delivered before Jesus reached Gethsemane. Though many mighty truths are here delivered the whole discourse could have been delivered in a space of time not exceeding ten minutes. The discourse may have been spoken as they were standing ready to go forth from the supper room; or may have been a discourse carried on as they walked down to the Garden of Gethsemane.

Human perfection consists in union with Jesus Christ. He illustrates this by an easy example taken from the vine. Jesus is the true vine. True in the sense that there is no defect in



him; the fruit that the branches which draw their life from him bear can not be wild grapes: they must be good fruit. The Almighty Father is the husbandman, because Jesus gives life to the branches that they may bear fruit unto God. Man's good works are often likened to good fruit which God receives from a tree. In calling God the husbandman we do not believe that any particular relation between the Son and the Father is contemplated, but only the bearing of fruit of the branches. Of course God may be said to have planted that vine, from the fact that he sent his Son into the world to redeem the world, and to give grace to the world.

The branch of the vine has not an independent life of its own: it lives by receiving the sap of the trunk. If it be cut from the trunk, it dies. Moreover, every viticulturist cuts off from his vines the superfluous branches which bear no fruit; and he also cuts off any dead branches which may appear. This figure aptly illustrates our dependence on Christ. We have no independent spiritual life without him. Our spiritual life consists in receiving the vital sap of his graces, and by them producing fruit. We become inserted into the vine, which is Christ, by baptism. We receive his graces, as the branch of the vine receives the vital sap from the trunk. Now if we make not proper use of those graces to produce fruit, God shall treat us in the judgment as the husbandman treats the dead and unfruitful branches of the vine. Men cut off these branches and gather them up and burn them. So shall it be with us. The lot of the good man is high and glorious; the lot of the unrighteous man is terrible. On one side is God's love, God's tender care: on the other God's anger, his rejection, fire. There is no middle state between them: either a man is of God, and bearing fruit in Christ; or he is a dead branch, fit only to be burned.

In bold contrast with God's rejection of the worthless branch is his treatment of the fruitful branch. God cleanses it that it may bear more fruit. He gives it more graces, prunes it by tribulation, and brings it thus to a higher state of spiritual development.

It is thus seen that God is acting upon our lives continually. If we are in a state of vital union with our Lord

Jesus, and bearing fruit we can bear more fruit. A vine might finally reach the limit of its perfection, but a man may always ascend higher in the scale of perfection.

The Apostles had followed Jesus: they had believed in him, and had loved him. They had received from him the law of life, and by their faithful following of him they were live fruitful branches who should produce great fruits through his help.

But perseverance was needed that what was begun might be perfected, and that their fruit might be full. Hence they are exhorted to remain in Christ, and Christ promises to remain in them. Man remains in Christ when by faith and love he is by grace united to Christ. In this state spiritual vitality flows into him as the vital sap flows from the trunk into the branches of the vine. Christ has founded Christianity as an organization, a moral body, of which Christ is the head; we are the members. Any act which severs our union with Christ, cuts us off from the source of life, and we die.

Christ remains in us in a different manner than we remain in him. He is in us by a real presence. He is in us to give us life; we are in him to receive life; we are the recipients, he is the giver.

The union with Christ is most efficacious: the man in that state will bear much fruit. His soul is alive; it expands by vital growth; it advances in holiness; its nature is refined; it tastes how sweet God is; it accumulates merit on merit; it receives new influxes of God's grace. The world does not see this fruit which the soul is bearing; but God sees it; Heaven sees it; and one day all men shall see it, when the secrets of hearts shall be revealed.

On the other hand, separation from Christ is absolute failure; the soul can do nothing without Christ. The Lord is not here speaking of acts done in the natural order, but of acts meritorious of eternal life, of acts which are called the producing of fruit; and in this order the soul can do nothing without the help of Jesus Christ. There is no room for Pelagianism here. Human speech can not be more absolute than the words by which Christ declares that no man can do anything without him. With him man can do all things in the supernatural

order: without him man can do nothing, absolutely nothing. Behold what Jesus Christ is to us. With him human life rises up to the sublime heights of eternal life in Heaven, of association in the inheritance of Jesus Christ himself, of close union in beatific love with the Trinity. Without him it sinks down to comparison with a dead branch of a vine, which a man cuts off and casts into the fire. Both sides of the picture are important. Can we afford to drop into the world's lethargy and unconcern regarding our relations to Jesus Christ? Can we afford to make him a vague unreal being whom priests talk of on Sundays, but who is forgotten in the stress of the world's work through the week? Every day through the streets of our cities, and along our highways the harvest of death is borne to the grave. There are found mortals taken from every age and condition of life. Death levels all distinctions of wealth, family, and station; and they stand for judgment by their fruits. And yet the energy of the world is directed not to producing the fruits that in that judgment can give a man eternal life, but to things as worthless as the dust in which a man's body is placed to rot. Strong is the old nature within us. It struggles hard against the spirit; and it is aided by many worldly agencies. Its worst effect is where it deadens faith in the soul; for then there is no motive to draw a man to look higher than this life.

Christ again renews his promise to obtain for them whatsoever they shall ask, if his words remain in them. Christ's words remain in a man when the man accepts and follows the doctrines given us by Christ. Such a man will adjust the issues of life by the rule of Christ, and hence he will practically reflect in his life the code of Christ. As we have said before, this promise of Christ to grant every petition regards not the gold and silver of this world; not the desires of the flesh, but the higher and better things which concern the soul's eternal interest. In that sense the promise is sure and universal. It would not be in accordance with the wisdom of God to lower the plane of his gifts to this transient order of being. Some never are earnest in their prayers, unless they are praying for some temporal good. They measure all things by what they receive here. They ask for the apples of Sodom, and if they are not given, their hearts grow sick. The reason of it is that

to them Heaven is not a reality. Their hearts are here, and earthly things are their treasure. God sometimes gives temporal blessings in response to petition, but it is only when his infinite wisdom sees that such giving will advance a man's spiritual interests. But the infallibility of the promise is verified in the supernatural order. In that order he gives pardon of sins, graces, and manifestations of his love to every one that asketh aright.

The sense of the eighth verse is modified by the variant reading. If we accept the subjunctive *γένησθε*, then the sense is that God is glorified in the fruits which the Apostles bear, and by the fact that in bearing these fruits they become more and more disciples of Christ. This is the reading adopted by the Vulgate, and seems to be the better one. As we have seen above it has good codical authority. The fruits here spoken of are the deeds of righteous men, and by these the external glory of God is promoted. As the Apostles advanced more and more in these good fruits, they became more and more true disciples, imitators of Jesus Christ.

If we read the future *γενήσεσθε*, we may accept it in the same sense; for in Greek *ἵνα* often introduces the future tense. This strengthens the probability of this view. The Revised Edition of Oxford approves the future tense and takes it as an independent exhortation. In this sense, after Christ had shown them that the extrinsic glory of God would be promoted by the good fruits which they would bear, Christ draws the conclusion: By so doing ye shall be my disciples. In either explanation, to bear fruit and to be the disciples of Christ are made one and the same thing. Supernatural goodness is not an independent creation of man. It consists in the imitation of Christ, in which imitation man is helped by Christ's example, and by the grace which Christ gives him. The atmosphere might as well strive to be luminous of itself without the sun, as that a man should seek to do a supernatural good work without Christ.

With great tenderness Jesus now tells the Apostles how he has loved them. His love of them is too great to be compared to any created act: it can only be compared to the infinite love with which the Father loves the Son. They could not doubt of the Father's love of Jesus. They had heard the voice of the



Father from Heaven, declaring that Jesus was his beloved Son in whom he was well pleased. The love of Jesus for the disciples was not equal to the act by which the Father loved the Son, for the nature of the object did not permit an equality; but it was like it. This is sufficient to assure man that when he lives godly, he is beloved by Jesus in a high degree. Man hears these words, and realizes not the value of what is thereby assured. If he loves a creature, and is loved in return, he feels exquisite happiness; but the revelation of Jesus Christ from Heaven that he loves the man moves not the man's cold heart. He acts as though these words were a myth, a strange statement which matter-of-fact men were not supposed to meddle with. This is a phase of man's folly; it is the predominance of the world over the spirit. Christ spoke no vain meaningless words. These words convey the mighty truth that Jesus Christ loves with a special love every man in the state of grace. Every lover desires a recognition of his love; but Jesus often waits long for any act of acknowledgment of his love. They are the wise ones of the earth who leave all things to give themselves up to the study of this one great truth. Paul speaking of that love declares that it passeth knowledge:—"to know the love of Christ, which passeth knowledge."—Eph. III. 19. One who loves is always working to procure the happiness of the loved one. With Jesus is the infinite power of God; what great things therefore will he do for those whom he loves? Not here, for it would be folly to establish anything in this transient state; but in his eternal kingdom, where there is no sorrow, and no death.

In the ninth verse when Jesus exhorts the Apostles to abide in his love, it is not certain whether he means his love of them, or their love of him. Both opinions have strong advocates. Whichever sense we adopt it will not change the objective point of the exhortation; for both senses lead to the same character of conduct enjoined upon the Apostles. However, we believe that Jesus here speaks of his love of them; that he extends it out over them as a great sheltering defense, and he invites them to find shelter within it. Jesus knows the value of his love for men; and because he loves them, he invites them to receive such a great benefit.

He tells them the practical way thus to remain in his love, and it is by keeping his commandments. He points to his own conduct as their example: he had kept his Father's commandments even unto death; and the Father loved him. Even so they by keeping Jesus' commandments shall insure for themselves Jesus' love.

We repeat that these words are said to the Apostles as representative Christians, and consequently they are addressed to every Christian.

Paul addresses the Thessalonians as his "glory and his joy."—I. Thess. II. 19. In a much higher sense faithful Christians are a joy to the Savior. As no mortal man ever loved men as he loves them, so no man can feel joy in man's happiness equal to that which Jesus feels. Jesus longs to have this joy in his faithful followers, and for that reason has he delivered his doctrines to men. Moreover, because he loves men, he desires that man's joy may be fulfilled. This is simply to wish Heaven to men. Man's joy will never be fulfilled until man rests in the vision of God. Hence Jesus has taught man the way to life eternal, because through infinite love he desires that man's capacity for happiness be fulfilled; and this very fulfilment will be a joy to the Redeemer; nay more, he has joy in us in seeing us walking in the right way to life.

With great emphasis Christ commands men to love one another. He asks them to accept his own love as the exemplar of their love of one another. He illustrates the intensity of his love of man by the fact that he lays down his life for those he loves. Though this is not explicitly asserted here, it is thus asserted in another place, and it is clearly that to which Christ alludes. Now there is no greater test of love than this.

The aim of the Redeemer in this teaching is to impress on us the truth that he loves us greatly, and that he wills that we should love one another. We can not plead that our fellow man is selfish, full of defects, and consequently not lovable. We are sinners, ungrateful, cold, selfish, worldly; and yet Jesus loves us. When we appeal to the high motive of the love of Jesus Christ, we can love our fellow beings who are not naturally lovable. We may not feel in our hearts that pleasurable emotion for them that is awakened by the presence of one to

whom our natural love goes out; but this is not essential to the love of man. To love men is to refrain from wishing evil to them; it is positively to wish good to them, and to do them offices of kindness when an occasion presents itself. This is possible; this is commanded; this is the fulfilling of the law. No man can do it unless he loves God, and is strengthened by the supernatural motive; and when a man loves God and the neighbor, he has fulfilled the whole law.

In the twenty-sixth verse of the twelfth chapter Jesus calls his faithful follower his servant. And verily it is a high dignity for man to be a servant of the Lord; for the Lord's service is not that which degrades, but which raises the nature of man higher and higher in the scale of exalted being. But the Lord is not content to bestow this name on his faithful followers. He raises them to the dignity of friends. This word has a pregnant meaning. It implies that Christ condescends, and man ascends to establish a certain equality requisite for the relation of friendship. There are no bounds to Jesus' benefits to those who love him. He raises them to a dignity compared to which the kings of the earth are serfs. He gives them eternal life, honor, and boundless love. And the one requisite for this sublime power is to do the things which Jesus commands. These commandments are not difficult. Every one of them aims to purify and ennoble man's nature, and to fit him to enjoy the society of the angels and the elect of Heaven. All this is true; and yet men will yield to pessimism, and complain of the hard lot of man. Man's life appears hard solely because man shuts his eyes to his eternal destiny, and contemplates only his earthly lot.

Jesus now advances a proof that he has made the Apostles not servants but friends. It is not found that a master discusses his affairs with his servants. He bids a servant do a thing without explaining all the reasons for the command. But Jesus had made known to his Apostles his mission and the ends at which he aimed. When the world did not understand his parables, he took the Apostles aside and taught them. He had closely associated them with himself in his counsels. When Jesus declares that he made known to them all things which he had heard from his Father, the sentence is not to be taken

in its absolute universality. The Lord means that he had communicated to the Apostles the truths which related to the Redemption, and to the foundation of the Church. Very often in Scripture "all" is equivalent to "many." Jesus heard these things from the Father, in the sense that they were not human wisdom, but the words of the Trinity.

Another proof of Jesus' love of the Apostles is the fact that he chose them out of the children of men for their sublime post. They did nothing to obtain that post. The Lord chose freely whom he would. The Lord chose them for a work that would bear the richest fruit. This fruit would be of two kinds. As the result of the Apostles' work many would receive the Gospel, and be saved by faith in Jesus Christ. This was fruit for God. But also by doing this good work the Apostles would merit; and these merits would constitute the basis of their glory in Heaven, and consequently would be their fruit which would abide. The Apostles could not be faithful in this office without bringing the fruits of converted souls to God. Hence the results of their labors gave glory to God, and their own merits acquired in converting these souls were fruits which Christ contemplated in appointing them. In declaring that this fruit should abide, Christ more directly contemplates the treasure of good works which he intended that the Apostles by apostolic work should lay up in Heaven. It shall abide, because it is eternal. It is not like the rewards of this world, which are of short duration. Christ wishes the eternal character of the fruit of a good man's life to be an incentive to action. Christ destined his chosen Apostles for this bright destiny, and to aid them in it, he gives them the power to ask anything that bears a right order to their destiny, and it shall be given.

Christ shows the importance of brotherly love by again repeating that he commands them to love one another.

Many writers refer the terms "these things" of the seventeenth verse to that which has preceded, in the sense that Christ now declares that the object of his immediately preceding discourse was to move them to love one another. Certainly this is probable; and the whole preceding discourse could be said to be *commanded*, on account of the explicit command in the twelfth verse, of which the following part is



an explanation. This view is advocated by Corluy, Schanz, Fillion, Weiss, and others. Others consider the plural pronoun *ταῦτα* to stand for the singular, and to be a term of emphasis to renew the command to love one another. This is Knabenbauer's view, and he cites in favor of it Augustine, Rupert, Albertus, Cajetan, Jansenius, Toleti, Maldonatus, Patrizi, and Schegg. Both opinions are probable, and alter not the main sense, which is the necessity of man's love for his fellow man.

This love was necessary in the Apostles for two reasons. First, it is one of the great commandments for all men; and secondly, they were to teach the world by word and example; hence they should show forth first of all in their own lives the fulfilment of the doctrine which they taught.

An important truth, which is made evident by the text, is that when a man enters into that body of men which Christ has appointed to teach men and to minister to them, Christ expects him to bear fruit. Every man is expected to bear fruit; but the members of the eternal priesthood have a special obligation. Mighty interests are intrusted to them. The souls of men are dependent on their ministry; and woe to the man whose ministry is barren.

## JOHN XV. 18—27.

18. If the world hateth you, ye know that it hath hated me before it hated you.

19. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you.

20. Remember the word that I said unto you: A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also.

18. Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

19. Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει; ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἔστε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.

20. Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν: Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν, εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

21. But all these things will they do unto you for my name's sake, because they know not him that sent me.

22. If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin.

23. He that hateth me hateth my Father also.

24. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father.

25. But this cometh to pass, that the word may be fulfilled that is written in their law: They hated me without cause.

26. But when the Advocate is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, he shall bear witness of me:

27. And ye also bear witness, because ye have been with me from the beginning.

21. Ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με.

22. Εἰ μὴ ἦλθον, καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν.

23. Ὁ ἐμὲ μισῶν, καὶ τὸν Πατέρα μου μισεῖ.

24. Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωράκασιν, καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν Πατέρα μου.

25. Ἄλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος: Ὅτι ἐμίσησάν με ὧς ῥεάν.

26. Ὅταν δὲ ἔλθῃ ὁ Παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.

27. Καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.

There is a world whose prince is the devil. This world is the enemy of God, and the enemy of every good man. The measure of its wickedness is revealed in the fact that it hated and hates the Son of God who was goodness itself. No man can fix the limits of this world or reduce it to a concrete group. Its spirit is widely disseminated. The devil is the inspiring

agent of that spirit. That spirit manifests itself in that proud worldly wisdom which puffs men up, and keeps them away from God. It is Protean in character. It impels men to devote their lives to worldly things; it inspires doubt of God's revelation; it rejects and despises the humility of Christian service of God; it says with Satan: "I will not serve." At times it assumes a specious appearance, and insinuates itself into men's hearts under the guise of enlightenment, of liberty, of freedom of thought. The men who are infected by this spirit do not all show their hatred of Christ in the same way. Some are aggressively antagonistic to Christ and to his Church, and openly make war on her. They combine in secret societies, and raise themselves into the high places of power with the purpose of putting down Christ and all that is his. Others are mere dupes of the error of this spirit, and are led away by pride and the love of this world. Now a man who follows Christ must expect to fall out with this spirit of the world. Age will differ from age in the manner in which this spirit moves its exponents to work, but it will always be opposed to the Spirit of Christ.

The Apostles were prepared by Christ to expect the hatred of this reprobate world. By his call they were taken away from that unredeemed, and unredeemable world, and brought into conformity with Jesus. The same causes therefore which moved the world to hate Jesus, moved it in a certain degree to hate them. The world hated Jesus, because he was essential goodness. This world is confirmed in evil; and good and evil are essentially opposed one to the other. The world hated the Apostles, because they followed Jesus, and taught men to follow him. They could not expect that the world which did not respect the exalted character of their Master should respect them.

These words were a great consolation to the Apostles in that fierce persecution which came upon them. They could feel that a closer bond of sympathy between their great Master and them was established by the fact that they shared his sufferings. It was also an evidence of fidelity to the Master, for if they should leave him and go over to the world, the world would change its hatred to love. The teaching here is similar

to that expounded in Matt. X. 24-25, and Luke VI. 40. Far from being a motive of sorrow, the world's hatred is to be a source of joy; for it is the greatest happiness to be allowed to follow Christ closely, and to suffer with him, in order that one may reign with him.

These words concerning the world's hatred of Christ, and of all that is Christ's, fall with terrible warning on our souls which often love the world. It is so close to us; and appeals to us in so many ways, that we often go largely with it, while making empty professions of being Christ's followers. It is not easy to live surrounded by so many agencies of the world, and hold aloof from them all. It invites us with a Siren's voice to cast aside the cross of Christ, and partake of its comforts. It is far more powerful now to lead aside the ordinary Christian, than in the days when to confess Christ brought upon a man active violence and even death. Then men who accepted Christ realized that they must break with the world; but now men attenuate their religion and endeavor to reconcile it with the principles of this world. In such vain attempt religion is deprived of all its distinctive character; and believer and unbeliever can not be distinguished by any fruits of their respective lives. Another trick of Satan is to imbue men's minds with the idea that to hate the spirit of this world is bigotry, narrow-mindedness, unprogressiveness. Men call for a liberal religion, for a worldly religion, for a religion which will flatter human pride, and increase the enjoyment of this world. But all these shams are detected by the simple rule laid down here by Christ: the true religion shall always be hated by the world. Can there be a clearer refutation of Protestantism, and a proof of Catholicity? When did the world ever hate and persecute Protestantism? and when did it ever cease to hate and persecute Catholicity? The world hates Catholicity, because Catholicity is supernatural, demanding the subjection of man's proud soul to believe in mysteries, and to accept "the foolishness of the cross." Protestantism is a form of worldly religion. It eliminates the supernatural, and furnishes a form of morality which interferes not with man's pride and worldliness.

The Lord Jesus was hated and persecuted by some; he was obeyed and followed by others. He tells his Apostles that the same experience awaits them. They converted a part of the



world to Christ ; they were hated, and put to death by the other part. That part of mankind which follows the lead of God's grace is never called by Christ the world. They are the ones whom he saves out of the world.

Some writers interpret the second sentence of the twentieth verse as follows : "Look at the attitude of the world toward me to determine what shall be its attitude towards you. If it has persecuted me, do you also expect persecution ; if it has kept my word, do you expect like honor and obedience." Of course, the force of this argument lies in the fact that it was self-evident to the Apostles that the world had hated Jesus ; and they could therefore at once determine which future to expect. Both opinions are probable.

How sad it is when Christians complain because they lose some worldly advantages on account of their faith ? They should expect this, and rejoice thereat. It is sadder still when Christians make compromises with the world, and sacrifice the principles of Christ in order to enjoy the favor of the world.

The great cardinal sin that characterizes the world is unbelief. This unbelief is founded in an ignorance of Christ's nature and of his mission from the Father. This ignorance is culpable, and in no way palliates the world's sin ; for Christ came and taught the world so clearly, and established such motives of credibility that the man who rejects Christ, does it because his sinful soul will not accept the truth made known by Christ. In his words Christ contemplated first the Jews, who as a nation fell into the sin of unbelief ; but his words are not restricted to them : they include all who are led by that same unbelieving spirit.

As Christ had before taught them that he that saw Christ saw the Father ; so now he declares that to hate Christ is to hate the Father. It could not be otherwise. In both was the same indivisible divine nature ; the Son was the authentic legate of the Father ; the Father had testified directly from Heaven that Christ was his Son, and was to be obeyed ; the Son fulfilled in all things the Father's will. Certainly to hate such a representative of the Father was indeed to hate the Father. Men might profess that they loved the Father, and rejected Christ ; but their pretention was false. All men who

loved the Father would be led by the Spirit to accept the Son whom the Father sent. Jesus has developed this truth at length in chapter fifth, *passim*.

Christ asked not of the world to accept him as the Son of God, without giving adequate proofs of the truth of his character. He appeals here to his works. No man had ever wrought such works; no created power could do such works. The miracles of all the prophets were far beneath them. Such works were an absolute proof that Jesus did his works and taught his doctrine by the power and authority of God.

It is clear that Jesus is speaking here of the unbelieving Jews; but his words imply that his Apostles will find the counterparts of these unbelieving Jews among Jews and Gentiles in the great world.

The Jews saw these works, works in which was clearly revealed Christ's Divinity; but in the face of them they hated Jesus. Wherefore Jesus rightly charges them with hating the Father.

The hatred which the world bore to Christ was long before the Incarnation predicted in the Holy Scriptures. In this place Christ terms the whole body of the received Jewish Scriptures the "law," and he cites a passage from the Sixty-ninth Psalm, verse 4 (Vulg. LXVIII. 5): "They that hate me without a cause are more than the hairs of my head." There is no miscarrying in God's eternal counsels. All is foreseen; all comes to pass in accordance with infinite foreknowledge and purpose.

Verily the Jews hated Christ without cause. As we read his divine life we marvel that even the wickedest men could make out a cause against him. His every act had been an act of goodness and mercy to men. The fierce and venal Roman Pilate was struck by the supereminent goodness of Jesus, and strove to set him free. But this is the mystery of evil; it hates goodness on account of the essential opposition that reigns between them.

Jesus Christ came and offered to the Jews the proofs of his mission. The Jews in large part rejected him; and the part of the Gentile world that heard of him, for the most part looked on him contemptuously. But not therefore should his cause

fail. The Holy Ghost would come and would corroborate the testimony of Jesus. The unbelieving world had contended that a man could not be the equal Son of God; the next divine witness sent by God would not be in the humble form of a man. He would make his presence known by power and great miracles. The testimony of the Spirit was made known by the miracles of Pentecost, by the gift of tongues, by the charismata given to the early Church, and by the subtle movement that he operates on the hearts of men.

A great discussion has been waged between the schismatic Greek church and the Roman Catholic Church on the phrase, "the Spirit of truth who proceedeth from the Father." The Greeks invoke this as a proof against the procession of the Holy Ghost from the Son. In answering the Greeks, some of the Fathers have conceded too much. Thus St. John Damascene taught that the Holy Ghost proceeded *from* the Father *through* the Son. Some theologians reconcile it thus, that the Father is the principle whence the Holy Ghost proceeds; and the Father has no other principle whence he derives his origin. The Son is the principle whence the Holy Ghost proceeds; but the Son himself is begotten of the Father. The intellect of man can not reach up to the Trinity; we know of it only what God has deigned to reveal. Now the formula of our faith given us in the Nicene creed declares that the Holy Ghost proceeds from the Father and the Son. The present text must be explained according to the analogy of that perfect faith. It seems to us that the reason that Christ did not assert in this place the procession of the Holy Ghost from himself, is that he is endeavoring to bring men to recognize his Divinity, and men would not be able to grasp the force of the argument, if he put forth too prominently his place in the Trinity. Men saw him as man, and as man the Holy Ghost did not proceed from him. Hence without denying the equal procession from himself, he brings forth prominently that feature of the Spirit's witness that would command acceptance. They could not refuse to receive the testimony of the Spirit of God himself who came forth from the Father. This seems a better explanation than to endeavor to make Christ's words refer only to the temporal mission of the Holy Ghost. If that were all that was implied,

there would be no need of the phrase in question, for the temporal mission of the Holy Ghost is asserted in the preceding statement, that Christ will send the Holy Ghost from the Father.

In declaring the eternal procession of the Holy Ghost from the Father, the purpose of Christ is to convey to men an idea of the high nature of the witness who should testify of Christ. The Holy Ghost is the Spirit of truth, the Spirit who is of the very nature of the Father, and consequently his witness must be true. Christ was equally identified with the Father; but since his own true character was the object of his present argument, he prescinds from his own act in the procession of the Holy Ghost. By the appointment of Christ a twofold witness should be borne to the world of the New Testament. There should be the testimony of the Spirit of God, as heretofore described; and there should be the testimony of eye-witnesses who had been with Christ from the beginning of his public life. By the laws of evidence the testimony of an eye-witness ranks in the first order. Hence Christ points out this quality of his human witnesses. St. John in his First Epistle also calls the world's attention to this fact: "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled declare we unto you also."—I. 1—2. This quality of eye-witness was so important that when the place of Jesus was to be filled, St. Peter advised the Apostles that a successor must be an eye-witness. "Of the men therefore who have companied with us all the time that the Lord Jesus went in and went out among us, beginning from the Baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection."—Acts, I. 21—20. These eye-witnesses aided by the Holy Ghost presented their evidence to the world, and thus the mighty Church of Christ began, and by divinely appointed succession it shall continue that witness until the end of time.

#### JOHN XVI. 1—15.

I. These things have I spoken unto you, that ye should not be made to stumble.

I. Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῇτε.



2. They shall put you out of the synagogues; yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God.

3. And these things will they do, because they have not known the Father, nor me.

4. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you.

5. But now I go unto him that sent me; and none of you asketh me: Whither goest thou?

6. But because I have spoken these things unto you, sorrow hath filled your heart.

7. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Advocate will not come unto you; but if I go, I will send him unto you.

8. And he, when he is come, will convince the world of sin, and of righteousness, and of judgment:

9. Of sin, because they believe not in me;

2. Ἀποσυναγώγους ποιήσουσιν ὑμᾶς: ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας [ὑμᾶς] δόξῃ λατρεῖαν προσφέρειν τῷ Θεῷ.

3. Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἔγνωσαν τὸν Πατέρα οὐδὲ ἐμέ.

4. Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην.

5. Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με: Ποῦ ὑπάγεις;

6. Ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

7. Ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω: ἐὰν γὰρ μὴ ἀπέλθω, ὁ Παράκλητος οὐ μὴ ἔλθῃ πρὸς ὑμᾶς: ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.

8. Καὶ ἐλθὼν ἐκεῖνος, ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.

9. Περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ.

10. Of righteousness, because I go to the Father, and ye behold me no more;

11. Of judgment, because the prince of this world hath been judged.

12. I have yet many things to say unto you, but ye cannot bear them now.

13. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself: but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come.

14. He shall glorify me: for he shall take of mine, and shall declare it unto you.

15. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you.

10. Περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν Πατέρα ὑπάγω, καὶ οὐκέτι θεωρεῖτέ με.

11. Περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

12. Ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι.

13. Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν: οὐ γὰρ λαλήσει ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει, λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

14. Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν.

15. Πάντα ὅσα ἔχει ὁ Πατήρ, ἐμά ἐστιν: διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν.

In the third verse *ὑμῖν* is added after *ποιήσουσιν* in **8**, D, L, et al. It is retained by the Bohairic, Armenian, and Ethiopic versions, and by the Clementine Vulgate. It is rejected by Westcott and Hort and by the Revised Edition of Oxford. The greater probability is that the pronoun was not expressed in the original Greek, but it must be understood in the sense.

Christ had a high and very wise purpose in predicting the persecutions that should come upon the Apostles. From the high character of their mission they might have expected honorable treatment from men. When, on the contrary, the spirit of the world should turn on them in all its fury, if they

were unprepared for it, they might have stumbled, even in the losing of faith in the Master whom they served. But now that they were forewarned, the very persecution served as a means of augmenting their faith; for it was evidence of the Master's divine knowledge.

The Lord here speaks especially of the Jewish persecution. It is described by the way of a climax. The Jews would excommunicate them so that they would not dare enter the synagogues. The original term, ἀποσυναγώγῃ means not merely an ejecting from the synagogue, but a permanent religious disability preventing a man from appearing there. But the hate would not stop there. Through ignorance of Christ, and consequent hatred of his cause, the Jews would consider the Apostles as false prophets, as blasphemers; and they would consider it a service to God to kill them. The phrase, "the hour cometh" really indicates a close approach of the time. This prophecy was literally fulfilled. St. Paul was infected with this fanaticism. He declares of himself: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth."—Acts, XXVI. 9. And when Paul himself had become converted to Jesus Christ, certain Jews "banded together and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul."—Acts, XXIII. 12. This was done in the understanding that it was zeal for the Lord. But this ignorance was no excuse for their sin. They were ignorant, because they had turned away from the truth; they were ignorant because they had impugned the known truth. We do not say that St. Paul had committed the great sin against the Holy Ghost. His heart was honest and God by a great miracle brought him out of his ignorance. But the Jews who resolutely remained in hatred of Jesus are by Jesus' own declaration culpable.

As Jesus here promised, when the hour of that terrible persecution came upon his Apostles, it was a source of faith and consolation to remember the Master's words whereby he prepared his followers for the ordeal.

A difficulty arises out of the fifth verse, for the reason that, contrary to the declaration here, Jesus had before spoken of great persecutions which should come on the Apostles. For

instance, in Matthew, X. 17—18, the Lord had declared : “ But beware of men : for they will deliver you up to councils, and in their synagogues they will scourge you ; yea, and before governors and kings shall ye be brought for my sake for a testimony to them and to the Gentiles.” The best solution of this difficulty seems to be that in the beginning of Jesus’ life with his Apostles the Lord did not bring into prominence the persecution they should endure for his sake. It was toward the close of the second year of our Lord’s life when he delivered the prophecy concerning the persecutions which are recorded by Matthew in the aforesaid place. And even there the Lord does not enter into such a specific and graphic detail ; neither does he mention the persecutions as at hand, as he does in the present discourse. Here the world’s active persecution is described in all its intensity, and as about to close in upon the Apostles.

The reason of the changed tenor of our Lord’s discourse is assigned by himself. While he in mortal life was with the Apostles, he was their protector, their shepherd. He would give his life, but no evil must come to the Apostles. Even on the night on which he was taken, he would not deliver himself up until he had obtained that the Apostles could go in peace. But now the Shepherd was to be stricken, and the sheep would be scattered. Jesus would not cease to protect them, but his protection would take place in a higher order of being. He would allow them to suffer and to die ; because suffering and death conspired to unite them with him in his new kingdom. The peace and security which they had enjoyed on earth under Jesus’ protection were only feeble types of that eternal peace and happiness which they would enjoy when united to Jesus again. Jesus drew the Apostles to love him while they were with him on earth ; he allowed them to feel the loneliness and the loss of his absence, that they might aspire to life with him in his everlasting kingdom.

Jesus gently expostulates with his loved followers for the reason that they were not more interested in that order of being to which he was going. They asked not Jesus whither he was going. This was a disappointment to our Lord ; or rather it was proof of their attachment to this life which Jesus must raise



and attach to Heaven. One touch of nature makes the whole world kin: the Apostles were about to sustain a worldly loss; the Master was about to leave them. Every supernatural consolation was offered to them. Jesus had told them that the Spirit of God was to come and abide with them; he had told them that he himself would come to them again, and that in invisible presence he would be with them always; he had told them that he was going to his Father to prepare for them a place in that great kingdom which has room enough for all. All this did not console them; a great sorrow still settled down upon their hearts. They sinned not in this failing; they simply manifested that common trait of human nature which struggles to grasp and appreciate the future life, but which finds the things of this life so much nearer. That same phase of human life is forever repeated in the history of man. When a great blow falls upon the Christian, faith has always a great struggle with human sorrow. The loss and the pain are felt by all the powers of the man's being; and every supernatural consolation must rest on faith alone. Hence the present tribulation often so absorbs the soul's energies that the world of faith recedes into dimness. If faith be strong, there is a conflict, but the victory is quickly reached. The Apostles' faith was in a state of formation; they fully realized the consolation of the supernatural world after the descent of the Holy Ghost on Pentecost.

Jesus continues to console his sorrowful Apostles by placing before them the great benefits that by his going he would obtain for them. To bring them to accept with resignation his going away, he tells them plainly that it is better that he should go than that he in mortal form should remain with them. Here he adapts his pleading to their simple minds, as a mother would soothe a child. The Lord's argument here is reducible to this: "If I go I shall send you the Holy Ghost; if I go not, he will not come: it is better to have the Holy Ghost come to you than that I should remain as at present with you." This does not imply that the Holy Ghost is greater than Jesus, but that the order of things which was established after the Redeemer returned to the Father was better than that state which existed while Jesus was in his passible mortal state. That was the period of Jesus' humiliation; his

great work was not yet done until the great atoning sacrifice should be offered. The great message of salvation could not be presented in its fulness to the world until the Lord should go through death to life. During the time of Jesus' mortal life the Apostles were weak in faith and in fortitude. By the spiritual transformation effected by the Holy Ghost, they were perfected in faith and courage. Hence, though they clung to Jesus Christ as a human friend, he had to complete his work. The great effects wrought by the Spirit are not brought into a rival contrast with Jesus' work. Jesus sent the Spirit, and it was in virtue of the Redemption that the Spirit came. The truth which Jesus wishes to put before the minds of the Apostles is that the Trinity had decreed a work that must go on from stage to stage, ascending in perfection, as it worked out the salvation of man, and led him to Heaven. This work could not be arrested now that the first act was nearing its end.

Theologians question why it is that the Holy Ghost would not have come, if Jesus had not gone away. The best solution is that the decree of God was to the effect that Jesus should assume human nature, suffer and die to redeem man; that he should arise from death, and ascend to his Father, and as man receive the glory due to his great act of redeeming and teaching the world; that after his ascension, by a wondrous act of God which we can not comprehend, the Holy Ghost should descend upon the Apostles and abide in them and in the Church forever. Now this design was ordained in absolute harmony. Act followed upon act in a system planned by the wisdom of God. God ordained that one effect should follow upon another, and the underlying causes only God in his infinite wisdom fully comprehends. That decree could not be changed. In the protasis of the first conditional sentence, Jesus does not imply that it could be that he go not away. He does not disclose all the deep reasons underlying his going, but speaks to them as a man would speak to another man. If he went not, the Holy Ghost would not come; for the whole decree of God would then be set aside. But it is an impossible protasis; Jesus will go, and the Holy Ghost will come, and there will be a causal nexus between Jesus' ascension and the Spirit's coming, which our minds can not catch.

There is a sublime lesson here that often the things that our hearts desire from God are not the things that are good for us. Infinite wisdom in mercy supplies for the weakness of our understandings, and disposes all things to the good of those who love God.

Jesus now tells the Apostles three great effects which the Holy Ghost will work in the world. First, he will convince the world of sin.

The Revised Edition of Oxford renders the verb ἐλέγξει, "he shall convict." The general meaning of ἐλέγχω is to convince, to refute, to enter into argument and convince one of a truth. Now as one leading meaning of to convict is to convince one of a truth, the Protestant version may be fairly construed with the Holy Ghost's relation to sin in the world; but the one verb ἐλέγξει serves to express the threefold relation of the Holy Ghost to sin, to righteousness, and to judgment. Now it will be made manifest in our exposition that the righteousness here mentioned is the righteousness of Christ. It would be incongruous to say that the Holy Ghost will *convict* the world of the righteousness of Christ. No one English word will convey the full meaning of the original; but we believe that the term "convince," employed in the English Catholic version, is better adapted to express the Spirit's threefold effect in the world.

The Spirit will convince the world of sin; and the cause of this sin is that the world believes not in Jesus. This means that by the Spirit's co-operation in the Church such proofs will be given to the world that it will be inexcusable for its unbelief. The sin of the world is not only its unbelief; sin here means all sin original and actual. The Lord comes to take away the world's sin; and they who rightly believe in him are freed from their sins. Jesus had before declared unto men: "I said therefore unto you, that ye shall die in your sins; for except ye believe that I am, ye shall die in your sins."—John VIII. 24. "There is no other name under Heaven, that is given among men, wherein we must be saved."—Acts IV. 12. Wherefore, if a man believes not in Jesus Christ, his sin remains; and the Holy Ghost will so prove this truth to the world that all who seek the truth will be convinced thereof. The Lord's words

simply mean that the Holy Ghost will give convincing evidence to the world that they who believe not in Jesus Christ remain in their sin. This evidence was not given all at one time or by one fact. It is the cumulus of evidence which has been presented through the ages. It was verified in the descent of the Spirit, and the attendant miracles. It was verified by the fact that the Apostles went forth and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. It was verified in the great propagation of the Church, in the charismata, in the sanctity of the Church, in her infallible power to teach; and it shall so operate till the end of time.

The Holy Ghost convinced the world of righteousness; and here it is clear that the words refer to the righteousness of Christ. Christ addresses as a reason why the Holy Ghost will prove to the world Christ's righteousness, the fact that he ascended to the Father. The sense is this: the world saw Christ scourged, spit upon, led away to death as a malefactor, and among malefactors. It saw him dying on a cross. His righteousness was obscured by our sins, which he took upon him. The glorification of Christ followed. He rose triumphantly from the tomb; he ascended in glory into Heaven. His ascension was the consummation of Christ's glorious work. By that fact, as the climax of all the glorious deeds which were given to the world as motives of credibility, the Father gave testimony of the righteousness of Jesus. It came to Jesus as man as a reward of his righteousness, and as a result the Holy Ghost, making use of the means already described, testified and will testify to the world of that great righteousness of Jesus which resides in Jesus, and which is the sole fount whence proceeds our righteousness. The Father's glorification of Christ was a most solemn proof that the world was wrong in its estimate of Jesus, and that Jesus was true. It is the Spirit's work to keep ever before men this evidence of the true character of Jesus Christ.

The Spirit will also convince the world of judgment.

The judgment here meant is the judgment of Satan, the prince of the world. By the redemption wrought by Christ, the devil lost his claim on men. Hence he was judged,



condemned, cast out. Of this great event Christ has before spoken: John, XII. 31. Though the sacrifice of atonement had not yet been offered up by Christ, still as it was now at hand, and as he is speaking of that condition of things which shall obtain after his ascension, the events which were presently to be fulfilled are spoken of as already accomplished.

Of this judgment of Satan and his powers Paul speaks: "—having blotted out the handwriting of the decrees that was against us, which was contrary to us: and he (Jesus) hath taken it out of the way, nailing it to the cross; and having despoiled the principalities and the powers, he made a show of them openly, triumphing over them."—Collos. II. 14—15.

The Redemption was a combat between Jesus Christ and the devil. In that terrible conflict Christ overcame the world and its prince the devil; but the price of the victory was the death on the cross. The Holy Ghost came into that special relation to man here described, after the victory of Christ was won. It is his office therefore to teach men by incontestable evidence of that great liberation of the world from the power of Satan. This truth also he will prove to the world by the means already mentioned. He will also prove to men another phase of the judgment here mentioned. Not alone is the prince of this world condemned and despoiled, but the world which the devil dominates is condemned. Therefore men who identify themselves with that reprobate world must fall under that condemnation. This is the teaching which the Spirit continually presents to men. The world is the enemy of Christ and consequently it is our enemy. Its destiny is fearful; its sentence is already passed. We have no need to ask what is this world which is thus condemned. Its spirit is ever near us, urging us to give our lives to worldly things. Its clamor is ever in our ears; its power is manifested in mighty works. The example of men draws us with it. Those who follow it often become rich. The world honors them; in fact, men measure a man by what he has of this world. And the Christian must live in the world, and be not of the world. He must turn away from what men all about him are coveting and striving for; and place the aim of his life in that far off world, of which he knows only by faith. It is a difficult undertaking, and consequently

the sentence of Christ is fulfilled, "that the sons of this world are wiser for their own generation than the sons of light."—Luke XVI. 8.

In explaining this passage, we have employed "convince" as the best equivalent of ἐλέγχειν; but we must know that the original always carries in itself the idea of refuting an opinion. It is implied therefore that the Holy Ghost will oppose his truth to the error of the world, and make known the truth of the remission of sin through Christ alone, the righteousness of Christ, and the condemnation of the reprobate world. Some obscurity may yet involve the text; for as Maldonatus declares, there is scarcely any other text in any of the Evangelists more obscure.

If Christ had left the Apostles to themselves at this point, and had given them no further divine assistance, they would have failed in their mission. Their education was not yet complete. The things that Jesus had told them were so high and wonderful that they had not a complete grasp of them. He had not yet completed his message; but they were now so moved by the great sadness that was upon them that they could not receive the other truths at that time. But nothing was lost thereby; the Spirit of truth was to come, and take up the work of Jesus, and continue it to the end of time. By the illumination of the Holy Ghost the message would be elucidated and completed.

It is not for us to try to determine the things which Christ had not yet delivered, and which the Holy Ghost would deliver. These things are not specified. It is enough for us to know that by the return of Christ to his Father, divine guidance is not taken from the Church.

The office of the Holy Ghost is to guide the Apostles unto all truth. Christ's Apostles remain always. Those individuals to whom Christ spoke passed away, but an unbroken succession was maintained. Christ's words regard the whole succession from beginning to end. The Holy Ghost exercises his divine energy in the Church in many ways. In the beginning, when the Church was in need of such help, the Holy Ghost conferred the power of miracles and of prophecy on many of the members. In saying that the Holy Ghost should declare the things that

were to come, Jesus contemplates the power of prophecy which was given in early times. Thus the Apocalypse is in large part a prophecy. In Acts XI. 28: "There stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the inhabited earth; which came to pass in the days of Claudius." In Acts, XXI. 11, it is recorded that this same Agabus "came to the Apostles, and taking Paul's girdle, he bound his own feet and hands, and said: "Thus saith the Holy Ghost: So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." At Ephesus, when Paul laid hands on the newly baptized, the Holy Ghost came on them; and they spoke with tongues, and prophesied. The Holy Ghost testified to Paul that "in every city bonds and afflictions awaited him."—Acts, XX. 23. Barnabas and Paul were appointed by the direct act of the Holy Ghost to be Apostles of the Gentiles.—Acts, XIII. 2. In Acts, XVI. 6, Paul, Silas and Timothy are forbidden to preach the word in Asia. From I. Cor. XIV. 24, and Eph. IV. 11, it is evident that prophecy prevailed in all the early Churches. As the Church grew, and the evidence of Christianity filled the world, this extraordinary office has been in large part withheld. The divine guidance of the Spirit is exercised through various ways. By him the Church is infallible in teaching and in believing. Through all the vicissitudes of human thought since the beginning of Christianity, the Holy Ghost has kept the Church free from error. Mysteries remain, the dim seeing spoken of by Paul is our lot; but the knowledge of God, of duty, of human destiny is given us, and taught us by the Spirit of God.

To impress on men the Spirit's truth as a witness, Jesus tells them of the relation of the Spirit to the Father. By the eternal act of procession the Spirit receives from the Father an equality in nature and in prerogative. This is what Jesus means when he declares that the Spirit shall speak the things which he shall have heard. When a legate receives a message from a king, and delivers it faithfully, it is as though the king spoke in person; so in a much higher sense the testimony of the Spirit is the testimony of the Father, for he is equal to the Father.

In using the future tense, "what things he shall hear," Jesus does not imply that the Holy Ghost acquires knowledge. By the act of his procession, the Holy Ghost received all knowledge. This receiving of all knowledge by the Spirit's procession from the Father is declared by Christ under the easy figure of hearing things from the Father. Since the knowledge of the Spirit is to be manifested to men in future time, the future tense is used to indicate that the Spirit receives this knowledge from the Father. Christ accommodated the enunciation of this great truth to the simple minds of his hearers. In John, V. 16, speaking of his own equality with the Father, Jesus says: "The Son can do nothing of himself, but what he sees the Father doing; for what things soever he doeth, these the Son also doeth in like manner." So in the present text, the Spirit's coequal Divinity is declared in similar terms.

There will be a divine harmony between the mission of the Spirit and the mission of the Son. In saying: "All things whatsoever the Father hath are mine", Jesus teaches the consubstantiality of the Father and the Son. No other meaning will justify such a statement; and we know that Jesus was true. The Holy Ghost received of the Son, because he proceeded from the Son, as well as from the Father. That same divine nature in which the Father and the Son are consubstantial, is in the Holy Ghost also making him consubstantial. Hence the Holy Ghost must be one with Christ in his teaching. The Holy Ghost would therefore continue and complete the teachings of Jesus. By his power the revelation of the New Testament would be completed by the Apostles; but the Spirit's office would be to remain always in the Church, to guide her unto the truth. The work of the Holy Ghost on earth in a special way glorifies Christ; for its aim is to bring men to recognize Christ as the Redeemer of the world, as the Mediator between God and man, as the Judge of the living and the dead, and as the King of the universe. Of course, all the three persons are glorified by the teaching of the New Testament; but Jesus spoke especially of his glory, because he was then in the mortal body, and soon they would see him enduring sufferings and death. Their thoughts needed to be raised to recognize the Divinity of the Redeemer through the form of the servant.



All the great works therefore of the Holy Ghost in his mission to the world would be directed to prove to the world the great truths of the redemption of the world through Jesus Christ. By that great evidence, Christ as God would be glorified, and Christ as man would be glorified. It was God the Father's decree to exalt Jesus as man, and "to give unto him a name which is above every name," and the Spirit testified to the world of this exalted glory. In the whole discourse the distinction of the persons in the Trinity, and their consubstantiality are very clearly revealed.

## JOHN XVI. 16—33.

16. A little while, and ye behold me no more; and again a little while, and ye shall see me.

17. Some of his disciples therefore said one to another: What is this that he saith unto us: A little while, and ye behold me not; and again a little while, and ye shall see me; and: Because I go to the Father?

18. They said therefore: What is this that he saith: A little while? We know not what he saith.

19. Jesus perceived that they were desirous to ask him, and he said unto them: Do ye inquire among yourselves concerning this, that I said: A little while, and ye behold me not, and again a little while, and ye shall see me?

20. Verily, verily, I say unto you: That ye shall weep and

16. Μικρὸν, καὶ οὐκέτι θεωρεῖτέ με: καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με.

17. Εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους: Τί ἐστὶν τοῦτο ὃ λέγει ἡμῖν: Μικρὸν, καὶ οὐ θεωρεῖτέ με: καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με: καὶ: Ὅτι ὑπάγω πρὸς τὸν Πατέρα;

18. Ἔλεγον οὖν: Τί ἐστὶν τοῦτο ὃ λέγει μικρὸν; οὐκ οἶδαμεν.

19. Ἔγνω Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς: Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον: Μικρὸν, καὶ οὐ θεωρεῖτέ με: καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με;

20. Ἀμὴν, ἀμὴν, λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς,

lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy.

21. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world.

22. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you.

23. And in that day ye shall ask me nothing. Verily, verily, I say unto you: If ye shall ask anything of the Father, he will give it you in my name.

24. Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled.

25. These things have I spoken unto you in proverbs: the hour cometh, when I shall no more speak unto you in proverbs, but shall tell you plainly of the Father.

26. In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you;

ὁ δὲ κόσμος χαρήσεται: ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

21. Ἡ γυνὴ ὅταν τέκτῃ, λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς: ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.

22. Καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε: πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς ἀρεῖ ἀφ' ὑμῶν.

23. Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν, ἀμὴν, λέγω ὑμῖν: Ἄν τι αἰτήσητε τὸν Πατέρα, δώσει ὑμῖν ἐν τῷ ὀνόματί μου.

24. Ἔως ἄρτι οὐκ ᾔτήσατε οὐδέν ἐν τῷ ὀνόματί μου: αἰτεῖτε, καὶ λήμψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾧ πεπληρωμένη.

25. Ταῦτα ἐν παροιμίαις λέλαλῃκα ὑμῖν: ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρῥησίᾳ περὶ τοῦ Πατρὸς ἀπαγγελῶ ὑμῖν.

26. Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε: καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν Πατέρα περὶ ὑμῶν:

27. For the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father.

28. I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father.

29. His disciples say; Lo, now speakest thou plainly, and speakest no proverb.

30. Now we know that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31. Jesus answered them: Do ye now believe?

32. Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer: I have overcome the world.

27. Αὐτὸς γὰρ ὁ Πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Πατρὸς ἐξῆλθον.

28. Ἐξῆλθον ἐκ τοῦ Πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον: πάλιν ἀφήμι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν Πατέρα.

29. Λέγουσιν οἱ μαθηταὶ αὐτοῦ: Ἴδε, νῦν ἐν παρῥησίᾳ λαλεῖς, καὶ παροιμίαν οὐδὲ μίαν λέγεις.

30. Νῦν οἶδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ: ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες.

31. Ἀπεκρίθη αὐτοῖς Ἰησοῦς: Ἄρτι πιστεύετε;

32. Ἴδού, ἔρχεται ὥρα καὶ ἐλήλυθεν, ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ μὴ μόνον ἀφήτε: καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ Πατὴρ μετ' ἐμοῦ ἐστίν.

33. Ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. Ἐν τῷ κόσμῳ θλίψιν ἔχετε: ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

In the 18th verse the whole clause, ὅτι ἐγὼ υπάγω πρὸς τῷ Πατέρα, is omitted by the greater number of the Greek texts, **Σ**, **Β**, **Δ**, **Ε**, etc. The clause is also omitted by the Revised Edition of Oxford. However, Lachmann, Tischendorf, and Tregelles retain it. It seems to us evident that the Lord employed the

clause here; for in the seventeenth verse, when the disciples repeat the Lord's words, all the authorities have this clause. St. John may have omitted the phrase in recording the Lord's words in the eighteenth verse; and its presence in some codices may be due to the fact that men endeavored to supply the evident omission.

In verse 22 most authorities support the present *αἶπει*: B, D\*, Γ, the Vulgate and Lachmann endorse the future *ἀρεί*. In verse 23 the clause, *ἐν τῇ ὀνομασί μου*, is placed after *δώσει ὑμῖν* by *Σ*, B, C\*, L, X, Δ, many Fathers, the critics, and the Revised Version of Oxford. In verse 27 *παρὰ τοῦ Πατρὸς* is found in B, C\*, D, L, X, the Coptic versions and the Peshito Syriac. This reading is endorsed by the critics. The Vulgate and other authorities have *παρὰ τοῦ Θεοῦ*.

With design Christ reveals his words in a slight enigma. The time had not yet come to make the revelation clear. When the events here spoken of were verified, then the enigma was removed, as far as regarded the substance of the message. It is easy to explain the first "little while." It declares that in a few hours the Master will be removed from the Apostles by death. But opinions differ widely concerning the second "little while." The meaning given to it must necessarily control the explanation of all the rest of the chapter. It must denote a future meeting between the Lord and his Apostles, but men do not agree in fixing the event of this meeting. Omitting the opinions that seem to us improbable, we find two leading opinions concerning the meaning of this text. The first opinion explains the second "little while" of the time that intervened between the Lord's death and his resurrection. The period was so short that justly it could be called a little while; and then the Apostles saw Jesus again.

A strong objection to this view is based upon the phrase, "because I go to the Father." In the aforesaid explanation, this phrase would be irrelevant. Knabenbauer, who earnestly defends the aforesaid opinion, responds to this objection by denying the genuinity of the clause. Its omission by so many eminent authorities certainly renders it a very doubtful reading. Knabenbauer believes that, although in the seventeenth verse the Apostles connect the phrase with the present discourse of Jesus,



they do this through a certain confusion of mind; and that in reality it was uttered by Jesus in another context. This seems improbable. St. John recorded these words when the event had cleared up the enigma; and in his relation of the seventeenth verse it is quite evident that he understands a causal connection to exist between the phrase and the preceding statements.

Knabenbauer believes that the sorrow of the Apostles here described was fulfilled in that state of mind which they suffered during the time that our Lord was in the tomb. They remained in hiding for fear of the Jews, and a great sadness was upon them. The joy here mentioned he finds fulfilled in that joy which the Apostles experienced when they saw the Lord after his resurrection. From St. John, XX. 20, we learn that "the disciples therefore were glad, when they saw the Lord." Knabenbauer cites for this opinion Chrysostom, Euthemius, Cyril, Ammonius, Rupert, Albertus, Thomas of Aquin, Bona, Cajetan, Jansenius, Toleti, à Lapide, Corluy and Schantz.

We are persuaded to adopt the second opinion, which explains the second "little while" to mean the duration of the mortal life of the Apostles. In this opinion the Lord prescinds from his appearance to the Apostles after his resurrection. His death, resurrection and ascension are contemplated as a series of events intimately connected, by which he left the society of his Apostles. In the interim between his resurrection and ascension, Jesus did not continuously dwell with his Apostles; he appeared to them at times, and taught them. But in the present text he plainly contemplates a state where he will be permanently with them, and where there will be no pain or sorrow, but the fulness of joy. Now this can only be fulfilled in Heaven. It is not necessary to place the fulfilment of this promise in the glory succeeding the general judgment; it was fulfilled when the souls of the Apostles entered Heaven. In this opinion there is a direct relation of causality between the clause, "because I go to the Father", and the declaration that after a little while the Apostles should again see Jesus. Jesus had told them before, John XIV. 3, that he would go to the Father, and prepare a place for the disciples; and that he would come, and take them unto himself. Therefore it was in virtue of that going and that preparing that they should see him again in the fulness of joy.

The Lord manifested his divine knowledge in the fact that he knew that of which the Apostles privately questioned among themselves. He does not clear up the enigma at that time, but he extends such a promise that their hearts must have been filled with hope. Through a certain reverence the Apostles had not asked Jesus for a clearer explanation of his words; but he being unwilling to leave them in perplexity and sorrow, speaks of that great event when he should see them again. He does not conceal from them the fact, that in the interval between the first "little while" and the second "little while," the Apostles would suffer much; while their enemy, the world, would rejoice in its mad career of persecution of the cause of Christ, and in its sinful pleasures. The world lives in the present; it receives and enjoys its goods here: the Christian lives by renunciation of present things in hope of eternal things. Hence a contrast is established between the life of the world and the life of the Christian. And the life of the Christian is aggravated by the hatred and persecution of the world. In the future there will also be a contrast: the world has no hope; all its seeming happiness ends with the snapping of the frail cord of human life. On the contrary, then begins the enduring joy of the Christian. And as Christ says: "—your joy no one taketh away from you." The world sitting in Rome's great Amphitheatre rejoiced to see the disciples of Christ torn to pieces by wild beasts, or burning as torches to illuminate the horrid scene. The joy of the world has passed; but in the great kingdom of God, those who there wept and lamented and died for the cause of Christ are now living forever with Christ in a happiness that no one shall take from them.

The pains of childbirth are among the most excruciating that human nature is called to bear. Hence they are often taken as a figure of great suffering. Thus Isaiah speaking of the overthrow of Babylon says of its people: "They shall be in pain as a woman in childbirth." Again he makes Israel say: "Like as a woman with child, that draweth near the time of her delivery, is in pain and crieth out in her pangs; so have we been before thee, O Lord."—XXVI. 17. Jeremiah says of the great affliction of Judah: "For I have heard a voice as of a woman in labor, the anguish as of her that bringeth forth her

first child.”—IV. 31. Again : “ O inhabitant of Lebanon, that makest thy nest in the cedars, how greatly to be pitied shalt thou be when pangs come upon thee, the pain as of a woman in childbirth ! ”—XXII. 23. “ Wherefore do I see every man with his hands on his loins, as a woman in labor of childbirth, and all faces are turned into paleness ? ”—Jer. XXX. 6. Micah describes under the same figure the captivity of Judah : “ Now why dost thou cry out aloud ? Is there no king in thee ? is thy counselor perished ? that pangs have taken hold of thee as of a woman in labor of childbirth. ”—IV. 9.

To be a legitimate mother is one of the highest honors of woman. The Hebrew people recognized this truth, and consequently among them the natural feeling of maternal feeling which rushes in as a joy when a child is born to a woman was increased by the honor which such event gave her. The woman who has been rendered unnatural by modern notions of the restriction of motherhood feels not this noble joy. If a child comes to her, it comes as an unwelcome charge, as one who is to take away some of her selfish enjoyment of this world's goods. By foulest crimes against nature the woman prevents her motherhood : her physical and her moral nature suffer. She may be freer from domestic cares, freer to attend to the inane fads of the day ; she is saved the care and the expense of children, but she pays a fearful price for the selfish and unnatural state of her life. She lives under the curse of God, which struck dead the impious Onan.—Gen. XXXVIII. 9—10. All the noble impulses of the woman are distorted. She is at war with God and with nature. She grows hard, cruel, and still more selfish. Her mind suffers from the crimes against nature. And then later in life, when the time of her fruitfulness is past, a great loneliness seizes upon her ; she is a blasted flower, a barren tree. The love that nature gave her has grown sour within her, because it has been deprived of its natural use. Her life is irritable, fretful, and empty. She has not known at all, or not known in its fulness the joy of making sacrifices for those she loves. Every act of a mother's love, every act of labor of love for her children tends unto a woman's moral elevation. The true mother is tender, loving, patient ; she is refined and purified by love and sacrifice, and there is

peace and moral health even in poverty in her old age, for she has expanded her life, bringing forth life, and by the tender ministrations of a mother's care.

It was of such a mother that the Lord spoke. It may be safely stated that one of the most exquisite natural joys of all this world is that of the mother just delivered of a child. So this is taken as a type of that peace and happiness which the souls of the elect shall feel, when the fever and the strife are over, and they are taken into Christ's kingdom.

This seems to us far more probable than to interpret the joy here mentioned of that joy which the Apostles experienced at the vision of Christ after his resurrection. And also the emphatic words of the world's rejoicing and of the disciples' sorrow are better understood of the great opposition that was to be fulfilled during the time that the Apostles should live on earth than to restrict them, as the other opinion did, to that short time that intervened between the Lord's death and resurrection. Moreover, the Lord in saying that no one should take from the disciples the joy that should succeed to their sorrow, seems to describe a joy that was full and everlasting. Now though the Apostles did rejoice at the vision of Christ, and though their faith made them rejoice in persecutions, their joy could scarcely be said to be full, and of a nature that no one could take away. One will scarcely say that St. Paul was inferior to any of them in faith, and yet his life was full of sorrow: "For we would not have you ignorant, brethren, concerning the affliction which befell us in Asia, that we were weighed down exceedingly beyond our power, insomuch that we despaired even of life."—II. Cor. I. 8. This is the period of separation and of sorrow, which shall give place to reunion with Christ and full joy. It seems quite certain that it is of his beatific presence that Christ speaks.

During the time of Christ's mortal life, the message which he gave to the world through his disciples was in a certain degree involved in a necessary obscurity. The great New Testament could not be fully understood by men until it could be presented in its entirety. Now it was not complete until Jesus arose from the dead. Hence, during the time of Jesus' mortal life, we find him commanding his disciples to keep



truths from the knowledge of men until Jesus should be risen from the dead: "Tell the vision to no man until the Son of man be risen from the dead."—Matt. XVII. 9. Again, many things were not understood by the disciples until that great event had come to pass: "These things the disciples understood not at first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him."—John XII. 16. Now Jesus in the twenty-third verse speaks of this clearer intelligence which shall begin after his resurrection. We need not understand the "day" here spoken of precisely of the eternal life in the kingdom of Heaven; in fact, other descriptions of this same "day" prevent such interpretation. It is rather the whole period of light which begins after Christ's resurrection, and is consummated in the eternal life in Heaven. At times, in the Lord's mind, the whole period is described under one grand characterization; again certain epochs of it are emphasized. Here it seems that he is speaking of the time succeeding the resurrection, not contradistinguished against the event of Pentecost, but embracing that event and the time succeeding. In that day they would not be perplexed by the obscurity that now necessarily hung over the Lord's life. They would not then be obliged to ask the Lord the explanation of the things that now they understood not. The great work would then stand forth in all its perfection, and the light of the Spirit would be given to understand it and to make it known to others.

But though the disciples would not be obliged to ask him the meaning of things which now puzzled them, they would need to petition Heaven for help in the great work committed to them. The two different senses of asking are clearly indicated by the different verbs used in the original. When Jesus speaks of questioning him about the meaning of things, he uses *ἑρωτάω*, which always in classical Greek, and generally in Hellenistic Greek means to interrogate, to question. When he speaks of supplication and petition, he employs *αἰτέω*. The context confirms this view. Jesus knew that they had a mind to ask (*ἑρωτᾶν*) him; and he tells them that in the time that should follow his resurrection, they should not need to ask (*ἑρωτᾶν*) him anything.

They would see things more clearly in that day; and they would receive efficacious help by addressing petitions to Heaven in the name of Jesus.

As far as regards the sense, it does matter whether we accept the Vulgate reading, and put the clause "in my name" after the protasis, "If ye shall ask anything of the Father"; or accept the greater number of Greek authorities, and place it as the complement of the apodosis. The meaning is simply that all petitions are granted through the merits of Jesus Christ. He is the great "Mediator," the "Advocate with the Father," "the propitiation for our sins," "seeing he ever liveth to make intercession for us."—Heb. VII. 25.

In the Old Law such mode of petition was not known, and could not be known. In the Old Law often God's friendship for the patriarchs was appealed to in petitions. The Apostles had not, up to this point of Jesus' teaching, been taught the new method of supplication. They are not chided for it, but they are taught the new truth in contrast with the old. It is an important truth; for it bases every grace which we receive from God on the mediation of Jesus Christ. As in the former text, the efficacy of such petitions is here clearly and forcibly affirmed.

On this point St. Augustine is clearly in error. He says: "All the saints will be heard for themselves; but not in regard to all things which they ask for their friends or their enemies, or for any others; because it is not universally said: 'He will give;' but: 'He will give *to you*.'" No such stilted ungenerous promise ever emanated from the Lord. The promise is universal, and more pleasing to the Lord when it is addressed for others. It is subject to far more noble conditions, as St. John makes known to us in his First Epistle, V. 14—15: "And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us; and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him." That is to say, in most cases the evidence that we have received our petitions is not given here; but we know that we receive them, simply because he who is the absolute Truth has said so. And the Lord urges them to ask; for his goodness longs to diffuse itself in bestowing benefits upon them. Every petition granted adds to their happiness, and they are urged to fill their joy by asking.

The reason that we do not appreciate this great promise is that God's wisdom gives us a higher good instead of some flesh pot of Egypt which we foolishly crave. If at some shrine a man is healed of some bodily infirmity, the fame thereof spreads through the whole land. Men say: "Here indeed a petition has been heard." God may grant ten thousand petitions of infinitely higher value in the order of eternal life, and the petitioners rarely realize that they have received anything. It is in this, as in other things, God must touch us in regard to things which affect us here before we can feel. We appreciate the healing of bodily infirmity more than the forgiveness of sins; we appreciate the riches of time more than the riches of eternity.

A certain obscurity rests upon certain portions of this discourse of the Lord, which he calls speaking to the disciples in proverbs. In the new order of things which set in after his resurrection, the obscurity would be completely removed. This refers to the epoch after Jesus' resurrection, when he "showed himself alive to the Apostles by many proofs, appearing unto them for forty days, and speaking the things concerning the kingdom of God."—Acts, I. 3.

In this time following the resurrection, the Apostles would address their petitions to Heaven in Jesus' name. Not only they but the whole Church in all the ages employs this mode of petition. It is the truth, and is taught by him who knew all truth. It gives to Jesus the place in the plan of salvation which is his in virtue of his redemption of the world. It holds out to man a hope which alone ought to sustain man in the sorest afflictions which the world has power to bring upon him.

Again in the twenty-sixth verse, Christ speaks of certain features of the time succeeding his resurrection. The great theme of the Apostles' work was to preach Jesus Christ. His help was their inspiration, and all their prayers were in his name. Jesus outlines this character of their religious life by telling them that they should ask in his name. Instead of merely telling them that they should be heard, he employs a figure of speech to make the affirmation stronger; he in substance tells them that there will be no need that Christ ask the Father for them. So great will be the Father's love of

them on account of their faith in Christ, that he will grant their petitions through love, without any additional petition. The sense is not that Jesus will not intercede for us; but that faith in Christ is so acceptable to the Father, that of itself it is sufficient to move the Father to grant whatever they ask. The intercessory power of Christ is essential by the very fact that they ask in Christ's name. Things divine are spoken of after the manner of things human, that we may better understand. Let us represent it by a human example. A man has an advocate with a great king. So high does this advocate stand in the king's love that it is not necessary for him to address a personal petition to the king in favor of his clients. This advocate may therefore say to the client, who appeals to him: "Go, ask the king in my name." In an ineffably higher sense is this true in the relations of God to the Son, and to us through the Son. The Father loves the Son with an infinite love, and he loves all those who believe in the Son and follow him. This is more than the general or antecedent love of God for all mankind; it is the special consequent love of God which justifies and sanctifies the soul, and entitles it to Heaven. The sentence therefore does not deny the intercession of Christ for us; but exalts the power of that intercession so that the very fact that the petition is informed by faith in Jesus Christ is sufficient to obtain from God whatsoever is asked. We repeat that the universality of God's granting of petitions is not impaired but perfected by the fact that divine wisdom chooses to give the best gifts in the higher order of life, where man's eternal interests are centered.

In the twenty-eighth verse the Lord sums up the two great features of the redemption of man. Jesus came forth from his Father, and assumed human nature. He completed his work, and died for man; and now he was to return to his Father to open the way to Heaven, to be the first born of the dead, the King of the new kingdom of the elect. It was an epitome of faith, a condensed statement of the mystery of the Incarnation.

In saying that he came out from the Father, though the eternal generation of the Son is connoted, the main sense is the Incarnation, to which corresponds the ascension of the glorified body of Jesus into Heaven.



Christ's words are here so plain that the Apostles acknowledge with gladness that they understand them. In saying that they know that Jesus knowest all things, and that he needs not that any man should ask him, their reference is to the fact that Jesus had read their thoughts. They had been puzzled in their own minds ; and had even conferred with one another, but had not made known their thought to Jesus. By his divine omniscience he had read their unexpressed thoughts, which is a power reserved to God alone.

In declaring that now they believe that Jesus came forth from God, they do not imply that they had not believed before. They believed that he was true, that he was sent by God, that he was the Messiah ; but they struggled to realize how great was his character. It was a fearful thing for a Jew to make a mortal man absolutely equal to God. Hence their faith was not yet perfect. Indeed Maldonatus doubts whether at this time the Apostles believed that Jesus was the natural Son of God, and true God. At all events they testify that their faith has been strengthened by witnessing the power of Christ to read the secret thoughts of men.

We agree with the many excellent authorities who understand Jesus' words in the thirty-first verse as a question. By the contrast of the adverb "now" to the "hour" which should come, he shows the Apostles that the faith which they at present profess is not perfect. That a man should tend to perfection, it is necessary that he should know his present status. The Apostles believed with the beginning of faith. Their faith could not stand the terrible test which was approaching. They were now in that state where they would cleave to Jesus performing miracles ; but they would leave him carrying a cross on the way to death. Jesus knew this, and was prepared for it. It did not unfit the Apostles for their great work ; for by subsequent events that faith would be strengthened until it would make them unflinching witnesses of Christ, unto the end of the earth. It was well to show them the weakness of human nature, and its need of the Spirit's help. We know that in the time of Christ's condemnation, his present words were literally fulfilled : they all left him, and he had no one on whom to rely, save his Father who was always with him.

By the designation, "these things", in the thirty-first verse, it seems evident that he means the truths of this connected discourse which extends from John XIV. 1 to the end of this chapter. He told them of their relation to him, of the future life with him, of the Spirit's comforting presence, of the Father's love, and of his own reunion with them. He told them of the great joy which should succeed to the sorrow which they must feel in this world. Certainly such teaching should produce peace in believing. He shows them that the source of that peace must be himself, "in me ye may have peace." There is but one source of peace, which is Jesus Christ. A man who seeks peace or true happiness in any other way must fail. The Lord prepares his Apostles for the struggle that awaits them. In the world they were to have tribulation; but this tribulation should not rob them of their peace and their hope. Their peace was in knowing that the tribulation of the world was but the pains of the birth of the new and eternal life. They could wait a little while, and suffer a little while, since they rested securely in the knowledge of that greater life, which was to be gained through suffering.

The death of Christ was his personal victory over the world: our belief in him, and our participation in his merits are our victory over the world. By prolepsis Christ speaks of his victory as already gained; for the consummation was approaching, and there was no possibility of a failure of execution on the part of Christ. Wonderful are the ways of God. When Jesus bowed his head and died on the cross, he was the conqueror, and the world was vanquished. By the power of the blood of Jesus we are also conquerors. Thus St. John says in the Apocalypse: "They overcame him (the devil) through the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death." Apoc. XII. 11. And again: "For whatsoever is begotten of God overcometh the world; and this is the victory that hath overcome the world, our faith."—I. John V. 4. Jesus has overcome the world, and we share in his victory by faith in him. In the battles in which men engage in the world's wars, the victory is for the most part uncertain; but in our great battle against the world, the victory is sure, if we follow Christ.

## JOHN XVII. 1—26.

1. These things spoke Jesus; and lifting up his eyes to Heaven, he said: Father, the hour is come; glorify thy Son, that the Son may glorify thee:

2. Even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life.

3. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ.

4. I glorified thee on the earth, having accomplished the work which thou hast given me to do.

5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word.

7. Now they know that all things whatsoever thou hast given me are from thee:

1. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, εἶπεν: Πάτερ, ἐλήλυθεν ἡ ὥρα, δόξασόν σου τὸν Υἱόν, ἵνα ὁ Υἱὸς δοξάσῃ σε:

2. Καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον.

3. Αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

4. Ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω.

5. Καὶ νῦν δόξασόν με σὺ, Πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι, παρὰ σοί.

6. Ἐφάνέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου: σοὶ ἦσαν, καὶ μοὶ αὐτοὺς ἔδωκας, καὶ τὸν λόγον σου τετηρήκαν.

7. Νῦν ἔγνωκαν ὅτι πάντα ὅσα ἔδωκάς μοι, παρὰ σοῦ εἰσίν.

8. For the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me.

9. I pray for them: I pray not for the world, but for those whom thou hast given me: for they are thine:

10. And all things that are mine are thine, and thine are mine: and I am glorified in them.

11. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou hast given me, that they may be one, even as we are.

12. While I was with them, I kept them in thy name whom thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled.

13. But now I come to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves.

14. I have given them thy word; and the world hated them, because they are not of

8. Ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι, δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.

9. Ἐγὼ περὶ αὐτῶν ἐρωτῶ: οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσιν.

10. Καὶ τὰ ἐμὰ πάντα σὰ ἐστίν, καὶ τὰ σὰ ἐμὰ: καὶ δεδόξασμαι ἐν αὐτοῖς.

11. Καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσιν, καὶ ἐγὼ πρὸς σέ ἐρχομαι. Πατὴρ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, ᾧ δέδωκάς μοι, ἵνα ὧσιν ἐν, καθὼς καὶ ἡμεῖς.

12. Ὅτε ἦμεν μετ' αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου, ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

13. Νῦν δὲ πρὸς σέ ἐρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.

14. Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσιν ἐκ τοῦ



the world, even as I am not of the world.

15. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from evil.

16. They are not of the world, even as I am not of the world.

17. Sanctify them in the truth: thy word is truth.

18. As thou didst send me into the world, even so sent I them into the world.

19. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.

20. Neither for these only do I pray, but for them also that believe in me through their word:

21. That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me.

22. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one;

23. I in them, and thou in me, that they may be perfected into one; that the world may

κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

15. Οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

16. Ἐκ τοῦ κόσμου οὐκ εἰσὶν, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

17. Ἀγιάσον αὐτοὺς ἐν ἀληθείᾳ: ὁ λόγος ὁ σὸς ἡ ἀληθεία ἐστίν.

18. Καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.

19. Καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτὸν, ἵνα ᾧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.

20. Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμὲ:

21. Ἵνα πάντες ἐν ᾧσιν, καθὼς σὺ Πατὴρ, ἐν ἐμοί, καὶ γὰρ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ᾧσιν: ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας.

22. Καὶ γὰρ τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ᾧσιν ἐν, καθὼς ἡμεῖς ἐν,

23. Ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ᾧσιν τετελειωμένοι εἰς ἐν, ἵνα γινώσκῃ ὁ κόσμος ὅτι

know that thou didst send me, and lovedst me.

24. Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me;

26. And I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

σύ με ἀπέστειλας, καὶ ἠγάπησας αὐτοὺς, καθὼς ἐμὲ ἠγάπησας.

24. Πατήρ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ, κακεῖνοι ὧσιν μετ' ἐμοῦ, ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν ἣν ἔδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.

25. Πατήρ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας.

26. Καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με, ἐν αὐτοῖς ᾗ, καὶ ἐγὼ ἐν αὐτοῖς.

An important variant exists in the eleventh verse, and again in the twelfth, whether we shall read οὗς δέδωκάς μοι, or ᾧ δέδωκάς μοι. In the eleventh verse nearly all the uncial codices, among which are **Σ**, B, C, A, L, have ᾧ. This is accepted by all the modern critics, and by the Revised Edition of Oxford. The reading οὗς is followed by some codices of the old Italian version, by the Vulgate, the Gothic, the Bohairic, later Syriac, and Ethiopian versions. In the twelfth verse the reading οὗς gains in strength by the accession of A, C<sup>3</sup>, D, X, Γ, Δ, Λ, Π. We believe that it is highly improbable, in two sentences so exactly parallel, that ᾧ should be used in one, and οὗς in the other.

In the 21st verse ἐν is omitted in the clause, "that they also may be (one) in us", by all the best authorities. In verse 22 ὃ δέδωκάς μοι is found in **Σ**, B, and many of the versions.

One of the greatest acts of man is prayer. Jesus was the perfect man, and the perfect exemplar of all goodness. Therefore he prayed much during his mortal life, and John here records

that beautiful prayer which was his parting benediction to his disciples. He lifts up his eyes to Heaven in an attitude of solemn prayer, and declares that now the hour of completing his work is at hand. He asks his Father to glorify him, that he in turn might glorify the Father, and that he might give eternal life to all who should believe in him. The crucifixion of Christ was his glorification, because "Christ humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore God hath highly exalted him, and gave him the name which is above every name; that in the name of Jesus every knee should bow, of those that are in Heaven, on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Philipp. II. 8—11. "To have authority over all flesh" is a Hebraism for to have authority over all men. To Christ as man has been given the kingship of all men.

"Ask of me, and I will give thee the nations for thine inheritance,

And the uttermost parts of the earth for thy possession."  
—Ps. II. 8.

"He shall have dominion also from sea to sea  
And from the River (Euphrates) unto the end of the earth.  
They that dwell in the wilderness shall bow before him;  
And his enemies shall lick the dust  
The kings of Tarshish and of the Isles shall bring presents;  
The kings of Sheba and Seba shall offer gifts.  
Yea all kings shall fall down before him;  
All nations shall serve him."

—Ps. LXXII. (Vulg. LXXI.) 8—11.

Now in this vast universe the Son of God exercises the office of a Redeemer, and Sanctifier. He gives them life, inasmuch as by his atonement he takes away the decree of death, and also gives such graces that man may obtain everlasting life. This redemption and salvation of men redounds to the external glory of God. God's essential glory can not be increased, since it is infinite; but inasmuch as God wishes to diffuse his goodness upon his creatures, and wishes them to love him and be happy in the Beatific Vision of God,

God's external glory is promoted by everything that co-operates for the salvation of men. Every soul that is saved adds to that glory; for the very life of the elect is to glorify God. Their life consists in knowing the essential infinite goodness, and that knowledge compels praise and glory, and the loving of this essential goodness and glorifying it is the highest happiness.

As the hour of Christ's death drew nigh, his mind rested on these grand contemplations, and he recommends all to his Heavenly Father. How good it is to realize how great, how infinite Christ is; and then think how close he is to us, calling us friends, and giving himself daily to us in the great Mystery of the Altar?

By the sacrifice of Calvary, and the subsequent events in the life of Christ, an innumerable host of all the nations of the world would be brought to give God worship here, and would glorify God in the eternal life in Heaven. Christ looked far into this great vista; and he is eager to be offered up for that great end.

The great object of the Redemption was that men should have life: "I came that they may have life, and may have it abundantly."—John X. 10. The Lord tells them in what that life essentially consists. It consists in knowing the only true God, and the Redeemer. There is but one true God. The Father is that one true God; the Son is that one true God; the Holy Ghost is that one true God. Inasmuch as the present discourse is directed to the Father, Jesus here describes the knowledge of the Godhead as a knowledge of the Father. The foundation of all religion and of all spiritual life must be the knowledge of God. This was the great work of Christ on earth to bring men to a knowledge of God; and to provide that during all the ages of time men should be taught the knowledge of God. But with the knowledge of God must be united the knowledge of the Redeemer; for the world is essentially dependent on him, as the branch of a vine is dependent on the trunk for its vitality. These two great truths are the everlasting foundations on which all religion, and all supernatural hopes rest. These two great truths are asserted to be eternal life, inasmuch as they are the primary causes whence that life proceeds.



There is a difference of opinion in determining the precise sense of the eternal life which Jesus declares to consist in knowing God, and the Redeemer. Augustine, Ambrose, Hilary, Thomas, and the Thomists believe that Jesus speaks here of the knowledge of the blessed in Heaven; hence they endeavor to find in this verse an argument for their theory, that the happiness of the blessed consists essentially in the act of the intellect. The better authorities however affirm that, though the act of the intellect is among the acts of the blessed the first cause of happiness, nevertheless the essence of the Beatific vision is made up of love, the act of the will, as well as of knowledge, the act of the intellect. Nothing is loved unless it is known; therefore the act of the intellect must go before: but essential goodness must be loved as soon as known, and this act of love is a part of the essential happiness of the blessed. The opinion of the Thomists would not be proven by this text, even if we understood it specifically of the knowledge of the blessed in Heaven. The sense would be that eternal life *radically* consists in the act of knowing the Supreme Good; and this all admit. Many theologians explain Christ's words, of the present life of grace by faith in Christ. This opinion is adopted by Cyril of Jerusalem, Euthemius, St. Hilary in another place, Toleti, Maldonatus, Lucas of Bruges, Beelen, Corluy, Knabenbauer, MacRory and others. It seems far more reasonable to join the two senses, instead of setting them against each other. Eternal life begins here; it is the life of the soul, by which the soul is united to God, knows God, loves God; by which it is a living branch remaining in Jesus, the true vine. That life of the soul can be called eternal life, because it gives a right to the enjoyment of Heaven, and because it does not die at the death of the body. Nothing will kill it but mortal sin. Therefore St. John says: "He that believeth in the Son hath eternal life." Such a man has eternal life, because his soul lives the life of grace, which is an earnest of Heaven; and because he has a right gratuitously given him by God to the enjoyment of his inheritance with Christ in Heaven.

We believe therefore that Jesus contemplates here both the life of grace and the life of glory. The essence is the same. We live on earth the life of grace by knowing, loving, and

serving God and our Lord Jesus Christ the Redeemer. The same knowledge raised from faith and perfected into intuition will be the basis of the blessed life in Heaven.

When Jesus speaks of God as the object of man's duty or his happiness, he does not feel bound to enumerate always the three persons. Thus in the text of St. John, III. 36, belief in the Son is asserted to be the cause of eternal life. Such a statement could not be true unless the Son were consubstantial with the Father. What human legate of God, or what archangel could say: "He that believeth in me, hath eternal life"? But certainly belief in the Father is not excluded. Jesus is simply bringing into relief the necessity of belief in himself, which belief carries with it belief in the Father and in the Holy Ghost. So of the knowledge said here to be the cause of eternal life, the man must believe in God the Father as the eternal uncreated Principle of Principles; in Jesus Christ the eternal uncreated Principle born of a Principle, the Redeemer of the world; and in the Holy Ghost the eternal uncreated Principle proceeding from the other two Principles, the Sanctifier and Advocate. This knowledge begets love and service on earth, and thereby gives life eternal. It begets love and joy in Heaven, and is therefore the root of all eternal life.

Christ could truthfully say that he had glorified the Father on earth. The Vulgate text by making the sentence to consist of two independent clauses fails to bring out the sense. In the original text only the first clause has the principal verb; the second clause has the aorist participle. Wherefore it is evident that the second clause assigns the reason whereof Christ glorified the Father. Christ glorified the Father by doing and finishing the work which the Father had given him to perform. That work was twofold: it was the teaching of the world the truths of God, and it was the Redemption of the world by the death of Christ. The first part of that work was now well done. Christ had delivered his great message of salvation to man. He had by word and deed taught men to believe in the Father, to worship him, and to love and serve him. That one great aim gives a character to all Christ's words and deeds. He taught men the great Fatherhood of God; the great source of life in the Father, whence also his own life proceeded. "As the living Father

sent me, and I live by the Father ; so he that eateth me, he also shall live because of me.”—John, VI. 57. Jesus answered : “I have not a devil ; but I honor my Father, and ye have dishonored me.”—John VIII. 47.

The second part of Jesus’ great work was not yet finished. But by prolepsis it could be said to be done, inasmuch as the victim was ready, and the time of the sacrifice was at hand. God would be glorified by that great act ; because by its saving power myriads would be saved from sin and death, and brought to eternal life, whereby they would love and praise God forever.

In conformity with the great decree of God, Christ prays his Father to give him that glory of which he emptied himself when he took the form of a servant. Christ’s words are at the same time a prayer and a prophecy. They ask of God that glorification of Christ which was fulfilled in his Ascension ; and they also predict such great event. A difficulty arises out of these words : The divine nature of Christ always remained with the Father in that glory which it had before the world was, and which it can not lose or lay aside ; and the human nature of Christ can not receive in an infinite degree the glory which the Word had from all eternity. This mystery arises out of the mystery of the Incarnation. Men have never comprehended, and in mortal life can not comprehend, the full import of these two truths : “The word was made flesh”, and Jesus Christ “emptied himself, taking the form of a servant”. But this is assured that the person of the Son of God placed himself in a certain state by the Incarnation wherein during his mortal life his glory was mainly hidden. In that state in which the person of the God-man lived he received humiliation, insults, suffering, and death. Therefore in the present text that person, that God-man prays that he may now receive that glory which hitherto he only had received in his divine nature. He prays that he may receive it with the Father ; for it was not given in its fulness until Christ as God-man ascended into Heaven, and sat at the right hand of the Father. As Christ could truthfully say of himself as God-man that he emptied himself ; so with equal truth does he pray that as God-man he may be glorified. The person of the Word received glory from all eternity ; the person of Christ as God-man received ignominy, suffering, and

death ; the person of Christ is glorified in the resurrection, and still more in the ascension, and in Heaven the human nature of Christ receives of that glory the highest finite degree.

The prayer of Christ now directs itself to the Apostles. It is a resume of their life with Christ. God gave them to Christ out of the world, because divine wisdom guided the choice of Christ in choosing them. They were given to him *out of the world*; because although they yet remained in the world, their following of Christ had placed them in opposition to the spirit of the world. They belonged to the Father by that co-operation which God foresaw, and which formed the basis of his predestinating decree. They were simple, honest worshipers of the Father, before the coming of Christ; and the Father willed that they should be chosen as the founders under Christ of the Church. The Father gave them to Christ, because “no man can come to Christ, except the Father who sent Christ draw him.”—John VI. 44.

To “manifest the name of the Father unto men” is a figurative expression to signify the preaching of the divine truths of the New Testament unto men. This Christ did, and the Apostles believed him. This belief is now made the basis of graces which Christ asks for them. They recognized the divine mission of Christ; they accepted his word as the word of God. Only a few moments before they had declared: “By this we know that thou camest forth from God.” Simon spoke the faith of all when he declared: “Thou art the Christ, the Son of the living God.”—Matt. XVI. 16; and again: “Lord to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God.”—John VI. 68—69.

Christ now draws a strong distinction between his disciples and the world. They believed in Christ; the world did not believe in Christ; but on the contrary, hated him, and would hate the disciples for his sake. Christ prayed for them; he prayed not for the world.

Different views have been held concerning the statement of Christ that he prayed not for the world. It has seemed hard to some to exclude any part of mankind from the prayer of Christ, who died for all men. Moreover, how can he who on the cross prayed for his executioners exclude any man from his prayer?



The first solution is of those who interpret Christ's words in the sense that at that time he did not pray for the world. He was then entirely concerned with the Apostles. He recommended them in a special manner to his Father, and included not the world in this special prayer. When we consider the intrinsic absurdity of this opinion we are surprised at the advocates which it had enlisted. Corluy and Knabenbauer adopt it as though it were the only tenable explanation. The first evidence of its falseness is that it is meaningless. Even in the words of a common man we would not expect to find such an empty statement as this opinion makes of the words of Christ. In this very prayer, verse 20, Christ expressly states that he prays "not only for the Apostles, but also for all who believe in him through their word"; and yet men would have us believe that a few sentences before, Christ to no purpose excludes all but the Apostles. What could possibly be the purpose of such a prayer of Christ? He who had taught that charity should be boundless, and that we should pray for all men; how could he, as it were, caution his Father not to apply his prayer to any but the Apostles, and thereby contradict what he should say a few sentences later? The opinion is moreover self-destructive. It is based on an unwillingness to restrict Christ's prayer in anywise; and yet it makes this sublime prayer ridiculous by restricting it only to the Apostles. How it chills the blood to think that the Redeemer should declare that he so loved the world that he died for it; and then stand up before his Father and say: "In this last prayer and benediction before I die I positively exclude the world"? Not in all the words of Christ is there a precedent for such a cold, unfeeling, unnecessary restriction of the Savior's love? And what would be the reason of it? Is God's mercy straitened? Would the Father be more disposed to hear the Son, because he prayed only for a small number? Shall we in our most fervent prayers exclude all sinners, and appeal to God to hear us, from the fact that we have only a few very pious friends for whom we desire divine graces and blessings? The more one contemplates the aforesaid opinion, the more evident and manifold grows its absurdity.

The second opinion is also vain. It distinguishes between Christ's *sufficient* prayer and his *efficacious* prayer. According to them Christ prayed for all men with a *sufficient* prayer, but

he prayed here for the Apostles with an *efficacious* prayer. This opinion labors with all the evil defects of the theory of *sufficient* and *efficacious* grace. It converts God into a being who amuses himself with the helplessness of his creatures. God extends to a man something which can not be efficacious, and then justifies himself that the reason that it is not efficacious is man's own sinfulness. Thus the love of God is converted into a cup of Tantalus. The aforesaid opinion accepts the acknowledged weakness of man as a plea that God is justified in not giving him an efficacious grace; and they place the reason why God gives that efficacious grace to others equally weak, in the hidden mystery of the causes of predestination. No such theory can agree with our certain knowledge of God's attributes. We know that he is infinitely just, and that he wishes all men to come to a knowledge of the truth, and thus to salvation. How it wrongs him therefore to believe that he would leave a man to die in his helplessness, when he by giving to him what he gives to another, could save him? No; we believe that a man's perdition is from himself. We believe that sufficient grace becomes efficacious by man's co-operation, and not necessarily by a greater influx of God's action. This leaves God free to give his graces as he sees fit; for when he gives the graces that by man's co-operation may become efficacious, then he has been just to all, even though for reasons not knowable to us, he gives a larger measure of grace to one than to another.

Thus also we believe that the prayer of Christ was honestly universal and sufficient; and that it became efficacious in effect by man's co-operation.

Therefore we believe that by "the world" Christ here meant the spirit of the world. That spirit is eternally opposed to Christ, and between them there exists an eternal hatred and warfare. In saying that he prayed not for the world. Christ wishes to impress on men the wickedness of that spirit of the world. No man can serve that spirit and serve Christ. A sure criterion that a man is serving Christ is that the spirit of the world hates him. Christ hates that world; he fought and conquered that world; he has taught us to hate that world. This world is absolutely removed from God: "We know that

we are of God, and the whole world lieth in evil".—I John, V. 19. In many places Christ has said that this world hated him, that it would always hate him, and that it would hate all who followed him. In speaking of the spirit of truth who should inform the Church, Jesus declares that the world can not receive him.—John, XIV. 17. It is this conception of the world of which Paul declares, "Through the cross of Jesus Christ the world hath been crucified unto me, and I unto the world."—Gal. VI. 14. That world has been judged and condemned by Christ: "Now is the judgment of this world: now shall the prince of this world be cast out."—John XII. 31. Not only does Christ hate this world, but he is angry against us if we make any friendship with it. "Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God."—James, IV. 4. This world is surely to be damned. "But when we are judged, we are chastened of the Lord, that we may not be condemned with the world."—I Cor. XI. 32. In the most emphatic way Christ disclaims all connection with this world: "I am not of the world". He was of mankind, and was by his humanity akin to all men; but he was not of the spirit of the world.

That world does not consist of definite individual men. It is a moral entity made up of the thoughts, theories, desires, and acts of men inspired and controlled by its prince the devil. It is excluded from Christ's prayer, because it is essentially evil, confirmed in evil, the concrete embodiment of all the agencies that are opposed to God. By the dispositions of their souls men become more or less identified with that world; but while they yet are in life, in the absolute possibility of things, they may be converted from that spirit of the world. Hence Christ may pray for all men, and yet not pray for the world. For Christ, in the extreme use of his infinite power, can not save a man and leave him under the control of that spirit of the world. As a thing can not be, and not be at the same time, so a man can not be of the world and of Christ. A man may be in a degree infected with the spirit of the world, and, at the same time, be an infirm member of Christ; but in the degree that the man is of the world, in that same degree he is not of Christ.

If the world succeed in dominating him, Christ must lose him. The only way in which Christ can save a man is by separating him from the world. And it is precisely this thought that he expresses by saying that he prayed not for the world. The evidence that he offers to his Father that his Apostles are godly is the fact that they are not of this world. We can not have the world's favor and the favor of Christ. Christ prays for all men, but he prays not for the world. He prayed for his executioners, but in the sense that that they be converted from the world. Christ's charity embraces all mankind, but it excludes the spirit of the world. We are taught to love our enemies, but we have one enemy which we must hate, and that is the world. Christ prayed for his enemies, but not for that enemy which is confirmed in evil, identified with its prince, the devil.

It makes the presentation more forcible to represent the various influences which compose the spirit of the world as a concrete entity ever at war against Christ, ever opposed to the spiritual life of man. Christ's prayer is in substance that he does not ask of his Father that a man may identify himself with the spirit of the world and still receive eternal life. Christ contemplates in his prayer and in his work for man to save a man by separating him from the spirit of the world. There is no other possible way. The Apostles were not of the spirit of the world, and consequently they were in that disposition in which they could be presented to the Father. Christ's work was aimed to bring others into the same spiritual state, and to offer them to the Father. Consequently he prays for all those who shall believe through his Apostles. In this great design Christ's charity goes out to the whole world ; and all men are invited to come into that state where Christ can give them to the Father as he gave those faithful ones.

God the Father gave to Christ not only the Apostles but all the predestinated ; for no man cometh to Christ, unless the Father draw him. Excepting Judas, all the Apostles are here spoken of as being the elect of God. With no positive exclusion of any part of mankind, Christ now specially recommends his Apostles to God. They are the representatives of all that vast body which should be gathered from all nations into the kingdom of Christ. After his tender recommendation of



them, as the first fruits of his redemption, he enlarges the scope of his prayer, and includes all those who should ever believe. This prayer virtually includes all mankind ; for it extends itself to every man in whom there is a potentiality of salvation. Therefore the prayer of Christ in its causality extends itself to all men ; and while a man lives he may receive of its benefit ; but owing to man's own voluntary rejection of the proffered grace, the effect of Christ's prayer and of his grace is only obtained in those who believe and are saved. Christ does not pray that an unbelieving and impenitent sinner may be saved. This would be absurd ; for it would insult the attributes of God. But Christ excludes no man from his will, his prayer, his grace. The action of Christ tends not to save a man by leaving him in the sinful state in which he lies : Christ acts to raise the man out of such a state, as the necessary condition of salvation ; and consequently in effect Christ's prayer is for those who shall believe.

The Apostles belonged to the Father by the faith and righteousness of their souls. All just souls belong to the Father in a special way. They belong also to Christ for the same reason ; and by the consubstantiality of the Son, all things that are the Father's, are Christ's. Christ is glorified in the Apostles, because they believed in him, and because they were to make known his name and his Gospel to the whole world. The salvation of men glorifies Christ ; for men in coming to the truth recognize the character of Jesus Christ, and give him divine worship.

By prolepsis Christ declares that now he is no longer in the world. The last act of the great drama had begun. Soon the corporal presence of Jesus would be removed from the world. That corporal presence of Jesus had been an absolute source of strength and protection to the Apostles. It kept them all faithful to Christ and to God, except Judas, the son of perdition, whose perdition was foreknown and foretold.

In commenting John, XIII. 18, we have explained the passages of Scripture which foretold Judas' fall.

Jesus was now to come to his Father, and leave his beloved followers in the world for a time. As God he loved them, and as a human friend he loved them. They had lived together.

They had grown close to him by the tender associations during their life together. And now he does that which every perfect friend must do for the friend left behind in the world, he commends them to the care of the Heavenly Father.

If we follow the Vulgate reading of the eleventh and twelfth verses there is no difficulty in explaining this part of the discourse of Christ. Christ had before stated that the Father had given the Apostles to him. He had been faithful to his trust, and had worked in them the work which the Father willed in regard to them. He had taught the great message of salvation. Now being about to take his bodily presence from them, he commends them back to the Father with earnest declaration that they are worthy of the Father's love. But the number and character of the authorities that reject the reading *οὓς* make it morally impossible to accept it. These have *ὃ*, the singular dative of the relative pronoun. It is attracted to the dative case, to agree with its antecedent *ὁ νόματι*. The sense would therefore be: "While I was with them, I kept them in thy name, which (name) thou hast given me", and a like sense in the twelfth verse.

Many adopt this reading on account of its great codical authority. The sense is harsh and obscure; but it is hard to set aside a reading endorsed by so many excellent authorities. Still we are forced to believe that the original reading here was neither *οὓς* nor *ὃ*. The phrase is exactly parallel to the phrase of the twenty-fourth verse, where the reading *ὃ* is found as the object of *δέδωκας*. The endorsement of *ὃ* in the twenty-fourth verse is such that it would be rashness to deny it. Hence we believe that originally *ὃ* was found in the eleventh and twelfth verses. It is equivalent in sense to *οὓς*. As we shall explain more fully in treating of the twenty-fourth verse, it is the employment of the singular neuter pronoun to indicate certain beings considered as a moral unit. This is found in every language. It is not strange that through the vicissitudes of the ages *ὃ* in this place should have been changed to *ὃ*. No reasonable sense can be given to *ὃ*. It is violent to place the direct object of a transitive verb in the dative case, because its antecedent is in such case. The reading *ὃ* agrees in substance with the Vulgate reading. It makes the Apostles the object of *δέδωκας*, as the sense demands, by representing them under the conception of one moral entity, which the Father gave to Jesus.

By adopting this reading we need add nothing to the explanation first given, since the Vulgate by the free translation has rendered the sense of Christ's words.

Between the Father and the Son there is an absolute oneness of intellect and of will. This infinite perfection is proposed as the model of the unity that should characterize Christ's followers; not that the creature can reach the perfection of God, but the creature should aspire and work always towards that perfect exemplar. Of course, this unity demands that those who follow Christ shall have one faith, and one law of life, based on the law of God. It was fulfilled in the Apostles, and was fulfilled in the early Christians: "And the multitude of them that believed were of one heart, and one soul."—Acts, IV. 31. Paul also exhorted to this unity: "Now I beseech you, brethren, through the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment."—I. Cor. I. 10. Again he outlines the same great unity of the Church in Ephesians, IV. 4: "One body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." Unity is one of the everlasting marks of the Church.

Jesus Christ renders back all whom the Father had given him, save Judas. This shows the need of man's cooperation with the graces of God. Judas had received a large measure of grace; he had been called to the Apostolate; he had enjoyed the personal teaching, the personal example, and the charm of Jesus' visible presence for years, and Jesus is here compelled to admit that he has lost this man. He was lost not through defect of grace, but because God has given man free will, and salvation must be the free choice of man.

While Jesus was corporally present with the Apostles, he exerted an influence that was in a certain sense lost to the Apostles by his taking off. While he was with them, they could go to him and talk with him as man to man. The witness of their senses helped their faith; his counsel aided them in every need. Though he would still be with them after his ascension, it would be a presence only realized by faith. Therefore they

needed the grace of God to realize this spiritual presence, and to accomplish the mighty work which they were appointed to do. Jesus here prays the Father that he will supply when Jesus shall be taken away. He is clearly speaking of the time after his Ascension, for he says: "I come to thee."

Jesus assigns the motive of his prayer to be that the Apostles may have Jesus' joy fulfilled in themselves. Jesus had before spoken of the joy which should come to the Apostles when he should see them again. As we have before explained, that joy is the happiness of Heaven. It is called Jesus' joy, to distinguish it from the false joys of the world; and because it comes to man solely from a participation in the inheritance of Christ. The God-man was about to leave his loved followers in the world. He would now go before them into that joy of his kingdom. After their work was done, he would take them to himself in that joy. In order that they might receive to the full of that joy it was necessary that they should persevere to the end, and that they should finish the work that had been appointed them. For this they needed the Father's grace, and for this grace Jesus prays. This grace would carry with it the joy of union with Christ in this world.

By the acceptance of the doctrines of Christ, the Apostles came into opposition to the world. Christ was not of this world. He took up arms against it, the mighty arms of truth and righteousness, and he overcame the world. Now the world hates him, and has always hated everything belonging to him. Jesus prepares his Apostles for this hatred of the world by predicting it, and by praying to the Father for grace for them to sustain. Surely in the terrible conflict that they sustained against the world one of the greatest sources of strength was the testimony of Jesus that this very hatred was an evidence that they were faithful in his following.

The Apostles had a work to do which demanded their presence in the world for a considerable time after Christ's Ascension. Had Christ not spoken of their necessary remaining on earth the Apostles might have wondered why the Master did not immediately take them with him. Here he tells the Father that not yet does he desire them to be taken out of the world. The same necessity confronted them which made Paul write:



"But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake." Jesus speaks to his Father in a form of speech which has for its object to instruct and encourage his Apostles in the work that awaited them. This prayer explained to them the issue of their lives, after Jesus should be taken away; his prayer obtained for them graces, and the memory of it was a comfort in the presence of chains and death.

The prayer of Christ that the Father should keep the Apostles from evil is identical with the petition of the Lord's Prayer, "deliver us from evil." The same controversy rages about the sense of the term "evil", as we have recorded concerning the term in the Lord's Prayer in Matthew VI. 10—15. The question has been treated in Vol. II. of our Commentary, pages 199 to 203. Adopting the same view which we held concerning the term as used in that former place, we see here a prayer for deliverance from moral evil in its widest sense. Such sense would of course include Satan as the prince of evil. Our opinion is not weakened by the fact that in Matthew, XIII. 19; I. John, II. 13; and again John, V. 18, the devil is certainly called the evil one, *ὁ πονηρός*. Both in the former Lord's Prayer and in the present text the term is in the oblique case, and from the text alone we can not ascertain whether the nominative is *ὁ πονηρός* or *τὸ πονηρόν*. The place in Matthew, XIII. 19, is the only place in all the Gospels where the devil is clearly designated as *ὁ πονηρός*, the evil one. In many places he is mentioned, but under other designations. Now the context in Matthew, XIII. 19, clearly indicates that he is the being spoken of, but no such indication exists in our present text. Wherefore we believe that Jesus here contemplates moral evil in its widest sense.

In dealing with this present text we wish to make a slight retraction. In our Commentary on the Lord's Prayer we expressed an opinion that the term "evil" in the petition, "deliver us from evil", comprised both moral and physical evil. We are now of the belief that Christ's petition does not in its main intention contemplate physical evil. The only absolute evil is moral evil. We do not believe that the Lord would

associate physical evil with moral evil in the same category. Physical evil is spoken of as tribulation, a cross, sorrow, pain, but it can not be called an absolute evil. In fact, full often physical evil is a positive benefit. The Lord's Prayer does not take up every detail of human life. It was not to be the sole prayer of man, but a model to teach man how to pray. Hence it follows the great lines of man's life, and outlines the chief elements of a godly life, one of which is freedom from moral evil.

The Lord does not in either place contemplate such a cessation of the evil principle that no conflict would be waged. He himself was tempted, and he allows his followers to be proven by temptation; but his prayer is for that help from God that will enable the man to conquer evil by the power of God.

To emphasize the great truth that the Apostles are not of the world, as Jesus is not of the world, Jesus repeats this truth in the sixteenth verse.

Authors do not agree on the sense of "sanctify" in the seventeenth verse. Some authorities refer it to the act of separating the Apostles from the common life of mortals, and consecrating them to the office of preaching the Gospel. This seems to us a strained sense. Such fact had already been done by Christ, and he seems to aim all this discourse to obtain spiritual aid from God to correspond to the office which he had conferred on the Apostles. Hence we believe that he here refers to that operation of the Holy Ghost that was wrought on the Apostles at Pentecost, and confirmed by a continuous action of the great sanctifying Spirit of God. It was a sanctification, because it was a baptism of the Spirit, to whom sanctification is appropriated. It did not imply that the Apostles were not in the state of grace before: this action of the Holy Ghost conferred an additional sanctification, a real operation in their souls, by which their faith was strengthened, their spiritual perception was developed, gifts of the Holy Ghost were given, and they were filled with the Holy Ghost. This action is properly called a sanctification, because it was an operation which rendered the man more godlike; which drew them nearer to God; it was a larger measure of the influxus of the Divinity in the creature. It is rightly called a sanctification in truth.

because it enabled the Apostles to understand the message of Christ and to teach it infallibly. Christ leaves it not doubtful what truth he had in mind here : it was the word of his Father, the divine revelation made to man. The object of the Spirit's operation in the Apostle's souls was to enable them to understand the word of God and infallibly to transmit it to man. It is of this great sanctification wrought in the Apostles, and wrought in the whole Church, that St. John says : "And ye have an anointing from the Holy One, and ye know all things."—I. II. 20 ; and again : "And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you ; but as his anointing teaches you concerning all things, and is true and is no lie, and even as it taught you, abide ye in him."—Ibid. 27.

The Apostles were to be messengers of the great truth, the word of God. To be fit messengers of that they needed a special action of the Holy Ghost. This action is called a sanctification, as it truly drew the men into a closer union with God, and it made the Apostles capable of preaching the truth to the world. Christ's words are a prayer for the act of God, and at the same time a prophecy that such effect would be wrought.

Christ now declares the commission of the Apostles. Christ himself was sent as the supreme legate of his Father. All power was given to him in Heaven and on earth. In the fulness of that power he sends the Apostles, and confers upon them the authority to speak in his name. This is the warrant of the power which the Church has to teach the world. The legate of Christ has not the supreme power of his Master, but he has the right to speak in the Master's name ; and the Holy Ghost will preserve that teaching power from error, so that the truth and the authority of Christ himself are forever present in the world to save men by the truth. Christ speaks of the mission of the Apostles as already effected, because he had chosen them, and destined them for their work ; had taught them the word of God, and would in a few days send the Spirit upon them to complete their preparation.

The Lord here institutes a slight word-play on the term *ἁγιάζω*, to sanctify, consecrate. In the Old Law that which was offered to the Lord as a sacrifice was called sanctified unto

the Lord. Thus in Deuteronomy, XV. 19: "All the firstling males that are born of thy herd and of thy flock thou shalt sanctify unto the Lord thy God." "For all the first born are mine; on the day that I smote all the first born, in the land of Egypt, I sanctified [*ἁγίασα*] unto me all the first-born in Israel, both man and beast: mine they shall be; I am the Lord."—Numbers, III. 13. "But the firstling of an ox, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy, *ἅγια*: thou shalt sprinkle their blood upon the altar, and shalt burn their fat as an offering made by fire, for a sweet savour unto the Lord."—Ibid. XVIII. 17. By offering himself as a sacrifice of propitiation for our sins, Jesus Christ, in a most sublime sense, sanctified himself to the Lord. All those preceding sacrifices that were holy to the Lord were but types of this great oblation that in the true sacrificial sense was hallowed unto the Lord. Now the object of that sacrifice was that the Apostles might be sanctified in the sense before described. The force of the word-playing is immediately evident. Jesus offers himself as an atoning sacrifice for the world, and thus becomes the parent of all the sanctity of mankind. The operation of the Holy Ghost was an effect of the Redemption. If Jesus had not redeemed man, such operation could not have been wrought. Jesus alludes to this effect, because he is expressly speaking of the work of his Apostles. Their sanctification was one effect of his oblation of himself: all the justification of the world and all the graces conferred upon upon man flow from the same source.

The Apostles were selected and commissioned to bring men to eternal life. The great love of Christ was poured forth upon the Apostles, but it did not confine itself to them: it went out to all the children of men, inviting and aiding them to come to the faith and love of Jesus, and pouring itself into their souls when they come into that state. This universal scope of Christ's love extends his prayer to all who will believe. This does not mean that Christ does not pray for those who are unbelieving and sinning. He prays for all; but in the idea that they leave their unbelief and their sin. Hence, while they obstinately remain in their unbelief and sin, they are exempted from the benefits of Christ's prayer. Christ speaks here of his prayer



considered as obtaining its effects in its object. The intention of Christ's prayer was that all men might come to the faith and live. He does not pray that men might live in unbelief and sin, and yet obtain eternal life; so that in effect his prayer is for those who believe. It is an available force of righteousness for all who will receive it; but only those who obey the call receive its divine effect.

The unity which Christ prayed to exist in the Apostolic body he now extends to all the faithful. It is founded on the same divine exemplar, the unity of God. This unity of Christians is not founded on natural reasons. It is founded on the Father, the Son, and the Holy Ghost. It unites men of all colors, races, tastes, and dispositions into a unity of faith, a unity of worship, a unity of regimen, and a unity of love. By the unity of faith and preaching in the Church the message of Christ has been presented to the world, and will be thus presented till the end of time. There is no agency in the world equal in power to that great unity. It has not brought the spirit of the world to belief; but it has established the Church of the believing in all lands, and has maintained that Church in undiminished vigor amid all the wrecks of time. A part of the world belongs to Christ and a part of the world belongs to the devil. This latter part cares nothing for the unity of faith, nor for Christ who preserves that unity of faith. But Christ's part of the world is perfected into a unity of all under one invisible, and one visible head; they have the same faith, the same sacraments, the same principles of organization. No man can explain that persevering unity, without recognizing the divine element in it. It has felt the shocks of a thousand storms, but it is strong and unimpaired to-day as it was in the beginning. Its importance may well be judged from the emphasis with which Christ affirms it, and repeats it. From this we may judge of the gravity of the sin of those who break the unity of the Church by heresy or schism.

A great variety of opinions exists as to what Christ means by "his glory" which in the twenty-second verse he declares to have given to his disciples. Knabenbauer believes that this "glory" is the divine Sonship of Jesus. By redeeming us Jesus gave us "the right to become children of God."—John, I. 12. "Behold

what manner of love the Father hath bestowed upon us, that we should be called children of God: and we are.”—I. John, III. 1. Knabenbauer cites in favor of this opinion Rupert, Jansenius, à Lapide, Natalis of Alexander, and Schanz. Corluy interprets it of the Blessed Eucharist which Jesus had given them that night. Certainly the Eucharist is a source of spiritual unity: “—— seeing that we who are many, are one bread, one body: for we all partake of the one bread.”—I. Cor. XI. 17. For this opinion Corluy cites Cyril, Hilary, Leontius, Toleti, Lucas of Bruges, and Beelen. The opinions of other authorities are scattered over a considerable range. In determining the sense of this “glory” of Christ, we must bear in mind that it was something given for the promotion of Christian unity. Without detracting from the opinions of the great authorities cited, we are of the belief that Christ here means by his “glory,” his authentic commission from his Father, his power, and his authority. Christ conferred these on his disciples. As the Father sent Christ, so Christ sent the disciples; though Christ did many great works, the disciples would do greater works in his name, John, XIV. 12; and the disciples are invested with the authority of Christ; for he that hears them hears Christ. The object of the conferring of such great powers was the salvation of the world through the unity of faith. Christ thus equipped his disciples to teach the world the mission of the Son from the Father, and the great truth of redemption through his death and his grace; to teach the world the mystery of God’s love of the world, fashioned after the great love of the Father for the Son.

The Savior had prayed for the graces which the disciples would need on earth; he now raises the plane of the prayer, and contemplates their life with him in Heaven. Christ designates Heaven as “where I am”. That is where he was from all eternity, according to his divinity, and where he would be for all eternity, in his glorified humanity after his Ascension. This peculiar designation shows the love of Christ by which he wishes to have his followers with him in the glory of his kingdom. As the perfect lover, as soon as he contemplates a happiness, his thought draws into that happiness his loved ones. These are tender words, and when we realize that they are spoken by the infinite God, we are awed by the mystery of divine love.

As before, the Lord here again designates the Apostles as "those whom thou hast given me". This specification, though it explicitly contemplates the Apostles, implicitly it includes all those who should obey Christ's call. The Apostles were the first fruits and representatives of the great following of Christ, and as such are here presented to God.

We must note that in the greater Greek codices the object of *δέδωκας* is not *οὓς* but *ὃ*, the singular neuter pronoun. The authority of the Greek codices forces us to accept their reading. Now the only sense which can be given to this peculiar construction is that the singular neuter pronoun is used instead of the plural masculine. While such a use of language is not the most elegant, it is employed in all tongues. In such expressions the object is contemplated under the general conception of its entity, without determination of the number and gender. It is only in certain expressions such use of the pronoun may stand. Thus we see when certain states of being are predicated of this same entity, its gender and its number are specified. Thus a father might say, speaking of his children : "*That which* the Lord entrusted to me, I have kept faithfully ; and they have been taught to know and serve God ". In all such enunciations the neuter pronoun represents an indeterminate entity that awaits a further specification. So in the Gospels, the Lord in the first clause of the sentence considers all those whom he had received under the conception of one moral entity. As the sentence is exactly parallel to the eleventh and twelfth verse, it corroborates the opinion we have expressed in treating them.

Christ does not here declare the synthesis of the blessedness of the elect : he speaks only of that which will come to them from being with him. He speaks of the state of Heaven, but under the particular conception of being with Jesus. They will see the glory of the Son of God. They will see the glory which his Divinity has in virtue of the eternal generation ; they will see the glory which the humanity of Christ receives when that was fulfilled : " Wherefore also God highly exalted him, and gave unto him the name which is above every name, etc." —Philipp. II. 9. This glory is spoken of here as the glory of the person of Christ. It corresponds to the fifth verse. It was

that glory which the person of Christ looked to as a reward for his merits. The Father's love is not the cause of the eternal act of generation: that act was necessitated by the nature of God. But because the Father generated a Son consubstantial with himself, the very image of his substance, he loves him from all eternity. This eternal act of love is the basis of that glory which Christ speaks of in verse five, and here. They are invited to realize the certainty and the greatness of the glory from the consideration of the eternal act of the Father's love.

The Apostles are to behold this, in the sense that they are to be participants in the same glory. God has made the Son heir of all things (Heb. I. 2), and we are joint heirs with Christ.

As the glory of Christ and the glory of his followers result from the infinite justice of God, Jesus concludes his prayer by a loving appeal to the just Father. When Jesus came into the world, the world knew not God, nor whom he sent. The God-man came to a lost world. He knew his Father; and he strove to impart that knowledge to men. The world was slow to believe. The Apostles believed, and followed Jesus, and he taught them the knowledge of the Father, the truths of redemption, grace, life eternal. He prepared them to teach the world. He would not cease to make known the knowledge of his Father. He would after his resurrection still teach these Apostles many things in that forty days during which he would appear to them.—Acts I. 3. He would send them the Holy Ghost to continue that great work, and he himself would be with them and their successors all the days of time. And the object of it all is that the Father may extend the love which he bears to the Son to those who believe in the Son, and are one with him in the unity of faith. This love will bring them to a participation of that glory which the Father gave the Son.

#### LUKE XXII. 35—38.

35. And he said unto them:  
When I sent you forth without  
purse, and wallet, and shoes,  
lacked ye anything? And  
they said: Nothing.

35. Καὶ εἶπεν αὐτοῖς: Ὅτε  
ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου,  
καὶ πήρας, καὶ ὑποδημάτων, μή  
τινος ὑστερήσατε; Οἱ δὲ εἶπαν:  
Οὐθένός.



36. And he said unto them: But now, he that hath a purse, let him take it, and likewise a wallet: and he that hath none, let him sell his cloak, and buy a sword.

37. For I say unto you, that this which is written must be fulfilled in me: And he was reckoned with transgressors: for that which concerneth me hath fulfilment.

38. And they said: Lord, behold, here are two swords. And he said unto them: It is enough.

36. Εἶπεν δὲ αὐτοῖς: Ἄλλὰ νῦν, ὁ ἔχων βαλάντιον, ἀράτω ὁμοίως καὶ πήραν: καὶ ὁ μὴ ἔχων, πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν.

37. Λέγω γὰρ ὑμῖν, ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί: Τὸ καὶ μετὰ ἀνόμων ἐλογίσθη: καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει.

38. Οἱ δὲ εἶπαν: Κύριε, ἰδοὺ μάχαιραι ὧδε δύο. Ὁ δὲ εἶπεν αὐτοῖς: Ἰκανόν ἐστιν.

The Lord has finished his last great discourse: he is nearing the Garden of Gethsemane; and now he forewarns his Apostles of the terrible events that will now come on him and them. A change in the affairs of their lives was now imminent. While they had been with Jesus, he had been their protector. They needed to be tenderly protected and trained in the following of the Master before they could stand the rude shock of the world's hate. He recalls to their minds the care which he had exercised over them. St. Matthew, X. 10, records the former mission of the Apostles to which the present words of Jesus have reference. He had sent them forth with this direction: "Get you no gold, nor silver, nor brass in your purses: no wallet for your journey, neither two coats, nor shoes, nor staff; for the laborer is worthy of his food." In that former mission the Providence of God so cared for the Apostles that they testify that they lacked nothing. They were then in the estate of children with Jesus: they were too tender to enter upon the great stage to suffer and to die for the cause of Jesus. But now their novitiate is finished, the Leader is to be taken, and they will be deprived of his protecting visible presence. The mystery of salvation through suffering must be accomplished in him, and in them; and so God will allow them to suffer the terrible persecutions of the world.

In order to impress upon the Apostles the changed conditions of their lives, the Lord makes use of the allegorical language of prophecy. In that former mission the Apostles had gone forth with no provision for the journey. The care of Jesus had followed them: men opened their houses to them, and gave them to eat and to drink. They needed no sword of defense; for the protection of Jesus was their defense. But now a change has come: the world is about to take from them their great Captain. It will then direct upon them the fury of its hatred. In telling them that now they must take with them purse and wallet, the Lord's words are not to be taken literally. It is allegorical language to tell them that the world will not give them a kind reception. The purse was for money, the wallet for bread and for other articles of food. God's providence would follow them still; but that very Providence would allow them to be perfected by suffering and by death. Jesus had been their shield while with them; now they must in a certain sense rely on themselves. His words relate to the time of his crucifixion and after. In prophetic language his words prepare them to expect from the world hatred and persecution.

The next sentence of Christ is equally allegorical. He declares that now every one of them has need of a sword; and so pressing is this need that he who is without a sword is bidden to sell his necessary cloak to purchase a sword. Even in our own vernacular to sell one's coat for a thing is used to express the absolute need of the thing purchased.

The Lord is not instructing his Apostles to take up arms, and resist the world's attack. But in a beautiful figure of speech, he is forewarning them that now the world will seek their lives. As in ordinary life a man goes armed, if he expects the attack of deadly enemies; so by this allegory the Lord prepared the Apostles to expect that the world would kill them in hatred of the cause which they advocated.

The infinite wisdom of Jesus chose to deliver this message under the veil of prophetic obscurity. The Apostles did not understand it then; it was not necessary that they should understand it at that time. When the after-light of the resurrection broke upon them, all these things were understood. They were to go forth as formerly without attention to the

needs of their lives; but they were to expect different treatment from the world. God now admitted them to the glory of association in the sufferings of the world. They were to go forth with no material arms to defend themselves; but they were to expect that the sword of the world would be raised against them, and would drink their blood. The Lord would not have them oppose violence by armed force. No one of them ever raised a sword in his own defense. Their arms were the truths of God, and their righteousness before God. They reckoned their present life as a thing to be daily offered up for the great and true life with Christ. The great Captain had prepared them for the deadly hate of the world, and they went forth with the certain expectation that the world would take away their lives. In the allegorical language of Jesus the bidding to buy a sword is not a command to provide a material sword to defend themselves, but a vivid prediction that the sword of the enemies of Christ will be raised against them in a terrible warfare.

The beginning of the great persecution should be the crucifixion of Jesus. That event had been decreed in the divine counsels of God, and foretold by the prophets. These prophecies must be fulfilled, and now is the time for the great fulfilment, the great consummation, the death of Jesus in atonement for the world. That great event has been variously foretold by the Prophets. Every essential feature has been set forth by them. The Lord here speaks of his Crucifixion as now at hand. He indicates the great event by one of its features predicted by the prophet Isaiah. The passage stands thus in Isaiah LIII. 12: "Therefore will I apportion him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors; he bore the sin of many, and maketh intercession for the transgressors." This was literally fulfilled when Jesus was placed in the same category with Barabbas, and even put aside for Barabbas: it was fulfilled when Jesus was crucified between two thieves. The crucifixion is assigned as the cause of the persecutions that are to come upon the Apostles, for two reasons. First, it took away their Protector, and secondly, as the Apostles served the same cause as Jesus, the spirit of the world which classed him with murderers, and put him to death with thieves, would direct its hatred against the followers of Jesus.

The Apostles did not understand Jesus' prophetic words. He was speaking to that intelligence which should be awakened in them after their baptism by the Holy Ghost. In their simplicity the Apostles think that some event is approaching in which they will have need of material swords to defend themselves. Among them there were found two swords, and they present them to the Lord as a partial provision of that which they supposed he had recommended. The Lord does not chide them for their failure to understand him. He knew that they would understand in the day when it would be necessary for them to preach Christ to the world. With calmness he declares: "It is enough", and went forth to die.

It is strange that some have believed that Jesus accepted these two swords as symbols of the spiritual and material swords in the Church, and in that sense declared that they were enough. Thus St. Bernard writes to Pope Eugene: "If in no wise the material sword pertained to you, when the Apostles said: 'Behold, here are two swords', the Lord would not have said: 'It is enough', but: 'It is too much'. Therefore both the spiritual and the material sword is to be drawn for the Church; the material sword is to be drawn for the Church; the spiritual sword by the Church; the material sword is to be drawn by the hand of the soldier; the spiritual sword by the hand of the priest; but the material sword is to be drawn at the will of the priest, and the command of the emperor." Bonaventura, Albertus Magnus, and many others express the same opinion. In fact it came to be the common opinion of the time to speak of the two swords of the Church.

Jansenius rightly charges the exponents of such an absurd opinion of being dull of understanding. Maldonatus declared: "Whatever swords the Church has, she has not from this place of scripture."

It is evident to all that the "it is enough" of the Lord referred in no wise to the two swords of the Apostles. It was simply the signification that he would not discourse longer of the theme under consideration. Maldonatus, Jansenius, Schanz, Keil, and Weiss, believe that there is a tinge of irony, in the Lord's words, as though he declared that there was no profit in speaking further to men who were so dull of understanding.



This is not necessary. In his infinite knowledge the Lord knew that the rude simplicity of the Apostles would not defeat his purpose in appointing them. His words remaining in their memories were enough for the present. It was not the time then to enter into an explanation of the sense of his prophetic words. Such sense would be worked out in the future, under the illumination of the Holy Spirit. Hence by the phrase "it is enough" he closes the theme for the present, and they go forth to Gethsemane.

MATT. XXVI. 30—35.

30. Καὶ ὑμνήσαντες, ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.

31. Τότε λέγει αὐτοῖς ὁ Ἰησοῦς: Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἑμοὶ ἐν τῇ νυκτὶ ταύτῃ: γέγραπται γὰρ: Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποιμένης.

32. Μετὰ δὲ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

33. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ: Εἰ πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.

34. Ἐφη αὐτῷ ὁ Ἰησοῦς: Ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με.

35. Λέγει αὐτῷ ὁ Πέτρος: Καὶ δέη με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. Ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον.

30. And when they had sung a hymn, they went out unto the mount of Olives.

MARK XIV. 26—31.

26. Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.

27. Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς: Ὅτι πάντες σκανδαλισθήσεσθε: ὅτι γέγραπται: Πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορπισθήσονται.

28. Ἀλλὰ μετὰ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

29. Ὁ δὲ Πέτρος ἔφη αὐτῷ: Εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.

30. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς: Ἀμὴν λέγω σοι, ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τρίς με ἀπαρνήσῃ.

31. Ὁ δὲ ἐκ περισσῶς ἐλάλει: Ἐὰν δέη με συναποθανεῖν σοι, οὐ μή σε ἀπαρνήσομαι. Ὡσαύτως καὶ πάντες ἔλεγον.

26. And when they had sung a hymn, they went out unto the mount of Olives.

31. Then saith Jesus unto them: All ye shall be caused to stumble in me this night: for it is written: I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32. But after I am raised up, I will go before you into Galilee.

33. But Peter answered and said unto him: If all shall be caused to stumble in thee, I will never be caused to stumble.

34. Jesus said unto him: Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.

35. Peter saith unto him: Even if I must die with thee, yet will I not deny thee. Likewise also said all the disciples.

27. And Jesus saith unto them: All ye shall be caused to stumble: for it is written: I will smite the shepherd, and the sheep shall be scattered abroad.

28. Howbeit, after I am raised up, I will go before you into Galilee.

29. But Peter said unto him: Although all shall be caused to stumble, yet will not I.

30. And Jesus saith unto him: Verily I say unto thee, that thou to-day, even this night, before the cock crow twice, shalt deny me thrice.

31. But he spoke exceeding vehemently: If I must die with thee, I will not deny thee. And in like manner also said they all.

In the 33rd verse of Matthew's text *ἐὶ καὶ* is found in  $\aleph^c$ , F, K, II, et al. It is adopted by both Latin versions, both the greater Syriac versions, the Armenian and Ethiopian versions. The *καὶ* is omitted by A, B, C, D, E, G, H, I, L, M, S, U, V,  $\Gamma$ ,  $\Delta$ , and more than a hundred others. Its omission in the original is practically certain.

In the 27th verse of Mark's text the clause *ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ* is omitted in  $\aleph$ , B, C\*, E, H, L, S, V, X,  $\Gamma$ ,  $\Delta$ ,  $\Pi^2$ , et al. It is also rejected by the Revised Edition of Oxford. The clause is found in A, C<sup>2</sup>, E, F, K, M, N, U, et al. It is accepted by the Clementine Vulgate, the Sahidic, both greater Syriac versions, the Armenian, and Ethiopian versions. It is most certainly an interpolation from Matthew's text.

Matthew, Mark and Luke pass over the great discourse of Christ which we have just explained in the text of John. Luke arranges his account so that the prayer in the garden

follows immediately upon the close of the supper. Matthew and Mark alone make mention of the hymn at the end of the supper. The account which they give of the prediction of the denial of Peter is by Luke and John made a part of the discourse at the Last Supper. It may be one and the same event differently grouped, or it may be that Jesus at different times foretold the denial of Peter. The present account of the affair is more detailed, and certain elements appear in it which were not present in the accounts of Luke and John.

It is quite probable that the Jews employed psalmody at the Paschal Supper. Such usage is referred to by Isaiah : "Ye shall have a song as in the night when a holy feast is kept."—XXX. 29. It is difficult to ascertain what was the original observance; for the Rabbis have loaded it down with traditions. According to the Rabbis there was sung at the Paschal Supper the Hallel, which was composed of the six Psalms from the beginning of Psalm CXIII. to the end of Psalm CXVIII. (Vulg. CXII.—CXVII.). These Psalms they divided into two divisions. One part was sung before the supper, and the other part after supper. There was a dispute between the schools of Schammai and of Hillel. The school of Schammai assigned only the one hundred and thirteenth Psalm to be sung before the supper; but the disciples of Hillel assigned both the one hundred and thirteenth and the one hundred and fourteenth. The opinion of the school of Hillel is more generally received.

Paul of Burgos calls these six Psalms the *great Hallel* of the Rabbis. This is ably refuted by Buxtorf in his definition of the word הלל in his *Lexicon Chaldaicum et Rabbinicum*. He gives there the various views of the Rabbis on the *great Hallel*. According to Rabbi Jehudah it began with the first verse of Psalm CXVIII. and extended to the end of Psalm CXXXVI. (Vulg. CXVII.—CXXXV.) Rabbi Jochanan taught that the *great Hallel* comprised the Psalms from CXX. to CXXXVI.; and Rabbi Acha bar Jacob confined it to two Psalms, CXXXV. and CXXXVI.

Fillion believes that Christ sang with his Apostles the *great Hallel* at the end of the supper; but this is indefinite, for no one can decide just what it comprised. Much more probable

is it that they sang the second part of the ordinary Hallel, or perhaps only the one hundred and thirty-sixth Psalm. (Vulg. CXXXV.).

In Exodus it is written of the night of the Passover: “— and none of you shall go out of the door of the house until the morning.”—Exodus XII. 22. As Christ went forth after the Last Supper, some have sought hence a proof that the Last Supper was not eaten on the night of the Passover. We have already stated our belief, and given our proofs that Christ ate the Last Supper one day before the Passover of the Jews; but we do not see a valid proof in the text of Exodus. It is highly probable that this detail of the ordinance only had place on the great night of the first Passover in Egypt.

As the hour of Jesus' death drew near, he with omniscient knowledge tells the Apostles of their flight. The treason of Judas and the abandonment of Jesus by his Apostles were both in fulfilment of prophecies. The Lord quotes the prophecy of Zechariah in proof of the approaching event: “Awake, O sword, against my Shepherd, and against the man that is my *socius* (צִמְיָא), saith the Lord of hosts; smite the Shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones.”—XIII. 7. It is clear from the context whence the prophecy is taken that the Prophet contemplates the Crucifixion of Jesus. He is the Shepherd; the Apostles were his first flock, which was destined to grow into the mighty Church of God. In the divine decrees it was fixed that the Shepherd should die; and in the language of prophecy God calls upon the sword to strike him. The language of Zechariah shows that the event was wrought in conformity with the divine decree; hence Christ quotes the sense of the prophecy by making God declare that he would strike his Shepherd. In Christ's quotation that is ascribed immediately to God which the Prophet ascribes to him mediately. Christ changes in no way the sense of the prophecy, for in both expressions God is the equal cause of the event; but Christ brings out with especial clearness that his death was to take place not by the prevalence of any adverse power, but by the decree of God. The Shepherd is one associated on a plane of equality and closest association with



God. Such is the force of the Hebrew term, which has no adequate English equivalent. This affirms the consubstantiality of the Son.

As in nature when a fell disaster falls upon the Shepherd, the sheep of the flock are filled with consternation, and flee in terror in various directions, but especially flee away from the scene of the Shepherd's fall; so it should be in the smiting of Jesus. This prophecy was literally fulfilled: every prophecy must be fulfilled, and therefore Jesus adduces the prophecy as the absolute proof that the Apostles would turn away and flee from him. The prophecy imposes no necessity on their free wills: they acted in full and unrestrained freedom. They did not flee because it was so prophesied, but because they were foreseen to flee, it was prophesied. All that we have said of the free will of Judas in his fall is applicable here.

They were caused to stumble not in the sense that they lost all faith, but that in the fear that came upon them their faith was not strong enough to face death with Jesus. They had seen him talking with Moses and Eliah; they had seen him still the winds and the sea; they had seen him raise the dead; they believed and were presented to God as those who had believed. But soon that faith was to be submitted to a terrible test. They were to see that same Master bound, insulted, struck, led away by a rude band of soldiers, condemned to death, and crucified. Where was his power now? He had predicted it all, and prepared them for it; but man is weak. Man is especially weak when it is a question of supernatural faith. Their faith suffered an obscuration, a great shock. They were confused and frightened: they could not understand the events that were at hand. Their faith was not eradicated, but remained in a state of suspense; and in that state the instinct of self-preservation prevailed over every other consideration, and they fled.

Jesus does not predict their flight as a charge against them, but as a consolation, and a proof of the truth of his mission. When it was all over, and they could survey the whole great event in the light that came to them after the Resurrection, all those words of Jesus were proofs upon proofs of his Divinity. Then again, Jesus gives them a motive of consolation in

promising them that he will arise from the dead, and go before them into Galilee. In the sorrow and terror that succeeded the Crucifixion they had these words to cling to. Their truth is not impaired by the fact that the disciples saw Jesus first in Jerusalem. That appearance in Jerusalem was not the great meeting which Jesus here contemplates. St. Matthew and St. Mark do not mention it; but state expressly that the risen Lord instructed Mary Magdalene to tell the Apostles that he went before them into Galilee. They were of Galilee, and Jesus gave them liberty to leave Jerusalem immediately after his death, and wait for him in Galilee. The Galilean apparition was chiefly in his mind. As, through fear of the Jews, the Apostles remained some days in Jerusalem after Jesus' death, he consoled them by appearing to them; but this was only provisional, and interfered in nothing with that greater appearing in Galilee. In fact, we might say that the appearance in Jerusalem was ordered to strengthen them in the expectation of the more principal appearance in Galilee.

In the Gospels we have already recognized Peter as a man of ardent disposition. He was filled with generous love of the Master, and at the time of this discourse of Jesus he believed that his faith and devotion to Jesus could stand any test. The supreme test of a man's courage is the test of death; and so great is Peter's devotion to Jesus that he declares that he is prepared to go even to death with Jesus. Peter's example inspired the other disciples to make the same profession. They did not speak untruthfully: they believed what they said, and thought that they were strong enough to stand the ordeal. They overestimated their own strength, and did not sufficiently recognize the need of divine grace. All through the history of mankind there is a discrepancy between the professions and resolutions of Christians and their actual deeds. The spirit is willing, but the flesh is weak. They purpose well, and honestly mean to perform good deeds, but the labor comes in the execution. The old nature within them rises up in rebellion; unless the help of God is sought, the spirit faints, and the easier way of the world is chosen instead of the way of the cross. The example of the Apostles was for the instruction of the Apostles and for our instruction. They confided too much in

their own strength, and in consequence failed. Very different is their profession from the language of Paul: "But we ourselves have had the answer of death within ourselves, that we should not trust in ourselves, but in God who raiseth the dead."—II. Cor. I. 9.

A tender bond of love existed between the divine Lord and Peter. Jesus had conferred on him marks of special honor above the others. Peter can not conceive it to be possible that he will leave the Lord. He feels that he can not be equally sure of the fidelity of the others; he can not read their thoughts. But as regards himself he feels in his heart a love and devotion that seem capable of meeting any crisis. Therefore, not in the intention of casting discredit on his fellow Apostles, but to express his own ardent feelings, he declares that even if it should happen that all should leave Jesus, he Peter could not leave him.

The Lord has said that all should leave him: how can Peter deny it? It moves Peter to indignation. Can it be possible that all are to be deserters? It is a fearful thought. And shall he Peter himself be a deserter? Never; though all go. He challenges the others to the same promise, and they pledge their faith.

It must be noted that Jesus not only predicts his desertion by all, but fixes the hour. It will not be in some far off future time, but in that same night, before the herald of the dawn completes his announcement of the coming of the day.

Peter's profession of fidelity was the most positive of all; and now Jesus tells him that his failure will be the greatest of all. They will run away; but he will deny that he knows Jesus; and not only once will he deny, but persistently three times. It is true that the others fled, and escaped the danger that forced him to deny the Lord; but yet that denial following but a few hours after such a fervent protestation of unflinching fidelity is a sad illustration of human frailty. The Lord permitted it to teach the great lesson of dependence on God. A man without God can do nothing; a man with God can do all things.

Considering the unfinished state of the Christian dispensation at that time; and considering that the Holy Ghost had not yet been given, it is probable to us, very probable, that the Lord did

not hold Peter guilty of a grave sin in the affair of his denial. After the message was complete every one is considered an Apostate, who even in the face of death, denies Jesus; but at that time the great message was incomplete: it lacked the Resurrection, the Ascension, and the Descent of the Holy Ghost. No event confirmed the faith of the Apostles and the faith of the world as did the Resurrection of Jesus. In that great event they found the key to much that had been enigmatical. They all had wavered in faith even up to that time. Not one of them seems to have been expecting Jesus' Resurrection. Thomas will not believe it on the testimony of the other ten. The two disciples whom the Lord had met on the way to Emmaus had given up hope of the Resurrection, and were going to their home. All that wavering ceased after the Resurrection; and then the descent of the Holy Ghost confirmed their faith, so that they preached everywhere, and esteemed it a joy to suffer for Jesus Christ.

To add emphasis to his prediction the Lord declares that Peter's denial will take place before the cock should announce the break of day.

Some writers have obscured this passage by what they have written about the crowing of the cock. Matthew speaks of the threefold denial but does not mention the second crowing of the cock. The explanation of this is easy. Matthew considers the event in its mere general outlines. His statement is substantially correct. The cock crows several times at the break of day. He is nature's alarm clock, not giving one call; but repeatedly calling to the sleeping world to awake, that another day is born. Now as Peter made his first denial before the first cock-crow, and made the third before the second crowing of the cock, it was substantially correct to say that he would deny the Lord before the cock should crow. Matthew's statement is equivalent to this: "Thou shalt deny me before the cock crow; and thou shalt deny me thrice."

Mark is more circumstantial. He had lived with Peter, and had received the account from the lips of Peter. The event was so deeply impressed on the memory of Peter that he could recount all its details. We are persuaded that here Mark has the exact words of Jesus. We shall see also in the fulfilment



that Mark is more accurate in narrating that one denial took place before the first crowing of the cock, and the other two before the second crowing.

Some foolishly believe that the first crowing of the cock mentioned by Mark is that which they say takes place at midnight. We have been also observers of nature in this regard, and we can testify that the cock does not crow at midnight. It may happen that a cock crow at some hour during the night; but this is anomalous, and is not more likely to happen at midnight than at any other hour of the night. The Roman writers never speak of a cock-crow at midnight. They divide the second half of the night into three parts. The first part extends from midnight to the cock-crow, and will vary in length according to the season of the year: in summer it will be earlier; in winter later. The second part was called the silence. It is not clear day when the cock crows. The cock crows at the first indication that darkness is receding before the light. From this point until the full light of the morning there is a short interval, in which in nature a silence reigns. Then comes the third part of the Roman division, the morning. Christ spoke of that crowing which takes place with the precision and regularity of a law of nature, the cock-crow which is the herald of the morn. A curious objection is brought against this history from the fact that in the *Baba Kama* it was forbidden to keep hens at Jerusalem. "They do not rear hens at Jerusalem on account of the sacrifices; and the priests may not rear them in all the land of Israel." The reason of this prohibition was the fear that the flesh of the hen might become polluted, by picking food out of offal. It is absurd to draw a difficulty from this canon. The canon belongs to a date much later than Christ. It forms a part of those absurd ordinances which the latter Rabbis indulged in.

The crowing of the cock was so well known to the Jews that Christ employs it as a familiar designation of time in Mark, XIII. 35: "Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning." And assuredly Christ could not employ the beautiful simile, "—how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings", to people who were not used to see that scene in nature.

## MATTH. XXVI. 36—46.

36. Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανεὶ, καὶ λέγει τοῖς μαθηταῖς: Καθίσατε αὐτοῦ, ἕως οὗ ἀπελθὼν ἐκεῖ προσεύξωμαι.

37. Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαιού, ἤρξατο λυπείσθαι καὶ ἀδημονεῖν.

38. Τότε λέγει αὐτοῖς: Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου: μείνατε ὧδε, καὶ γρηγορεῖτε μετ' ἐμοῦ.

39. Καὶ προελθὼν μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, προσευχόμενος, καὶ λέγων: Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο: πλὴν οὐχ ὥς ἐγὼ θέλω, ἀλλ' ὥς σύ.

40. Καὶ ἔρχεται πρὸς τοὺς μαθητὰς, καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ: Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορήσαι μετ' ἐμοῦ;

41. Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν: τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.

42. Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο: Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν, ἐὰν μὴ αὐτὸ πῶ, γεννηθήτω τὸ θελημά σου.

43. Καὶ ἔλθων πάλιν εὗρεν αὐτοὺς καθεύδοντας: ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.

## MARK XIV. 32—42.

32. Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανεὶ: καὶ λέγει τοῖς μαθηταῖς αὐτοῦ: Καθίσατε ὧδε ἕως προσεύξωμαι.

33. Καὶ παραλαμβάνει τὸν Πέτρον, καὶ τὸν Ἰάκωβον, καὶ τὸν Ἰωάννην μετ' αὐτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν.

34. Καὶ λέγει αὐτοῖς: Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου: μείνατε ὧδε, καὶ γρηγορεῖτε.

35. Καὶ προελθὼν μικρὸν, ἐπιπτεν ἐπὶ τῆς γῆς, καὶ προσηύχετο, ἵνα, εἰ δυνατόν ἐστιν, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα.

36. Καὶ ἔλεγεν: Ἀββᾶ, ὁ Πατήρ, πάντα δυνατὰ σοι: παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ: ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ.

37. Καὶ ἔρχεται, καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ: Σίμων, καθεύδεις; οὐκ ἰσχυσας μίαν ὥραν γρηγορήσαι;

38. Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθῃτε εἰς πειρασμόν: τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.

39. Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν αὐτὸν λόγον εἰπών.

44. Καὶ ἀφείς αὐτοὺς, πάλιν ἀπελθὼν, προσήύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπὼν πάλιν.

45. Τότε ἔρχεται πρὸς τοὺς μαθητὰς, καὶ λέγει αὐτοῖς: Καθεύδετε λοιπὸν καὶ ἀναπαύεσθε: ἰδοὺ γὰρ ἤγγικεν ἡ ὥρα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς χεῖρας ἁμαρτωλῶν.

46. Ἐγείρεσθε: ἄγωμεν: ἰδοὺ ἤγγικεν ὁ παραδιδούς με.

36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples: Sit ye here, while I go yonder and pray.

37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled.

38. Then saith he unto them: My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me.

39. And he went forward a little, and fell on his face, and prayed, saying: O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.

40. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter:

40. Καὶ πάλιν ἐλθὼν εὑρεν αὐτοὺς καθεύδοντας: ᾔσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ.

41. Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς: Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε: ἀπέχει, ᾗλθεν ἡ ὥρα: ἰδοὺ παραδίδεται ὁ Υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν.

42. Ἐγείρεσθε, ἄγωμεν: ἰδοὺ ὁ παραδιδούς με ἤγγικεν.

32. And they come unto a place which was named Gethsemane: and he saith unto his disciples: Sit ye here, while I pray.

33. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled.

34. And he saith unto them: My soul is exceeding sorrowful even unto death: abide ye here, and watch.

35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.

36. And he said: Abba, Father, all things are possible unto thee; remove this cup

What, could ye not watch with me one hour?

41. Watch and pray, that ye ender not into temptation: the spirit indeed is willing, but the flesh is weak.

42. Again a second time he went away, and prayed, saying: O my Father, if this cannot pass away, except I drink it, thy will be done.

43. And he came again and found them sleeping, for their eyes were heavy.

44. And he left them again, and went away, and prayed a third time, saying again the same words.

45. Then cometh he to the disciples, and saith unto them: Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46. Arise, let us be going: behold, he is at hand that betrayeth me.

from me: howbeit not what I will, but what thou wilt.

37. And he cometh, and findeth them sleeping, and saith unto Peter: Simon, sleepest thou? couldst thou not watch one hour?

38. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

39. And again he went away, and prayed, saying the same words.

40. And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him.

41. And he cometh the third time, and saith unto them: Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42. Arise, let us be going: behold, he that betrayeth me is at hand.

## LUKE XXII. 39—46.

39. And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him.

39. Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν, ἡκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί.



40. And when he was at the place, he said unto them: Pray that ye enter not into temptation.

41. And he was parted from them about a stone's cast; and he kneeled down and prayed, saying:

42. Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43. And there appeared unto him an angel from Heaven, strengthening him.

44. And being in an agony he prayed more earnestly: and his sweat became as it were great drops of blood falling down upon the ground.

45. And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, and said unto them:

46. Why sleep ye? rise and pray, that ye enter not into temptation.

40. Γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς: Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.

41. Καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν, ὥσεί λίθου βολὴν, καὶ θείς τὰ γόνατα προσήχετο, λέγων:

42. Πάτερ, εἰ βούλει, παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ: πλην μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γινέσθω.

43. Ὡφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν.

44. Καὶ γενόμενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσήχετο: ἐγένετο δὲ ὁ ἰδρὼς αὐτοῦ ὥσεί θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.

45. Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς, εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης.

46. Καὶ εἶπεν αὐτοῖς: Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

In the 42nd verse of Matthew's text *ποτήριον* is expressed in E, F, G, H, K, M, S, U, V, K, et al. This is adopted by the Vulgate, Bohairic, and Armenian versions. *Ποτήριον* is omitted by **℣**, A, B, C, I, L, Δ, et al., by many Fathers, and by the critics. In the same verse *ἀπ' ἐμοῦ* is inserted after *παρελθεῖν* in A, C, I, Γ, Δ, II, et al. Such reading is also found in the works of Origen and Chrysostom. It is omitted by the other great authorities. In the 44th verse *πάλιν* is added after *εἰπὼν* in **℣**, B, L, and 124. In verse 45 *γάρ* is inserted after *ἰδοῦ* in B, E, et al., and in the Sahidic and Ethiopian versions.

In the 35th verse of Mark ἐπιπτεν is the reading adopted by  $\aleph$ , B, L, Tischendorf, Westcott and Hort; the others have ἔπεσεν. In verse 38 ἔλθete is supported by  $\aleph^*$ , B, 346, Tischendorf, Westcott and Hort. Other codices have εἰσέλθete. In verse 40  $\aleph$ , B, L, Westcott and Hort endorse the reading καὶ πάλιν ἐλθών. This is also adopted by the Revised Edition of Oxford. Many other codices have καὶ ὑποστρέψας, which is adopted by the Vulgate, both principal Syriac versions, the Armenian and Ethiopian versions, and by Tischendorf.

In the 42nd verse of Luke,  $\aleph$ , K, L, M, R, Π, et al., and Tischendorf support the reading εἰ βούλει παρένεγκαι. Other authorities have παρενεγκέν. B, D, T, and many other codices have παρένεγκε. This is adopted by both Latin versions, and the Armenian version, and by Lachmann, Tregelles and the Revised Version of Oxford. Verses 43 and 44 are wanting in  $\aleph$ , B, R, T, and in the Sinaitic Syriac. Some other codices affix to them an asterisk or obelus. Their genuineness is proven from their presence in the other codices, in all the ancient versions, in the Diatessaron of Tatian, in the writings of Justin, Irenæus, Hippolyte, Dionysius, Theodoret, Cæsarius, Epiphanius, Chrysostom, Leontius, Eusebius, Hilary, Jerome, Augustine and others. Moreover, Theiner testifies that the Cardinal of Trent, in the Council of Trent, declared that the decree of Trent explicitly contemplated this passage of Luke. The Revised Edition of Oxford admits the verses, but indicates in the margin that many authorities omit them. In verse 44 καταβαίνοντος is found in  $\aleph$ , X, some codices of the old Italian version, and in the Vulgate. The other authorities have καταβαίνοντες.

From the Last Supper Christ went down with his disciples across the brook Kidron to the Mount of Olives. Kidron קִדְרוֹן, literally *the black*, runs through the valley that separates Jerusalem on the West from the Mount of Olives on the East. Both the valley and the brook are called Kidron or Cedron. It is only in the rainy season that there is water in the bed of the stream. Just across the brook at the foot of the Mount of Olives is the site of Gethsemane, גֶּתְשֶׁמַן, the "Oil-press." It was a χωρίον, a garden in the eastern sense, planted with olive trees, and having the olive-press nearby. It was thus a quiet retreat, where Jesus was accustomed to go for prayer.

The Franciscan monks have walled in an enclosure of about seventy paces square on the site of the ancient Gethsemane. Within this garden gigantic old gnarled olive trees stand, which may have descended from the olive trees within whose shadow the agony of Jesus took place.

Jesus began all his important acts by prayer, hence he prepares for the great immolation of himself by a persevering prayer. All the Apostles need the same preparation; for the morrow will be a dreadful day for both Master and disciples.

As they enter Gethsemane, Jesus gives a general direction to sit down and wait for him while he should remove himself a little from them to pray. St. Luke tells us that he bade the Apostles also pray that they should not enter into temptation. Luke also tells us that Jesus was parted from the body of the Apostles only a stone's cast. Jesus wished to be near his Apostles; and yet the nature of the prayer which he was to utter moved him to draw apart that short distance. But the great event which was now to take place must have witnesses. Men must record it and transmit it to the world. All the Apostles were chosen witnesses, but this event was so sacred that it must have witnesses chosen from the chosen. As in the Transfiguration on the Mount, Jesus did not admit all the Apostles, but only three; so here he calls out from the band these same three, Peter, and the sons of Zebedee, James and John.

There were reasons in the mind of Jesus moving this choice which have not been revealed to the world. It is enough for us to know that Jesus judged them the best fitted to come so close to him in both events. These three had seen the glory of the Divinity in the Transfiguration: they now witness the depth of human suffering of the man in Gethsemane. The world must believe in his Divinity and in his humanity, a humanity that suffered all the painful emotions which we suffer. In the decree of God the power and glory manifested on the Mount would not save the world without the suffering of Gethsemane and of Calvary.

Jesus therefore takes with him these three chosen witnesses, and withdraws the slight distance mentioned by St. Luke from the other Apostles, and a great fear and sadness

seize upon him. He informs his three Apostles of his feelings, and describes the intensity of the painful emotions by declaring to them that his soul was "exceeding sorrowful, even unto death." And with the true natural impulse of a suffering man, he asks them to abide with him and watch with him. In hours of supreme sorrow and fear it is natural for the human heart to long for the human sympathy of a friend. The prayer in Gethsemane is a revelation of the true human nature of Christ. It does not take away the mystery of the Incarnation, but it is one of the great proofs that Jesus was a true man, like unto us in all save sin. The hypostatic union influenced the humanity of Christ in many ways; but it did not change its nature. In saying this we are not attempting to explain the mystery, but correctly to state it. We must conceive of Jesus Christ as a perfect man capable of suffering every human pain, of feeling the natural feelings of the human heart.

By the expression he *began* to be sorrowful, the Evangelists inform us that at a certain point by outward visible signs the great mental suffering of Jesus revealed itself. Some writers believe that this indicates that at that point Jesus willed to allow nature so to suffer. The mystery is so dark here, that we refrain from an opinion.

The gravity of this suffering of Jesus is evidenced in many ways. Mark tells us that it was so great that Jesus was amazed, ἐκθαμβεῖσθαι. St. Matthews records that Jesus declared that his soul was sorrowful even unto death. This does not mean that the sorrow should endure unto his death, but that it was so great that it could cause death. It had reached the apex of possible human suffering.

We can never know all the motives of that sorrow; but some of them are manifest. It is not required for the perfection of human nature that it should be without the natural feelings of dread of physical suffering. By his omniscience Jesus foresaw all the events of his trial, his scourging, his way to execution, and his death. By anticipation he suffered the thought of these physical sufferings. He did not fear these as a coward would fear sufferings. He stood calm and resolute in their contemplation; he offered himself voluntarily to undergo them. But to show us that he was truly man like us he reveals to us



the natural effect on his human nature of the contemplation of what he must suffer. The angels' testimony, the voice of God from Heaven, the miracles, the testimony of the demons, the Transfiguration, all testify of Jesus' Divinity: the birth in the stable, the common life among men, the prayer in the garden, and the death on the cross attest the humanity of Jesus. Both are causes in the redemption of the world; and man must believe in both.

But yet more evidences are given us of the great suffering of Jesus that night in Gethsemane. Matthew and Mark tell us that receding a little from Peter, James, and John, Jesus fell on his face in the excess of his pain. This attitude also reveals the intensity of his prayer.

At this point St. Luke relates two events of the agony in the garden which are not recorded by any other writer. He tells us that an angel appeared from Heaven to comfort Jesus; and also that "his sweat became as great drops of blood falling down upon the ground." We believe that the difficulty of explaining these verses led to their omission from many authorities. But they appear in so many others, and have received such sanction in the Church that we can not omit them. The first difficulty is that it appears unfitting that an angel should strengthen the Word, through whom the angels were created. There is a certain similarity between the present event and the temptation in the wilderness; for in the wilderness an angel appeared and ministered to Jesus. But the mystery is deeper here. It is fitting that an angel should minister to Jesus; for that implies inferiority in the one ministering; but here the angel strengthens the Son of God. We can not explain it: it is one of that series of mysteries that follow upon that greater mystery, that the two natures, the nature of God and the nature of man were in one person of Jesus. The Divinity is there, always there, but in his sufferings, by the awful mystery of the Atonement, it is hidden; and the suffering man is the character now most clearly revealed to us. Jesus was truly a suffering man, and it was fitting that in consideration of his righteousness God should send an angel to console him. Deeper into the mystery we can not go: as we ponder on these words, the realization of the awfulness of existence fastens itself upon us.

It is certain that this angel assumed a visible form; for otherwise men could not have testified of his appearance. There was no time that invisible angels were not with Jesus.

There is a lesson in the event for us. Jesus is the great exemplar of life in everything. Hence all the acts of his life are for our imitation. In his great agony of sorrow he turned to Heaven for help, and an angel was sent to strengthen him. We merit not that an angel in visible form come to us; but at our cry, in every need, every distress, every sad hour, God sends help from Heaven to us. The Father of mercies is always ready and anxious to help suffering man. The Father did not remove the suffering from Jesus, but gave him strength to bear it. So it is with suffering man. Full oft divine wisdom sees the need of our suffering in the plan of our lives, and allows us to bear the cross; but the strength to bear it will always be given in response to our honest petition.

In regard to the sweat of Jesus, which Luke mentions, difficulty is encountered from the fact that men declare that the most powerful painful emotions which can fall on nature will not produce a bloody sweat. It is evident that the difficulty of explaining the event led to its omission from the codices. We know that there is a close connection between nervous excitement and the ordinary sweat. Fear and other depressing emotions will often produce a cold sweat, but more frequently in a state of health they increase the normal warm sweat. So it is with anxiety, anger, in fact, with any strong emotion. But when it comes to a sweat of blood, it is difficult to understand the physiological law by which it could happen. And we must note that it is not right to appeal here to a miracle: there was no need of a miracle, and Jesus never made a needless use of his almighty power. It is not understood by any one that pure blood exuded through the pores of the Saviour's skin: the most that the text could demand is that blood was mingled with the sweat, giving it a bloody tinge.

Calmet has written a learned dissertation on the bloody sweat of Jesus. He tells us at the end of the same that he was assisted therein by Dr. Alliot de Mussey, a doctor and professor of medicine in the University of Paris. In the dissertation Calmet describes the physiological process by which the blood

is forced through the pores of the skin. He declares that there are many cases of bloody sweating recorded in the annals of men. He cites Aristotle, *Animal History*, II. 5, 19, and Galen, *The Utility of Respiration*. The words attributed to Galen are as follows: "It happens that by a great and heated movement of the spirit the pores become so dilated that blood flows through them, and thus there is effected a bloody sweat."

Another testimonial is inserted by Calmet of one Durius, who records in a German publication of Calmet's time that a youth in prison was so filled with terror that a bloody sweat exuded from his breast, arms and hands. Another authority, Rosinus Lentilius narrates in the same publication that a boy, who had been condemned to death, together with his two brothers, while witnessing their execution sweat blood over his whole body.

Calmet adduces the testimony of Fagonius, a doctor of medicine of the University of Paris, who declares his knowledge of a certain virgin who being exposed to the danger of rape expired in a bloody sweat.

Collius, a writer of the seventeenth century, quoted by Calmet, declares that he had it from worthy witnesses that, in the year 1583, at Paris, a condemned man sweat blood in his prison. Gregorius Leti, in his "Life of Sixtus V.," narrates a similar fact (Lib. VI.).

Calmet also records the adverse testimony of Scaliger, who accuses Aristotle of ignorance in granting the possibility of a bloody sweat; and who declares the thing to be naturally impossible, and unknown.

Other writers who have defended the bloody sweat are Friedrich, *Zur Bibel*, I. pag. 283; Loenarz, Schegg, and Schanz.

But we must also know that there is not a consensus of Catholic opinion that Christ really sweat blood. Euthemius Zigabenus thus explains the fact narrated by Luke: "Θρόμβοι of blood, that is, thick drops of blood; not meaning that Jesus sweat blood, but that he sweat thick drops of sweat."—Comment. in Matt. XXVI. 44.

Theophylactus says : “ Wishing to affirm that Jesus sweat not thin light humors, whose appearance might be ascribed to ostentation, but that he sweat great drops of sweat, the Evangelist likens his sweat to drops of blood.”—Comment. in Luke, XXII. 44.

In a letter which by some editors is designated as Letter CXXXVIII. to Theodore, but by Migne as Question CCXIX., Photius has the following : “ To say that one sweats blood is a proverb applied to those who greatly grieve and suffer agony : as also to say that one weeps blood is a proverb applied to those who mightily weep. If you suppose that such manner of speech was employed by St. Luke, . . . . you have the explanation of that which you sought. But if you wish to examine further concerning this expression, it is self-evident that when Luke says, ‘as it were great drops, *θρόμβοι*, of blood,’ he does not mean that Jesus sweat drops of blood : the expression, ‘as great drops of blood,’ clearly shows this. St. Luke wished by such expression to declare that the Lord’s body was not bathed with a light dew of sweat, a mere pretense of sweating ; but that in reality great drops of sweat flowed from his whole body ; and to signify this he employed the simile of drops of blood ”. Photius concludes by affirming the genuineness of the passage, and by condemning the Syrians for expunging it.

In view of all this we are made certain that there is no impossibility in admitting that Jesus really sweat blood. The testimonies cited by Calmet show clearly that such pressure may be exerted on the mind by fear as to cause this phenomenon. Of course it is a phenomenon rarely observed in nature ; but to attack the credibility of the passage one must prove that it is impossible. This we believe can not be done. But even if one should refuse to believe the possibility of a bloody sweat, the Gospel still stands, for the explanation of Euthemius, Theophylactus, and Photius are certainly highly probable. Our first aim is to defend the truth of the narrative, and this we believe has been done in adducing both classes of explanations. In both explanations there is maintained the great aim of Luke, which was to prove the reality and gravity of Jesus’ suffering. Whether the sweat became mixed with blood, or whether we hold that its likeness to blood consisted only in the fact that it



dropped down in great drops as blood drops from a wound, one main truth is clear, that the agony of Jesus was real, and of great intensity. As for our own opinion, it is strongly inclined to accept the view of Euthemius. There has always been with us a persuasion that such was the meaning of St. Luke. Jesus knelt in prayer, according to St. Luke, but in the intensity of his appeal he threw himself from this kneeling position forward on his face. When he arose, and came to his Apostles and awoke them, they saw the traces of his agony : they saw the great drops of sweat falling down upon the ground.

Suarez believes that Jesus' sweat, which he believes to have been bloody, occurred by natural causality from his anguish of mind ; but he admits a certain miraculous strengthening of the Lord's humanity, so that it did not succumb to death under the weight of such agony.

The agony in Gethsemane is the introduction to Calvary. As true man the Son of God was to redeem the world, and nowhere in all Jesus' life is there so grand a proof of his true human nature as in the prayer in the garden. He has the natural fear of suffering, and death, the natural craving for human sympathy in his suffering, the instinctive human wish to be saved from the impending death.

But other men have looked forward to even a more terrible death than was the death of Jesus, and it is not recorded that they experienced such an agony of fear. They looked forward with joy to death by slow roasting on gridirons, to being flayed alive, to being dissected alive, joint by joint. Shall the King of the martyrs suffer by this comparison? Ah, no; it was from Jesus that the martyrs obtained strength to bear the dreadful sufferings to which they were subjected. Full often the martyrs testify that by the power of God they were saved from all pain. Jesus renounced all such mitigation of his sufferings : he allowed his human nature to suffer the extreme suffering. Of course, it was not the intensity of the sufferings of Christ that redeemed the world, but the character of the sufferer. But as Christ was the essential truth he did not vainly exaggerate what he suffered ; and consequently his sufferings must have been exceedingly great. It is not therefore a lack of fortitude that he reveals in his agony of fear in the garden, but

the reality of his human nature. Had he so willed, he could have controlled these natural feelings, so that no sign would appear of nature's repugnance to what is unnatural to it. But he chose rather to allow his human nature to manifest these natural feelings, that we might believe him to be true man.

Moreover, there has always seemed to us a mystery in the causes of Christ's sufferings, which we can not fathom. We know that he took upon himself the weight of all our transgressions. Isaiah declares: "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; and he shall bear their iniquities."—LIII. 11. Paul declares that Christ became a curse for us: "Christ redeemed us from the curse of the law, having become a curse for us."—Gal. III. 13. It was the weight of the sins of men that caused the Savior the intensity of his sufferings. In the garden Jesus saw before him that awful hour when the weight of the world's iniquity forced him to cry out: "My God, my God, why hast thou forsaken me?" It was not the pain of death that wrung that cry from Jesus, but the weight of our iniquities, the curse of sin. Such weight was never placed on any other man, and consequently we judge that the sufferings of Jesus surpassed anything ever endured by man. The great drops of sweat shed by Jesus confirm the other evidences of the reality of his sufferings. Words and attitudes indicating suffering might be rejected by an unbelieving world, but no one can doubt the evidence of the anguish which produces this abnormal sweat.

We now direct our attention to the prayer of Christ. Here the mystery is deeper than that of his fear and anguish. He who came from Heaven to redeem man by his own death; he who looked forward to that end of his work with eagerness; he who knew that the decree could not be changed, prays that if possible the suffering may pass from him.

All commentators call attention to the tenderness expressed in the appeal, "My Father"; the pronoun adds great power to the loving appeal. Mark preserves the Aramaic term אבִּי. This name indicating the paternity of God was so dear to the early Christians that they preserved it in its original form, adding after it its interpretation, "Father." Thus Paul declares that

we have confidence relying on our sonship to say: "Abba, Father." It is quite probable that Mark inserted the term "Father" after the Aramaic word in Jesus' prayer, that its sense might be intelligible to the Greeks and Romans.

The early defenders of the faith rightly adduced this passage of Scripture against the Monothelites, to prove that Christ not only had a divine will, but also a human will. As Christ is the truth, and as all his words are truth, he must speak truly when he speaks of the distinction between what he wills, and what God wills. There is therefore in him the human will, which naturally is influenced by the instinct of nature to avoid suffering and death; and there is the divine will identical with the will of the Father; and this divine will drew the human will into a perfect harmony. But in that harmony the human will did not lose its natural inclination. Christ expressed its natural desire when he prayed: "Father, if it be possible, let this chalice pass from me." St. Mark adds that Jesus based his appeal on the fact that all things were possible to the Father.

All psychology is a difficult knowledge, but the psychology of Jesus' soul is too difficult for angels. We cannot see the whole truth here. Certainly the prayer brings out the true humanity of Jesus Christ. The cup of which he speaks is his sufferings and death, and the metaphor is a common one to thus speak of such sufferings. Christ thus termed his sufferings and death in his address to the Sons of Zebedee in Matthew, XX. 22.

We can not say with Maldonatus that Christ permitted his human nature to act as though it were not united to the Divinity, and as though it knew nothing of the decree of the Atonement. The humanity of Christ was always inseparably united to the Divinity in a unity of person, and hence it could not ever act independently of the hypostatic union. Christ would lead us into falsehood if he said or did anything which impaired the truth of the hypostatic union. There would be an element of falsehood in it, if his nature, which was inseparably united to the Divinity, should act *as though it were not united to the Divinity*. Moreover, Christ's human soul always knew the great decree of God; hence it could not feign not to know it.

It is false to say of this prayer of Christ that the lower powers of his soul sought liberation from pain and death, and that the higher powers of his human soul overcame the inferior

faculties. Christ's prayer clearly proceeds from his will considered as the faculty of conscious and deliberate action. Now in examining this prayer of Christ, we find that Christ did not desire that his sufferings and death should be removed from him. His prayer is not an unconditional petition; the condition which is immediately expressed in the second member is stated in the clause of the first member, "if it be possible." Christ therefore sought a conditional release from suffering, and in his petition under such condition his human will obeyed the natural wish of nature. The human will was absolutely in accord with his divine will. The sufferings and death of Christ were necessary in the decree of God. Therefore both wills accepted this decree of God; but in accepting it the human will experienced the natural desire to be saved from such suffering. If such release could be effected without opposition to the will of God, it would be grateful to the human will. The person of Christ knew that the decree of God must be fulfilled, and therefore he does not pray that it be set aside: he only shows us that in accepting this high decree he experienced the natural repugnance to suffering. Had he not felt this, it would have cast doubt upon his real human nature.

As a true man standing in face of those terrible sufferings before described, he felt the natural emotions which such a contemplation naturally produces; being a perfect man he appealed to God in his trial; his words express the fact that his human will feels the natural desire of nature, and at the same time triumphs over it. Christ's human nature did not naturally desire the scourging, the carriage of the cross, and the death on the cross. By the very truth of his humanity, Christ's human will recoiled from these sufferings. But there was present not alone the natural wish, but the supernatural will, which contemplated the future event not merely under its aspect of inflicting pain on nature, but as a work ordered to accomplish the high designs of God; and under that conception Christ offers himself willingly to do it. There is in every man this double act of volition; Christ was a perfect man, and he must feel with us the natural propensity to dislike that which is opposed to our happiness and our life. The intensity of this natural feeling in Christ was commensurate with the awful



event that now was to come upon him. But the natural desire of nature to avoid the awful pain that was before it could not obtain the mastery over the will to do God's work. It was not a conflict between higher and lower faculties of Christ's human soul, but the one human principle of volition, acted on by contrary motives. There was the strong, healthy, natural motive of avoiding suffering: this was moved to a supreme degree by the inconceivable gravity of the sufferings which were imminent. The act to which this motive moved the human will of Christ, appears in the prayer of Christ, if we suppress the conditional clause of subjection of God. It was not a rebellious cry, but a cry of pleading, the instinctive cry of nature to be saved from pain. But in unison with this natural motive another motive was acting on the will of Christ; it was his obedience to his Father. That higher motive did not suppress the natural feeling, but it triumphed over it. It placed the will of the Father above all, and made the object of the prayer the will of the Father.

Jesus was as truly man as he was God. As true man, in order to be perfect it was necessary that he should feel the natural feelings of our human nature. "For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin."—Heb. IV. 15. One of the strongest of our natural feelings is our aversion to pain and to death. It would be unnatural not to feel this aversion. Christ did not lay down his life by unnaturally restraining the natural wish of his nature to avoid pain, but by triumphing over this natural feeling by the higher motive of doing the will of God. In that act consisted the obedience which Paul says was even unto death. In Christ's prayer Christ's will expressed its natural longings and its supernatural volition. It willed absolutely the will of God; but had it been in conformity with the will of God that the cup of sorrow could pass, it would have willed its passing away. Christ did not consider it as a possibility that the cup of sorrow might pass from him. He does not direct his prayer at such a possibility. His main object is to show us that his human will was in conformity with the will of the Father in accepting his sufferings; and to show us that in this

conformity he had to overcome the natural desire of nature, the same as we must do. He allows nature to speak its natural desire, while the absolute object of his will is to do the work apportioned him by God. To this great object his will is resolutely and unconditionally set; the exemption from suffering is only contemplated in the supposition that it did not conflict with the absolute determination.

This prayer of Christ is the supreme exemplar of conformity of the will of man to the will of God. It is our model, our ideal, and source of inspiration. Certainly one of the reasons why Christ exhibited to us that act of his will was for our instruction. We live in a world of sorrow, a vast graveyard, a vale of tears. The idea of human life considered in its earthly aspect can be naught else than the inspired words of Job declare it to be: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower and withereth: he fleeth also as a shadow, and continueth not." No man can pass through this life and not feel sorrow and pain. Now one great duty of man in sufferings is to pray to God for help. In man's prayer for help the prayer of Christ should be the exemplar. Christ prayed for liberation from suffering not absolutely, but on condition that it should be conformable to the will of God. He felt the natural unwillingness of nature to undergo pain and death; but he felt also the moving of the Spirit leading him to obey God, even unto the death of the cross. He reveals to us the cry of nature; and he teaches us by his example in the same event to obey the higher law. Our nature will experience the same interior combat between the natural will and the supernatural will. Not without a struggle can we accept the high law of renunciation, of sacrifice, of suffering. Nature will often be disposed to cry out in impatient cries, because help seems long deferred. Our suffering may be poverty, sickness, injustice done us, persecution, ingratitude of friends, failure in business, family troubles. It seems at times as if nature and mankind were conspiring against us. We look up to Heaven and plead for help. We are urgent in our petitions; we receive Holy Communion, persevere in our prayers, ask the prayers of others, have the Holy Mass offered for our intention, and yet naught is changed. The suffering continues, perhaps is

aggravated. A dead, calm silence reigns in our hearts; Heaven seems as far off as though there were no Heaven. Where is the promise of God? If there is such great love in Heaven for poor suffering mortals, can it not in some way make itself known? O doubting heart, look at Gethsemane. There was a prayer better than yours; the Father loved the petitioner with an infinite love, with the greatest act of love of which the infinite nature of God is capable; and yet, no part of the cup of sorrow was removed, no abatement of the sufferings was vouchsafed. It was not because love was lacking on the part of God, but because the high designs of God demanded that suffering to glorify the sufferer. God surveys with infinite view all eternity, and he sees in what best consists the good of man, who is created for eternity. No man can see this, and consequently no man can judge in all things what is for his good. He can not see one moment into the future; he is traveling an unknown road, over which hangs an impenetrable veil, which recedes only the step that man inevitably advances every moment of time, but which is never lifted, even to the last step which is into the darkness of the grave. And yet man is unwilling in this all important passage through time to accept the guidance of the one who sits on high, and sees all the movements of eternity in one eternal infinite view. He may be willing to receive that guidance when it leads through easy paths, but when the great interests across the border of the vale of time, away off there in the world of eternity, require some moments of pain and sacrifice here, few hearts receive the decree of God with glad resignation.

Our weak souls have great need of the inspiration of the prayer in the garden of Gethsemane. We can not of ourselves alone reproduce in our lives the imitation of the life of Jesus: he must help us. He offers his help; he is anxious that we should ask for it. But all our petitions to him, and in his name, should be subject to that great condition, that they be agreeable to the will of God. If the will of God decrees that it is better for us to receive an unusually large cup of this world's sorrow, we should rejoice, because that is our highest good. The very disciplining of our souls by faith and hope persevering through long waiting in pain and sorrow is infinitely

better than the vulgar enjoyment of all that this world can offer. That state is best for us in which we can be best prepared for eternity. God knows that state; and we cannot know it. By the nature of our destiny our end can not be a resting in the having and the enjoyment of the creatures of this world. God created man for happiness, but he has not appointed the present for the realization of that happiness. The present is only a journey toward that happiness, and all that God does for man must be chiefly ordered to man's permanent state of happiness. It is just here that man's will conflicts with the will of God. Man would put forth his hand and grasp the things of time, and have them, and enjoy them; but God can not co-operate with this desire, because thereby man mistakes the end of his mortal life. In consideration for man's weakness, God gives temporal benefits; but they are not his best gifts. And foolish man, when he receives some of these minor blessings, holds himself as greatly blessed by God, and the higher gifts of God he thinks not of. Even at its best, the enjoyment of this world hardens the soul, and draws it away from God. The world can never be anything but an enemy of God, and an enemy of God's followers. It is to our shame therefore that we repine at God's will, because he does not give us a larger measure of the things that would bind us closer to this world. God never leaves us without consolation, if we turn to him; but often we so dispose ourselves that we can not receive this consolation, because we demand the consolations of earth, instead of the consolations of Heaven. Through the darkest night of human sorrow light will come from Heaven to one who prays as prayed the Savior in Gethsemane.

And not alone in suffering, but in all things the will of God should be the supreme motive of our life. All doubts, all uncertainty, all ambition, are tranquillized in that one great aim. The man trained to look for that great aim is capable of noble acts of sacrifice, is doomed to no disappointments. That aim makes of man's life a daily acceptable holocaust to the Creator. It floods the soul with supernatural joy; for as the days go by, such a man is not tortured by the thought that his life is inevitably moving toward its end. Every day that passes does not lessen his possession of life, but draws him



closer to the fulness of life. And so in peace and joy he awaits the inevitable hour, knowing that God, to whom he has committed the full direction of his life, will bring it to a happy issue. There is no thought so grand and helpful as this. It raises a man's life up out of the dulness and selfishness of materialism. It establishes the proper aim of human life, and gives it its proper direction. It sweetens toil, it comforts pain, it inspires to noble deeds, and it fills the soul with a happiness that the votaries of the world never know.

Jesus had asked of Peter, James and John to abide with him and to watch with him. To impress on them the object of this request he tells them of the great sorrow that is upon his soul. That sorrow portended a terrible trial that was at hand. They must all be actors in the events that were now close; and they all needed to obtain strength from God in prayer. It was not alone for human companionship that Jesus asked the Apostles to watch and pray, but that they might be prepared for the trial that was to come on that very night. This purpose is clearly stated by Mark and Luke, who state that Jesus bade the three Apostles whom he had selected to watch with him to watch and pray that they enter not into temptation. Jesus was thinking not alone of his own cup of suffering; he carried in his mind also those whom God had given him. He exhorted them by word and example to prepare, and yet the weakness of nature prevailed over the willingness of their minds.

St. Luke tells us that they were sleeping for sorrow. The preceding discourse of the Lord had filled their minds with a great sorrow. Throughout the long discourse recorded by St. John evidences of this sorrow appear. Jesus had told them that he would be betrayed by one of them; that they would all desert him; that he would go away from them; and that there would follow a period of great tribulation before they would be again with him in a permanent union. The spiritual consolation of the life in the great kingdom of Jesus failed to remove this sadness. It weighed upon their minds, and drew upon them sleep. They wished to perform the Lord's request, but the wish was not strong enough to overcome the inclination of the body.

It must have been from one of the three, that Matthew and Mark knew of the sensation of heaviness that came upon them, and produced sleep, "for their eyes were very heavy." We

know from experience what a struggle it is to fight off sleep, when nature is oppressed and disposed to sleep. From the same source Mark must have received knowledge of the confusion which the Apostles felt when the Lord came to them repeatedly, and exhorted them to watch and pray. Mark declares that "they knew not what to answer him."

Three times Jesus prayed substantially the same prayer. The second prayer of Christ as related by Matthew is not verbally the same as the first; but its sense is exactly the same. There are also verbal differences in the versions given of the prayer of Christ by Matthew, Mark, and Luke. Luke does not enter into the detail of the threefold repetition of the prayer. But it is evident that they all were intent to report the words of Christ in their substantial integrity. This admits some slight change in the order of the words, and even verbal changes in the manner of the expression which do not change or weaken the sense. Also as Christ prayed again and again the same prayer, he may have brought into his prayer peculiar changes, and yet it is strictly true that he prayed the same prayer, for the identity of the prayer is judged from its sense, and not from the mere order of the words, or the verbal identity of its expressions.

Christ prayed thus three times to give us an example of perseverance in prayer. We can not ascertain at what point in the event the angel appeared to strengthen him.

The three sleeping Apostles are a picture of human life. The soul of man often wishes to do the good which is never accomplished. There is a sort of dualism in man, an opposition between two forces. The Lord analyzes this when he says of the sleeping Apostles that the spirit was willing but the flesh was weak. They had declared themselves ready to go into prison and to death with the Master, and now they find themselves unable to watch an hour with him.

By the term "one hour" in the Lord's address to the Apostles we can not determine any definite measure of duration more precisely than that it designated a comparatively short interval of time.

Paul writes his own personal experience of this combat in man: "For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that

which is good is not. . . . For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin, which is in my members."—Rom. VII. 18, 24. It is in the failure to execute the good which the spirit wills that most of the failures in the spiritual life occur. If man were left to himself, the law of the members would always prevail, and no man would be saved. But grace comes in to reenforce the spirit, so that it can triumph over the flesh. In this consists the very substance of holiness of life, to put down the propensities of crude nature, and live by the spirit. It is not an easy undertaking; in most lives there will be frequent failures. God is patient and merciful. He is ever raising up those who have fallen by the power of the law of sin in the members. But when a man weakens his spiritual power by neglect of prayer, and neglect of thought of God; and when he makes himself the slave of the contrary law, then God's grace falls on unprofitable soil, and the man dies to God.

We must fight that fight; we carry with us in our own beings an adversary that is active and tireless. A part of ourselves is opposed to another part of ourselves; and our most difficult combat must be fought within our own beings. Our spirits may love the good, but when we move to do the good, we will find that the old nature within us will rebel against the will of the spirit. Our great aim therefore must be to recognize the necessary combat, and to ask of God the grace to help the spirit to overcome. It is the great spiritual combat, the only great aim of life. All the soldiers of God are engaged in that great battle; and "he that overcometh shall not be hurt of the second death (Apoc. II. 11); but God will give to him to eat of the tree of life which is in the Paradise of God."—Ibid. 7.

Peter had been chief in protesting his fidelity; so now Jesus addresses to him the rebuke and the exhortation meant for all. Christ is not severe with them: it was a lesson to teach them their weakness, and to invite them to place their reliance in God alone.

In this hour of agony of Jesus the words of the Psalm LXIX. 20, (Vulg. LXVIII.) were fulfilled:

“Reproach hath broken my heart; and I am full of sorrow:  
And I looked for some to take pity, but there was none;  
And for comforters, but I found none.”

Some difficulty is found in explaining the words of the Savior, after he came back the third time to the Apostles. When he came to them the first and second time, he aroused them from slumber, and exhorted them to watch and pray. But the third time he bids them sleep, and take their rest, and almost in the same breath bids them arise and go with him to meet the traitor and his band. It is surprising to find a large number of interpreters who entertain an impossible theory on this question. In Mark we find that after the Savior had bidden them sleep, he adds: “It is enough.” Therefore they explain the event that Jesus, at his third coming to the Apostles, conceded them a period of sleep, and then when they had thus rested, he declared that it was enough, and aroused them for the coming event. Knabenbauer holds this opinion, and cites in support of it Bede, Paschasius, Albertus Magnus, Thomas of Aquin, Cajetan, Jansenius, à Lapide, Schegg, Bisping, Fillion, Poelzl, and Edersheim. The first evidence of the falsity of this opinion is in the statement of our Lord recorded by Matthew and Luke, which plainly shows that there was no interval for sleep between the first sentence and the second. But the apodictic proof comes from St. Luke, who records only the Lord’s rebuke: “Why sleep ye? rise and pray that ye enter not into temptation”; and then declares that “while he yet spake, behold, a multitude, etc.” It is proven therefore that the traitor came up while Jesus spoke with his disciples, at the third coming, a connected discourse, of which a part is recorded by St. Luke: “Why sleep ye? rise and pray that ye enter not into temptation.” In fact, the Lord had spoken only a few words when the captors approached. Luke does not record all that Jesus said, but he records the important detail, that while Jesus spoke, Judas and his followers approached. It is absurd therefore to suppose an interval of sleep between Jesus’ third coming and the approach of Judas.

We reject also the opinion of those who say that Jesus spoke these words in irony. It was not the time for irony. His heart was full of pity for his weaker brethren, and irony is hardly compatible with the character displayed by the Lord on that occasion.



We believe therefore that when the Lord says: "Sleep on now, and take your rest", he employs language in a figurative sense to declare to the Apostles that the time when their watching would have been profitable was past. He had asked them to watch with him and pray with him, and they had failed. He had to pray and suffer his agony alone. He prepared himself, and strove to keep them with him in his preparation; but they had yielded to the weakness of nature. The opportunity was now gone: they had missed an opportunity. It could not be made up now, for the trial was at hand. There was no longer any time to prepare for the trial, but now was the moment to use the strength obtained in the preparation. This impossibility of catching the lost importunity is indicated by the sudden declaration that the hour of Jesus' capture is at hand, immediately after he had told them to sleep on now. There is an especial force in the adverb "now." It is equivalent to saying: "I asked you to watch when there was time; but now your watching is useless, for the time of preparation is past." There is no irony here, but a sad regret that those whom he had chosen had not been stronger in the trial. The sense of the Lord's words is so evident that it is strange that they have escaped such able minds as those quoted above. He uses an easy figure of speech. He could have said: "I can not ask you to watch now, for the time is past, the danger is at hand. Even though you should wish to watch now, it availeth nothing." Instead he uses an easy figure of speech; not in reality bidding them sleep; but declaring that, as far as regarded their state of preparation for the event, it was indifferent now whether they were awake or asleep. In a word the figurative language of Christ declares that the object for which he had asked them to watch and pray was now past. Preparation had been made for the coming event, but Jesus had made it alone.

When he spoke to them the prophetic words of the need of a sword, they misunderstood him; and he said: "It is enough." When he asked them to watch and pray with him, they failed to execute his bidding, and Jesus in the same spirit of patience, and in the same sense said: "It is enough." There was no need to exhort them further now; for the time was past: they would be stronger when the Spirit should come upon them.

Hence he patiently closes the event with this declaration, and shows himself prepared for what is to come. He goes to his fate with perfect foreknowledge of all that is to come, with perfect fortitude to suffer it all, and as a choice of his free will. The fear and anguish of the hour before have given way to a superhuman courage which is the effect of his prayer. Truly does he say that he is betrayed into the hands of sinners; for he was betrayed into the hands of those who committed the sin against the light, the irremissible sin against the Holy Ghost.

In closing this treatise we add a word on the exhortation of Christ: "Watch and pray that ye enter not into temptation." The object of this prayer is identical with the similar petition of the "Our Father." It asks of God to use his power to keep back those powers of evil that are too strong for unaided man. It asks of God to give help in the hour of temptation, so that man will not enter into such a temptation in which he must succumb. The temptation which lay ahead of the Apostles was the temptation of all the Apostles to leave Christ and flee, and the temptation of Peter to deny him. Had the Apostles prayed with Christ in preparation, they would have obtained such strength that they would have come into the same events, but not as effective temptations; for the grace of God would have so strengthened them that these causes would not have obtained their effect as temptations. Thus God saves in temptation, not by removing all temptations, but, as St. Paul says, by "not suffering a man to be tempted above that he is able", and also "with the temptation making the way of escape, that a man may be able to endure it."—I. Cor. X. 13. It is this saving action of God that Christ exhorted the Apostles to pray for; and they who are strengthened by this act of God *come not into temptation* in the scriptural sense.

It must also be noted that, though sleep overcame the Apostles in their attempt to watch with Jesus, they were competent witnesses of his prayer and of his agony. They saw the attitude of his body in supplication, the appearance of the angel, and the great drops of sweat in the interval of their waking. They also heard the sublime prayer of Jesus several times before sleep overcame them.

MATT. XXVI. 47—56.

47. Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ Ἰούδας, εἰς τῶν δώδεκα, ἦλθεν, καὶ μετ' αὐτοῦ ὄχλος πολλὸς μετὰ μαχαιρῶν καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.

48. Ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων: Ὁν ἂν φιλήσω, αὐτός ἐστιν: κρατήσατε αὐτόν.

49. Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ, εἶπεν: Χαῖρε, Ῥαββεί, καὶ κατεφίλησεν αὐτόν.

50. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ: Ἐταῖρε, ἐφ' ὃ πάρει; τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν.

51. Καὶ ἰδοὺ, εἰς τῶν μετ' αὐτοῦ ἐκτείνας τὴν χεῖρα, ἀπέσπασεν τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως, ἀφείλεν αὐτοῦ τὸ ὠτίον.

52. Τότε λέγει αὐτῷ ὁ Ἰησοῦς: Ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς: πάντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μαχαίρᾳ ἀπολοῦνται.

53. Ἡ δοκεῖς, ὅτι οὐ δύναμαι παρακαλέσαι τὸν Πατέρα μου, καὶ παραστήσει μοι ἄρτι πλείω δώδεκα λεγιῶνας ἀγγέλων;

54. Πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτως δεῖ γενέσθαι;

MARK XIV. 43—52.

43. Καὶ εὐθὺς, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται ὁ Ἰούδας, εἰς τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων.

44. Δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς, λέγων: Ὁν ἂν φιλήσω, αὐτός ἐστιν: κρατήσατε αὐτόν, καὶ ἀπάγετε ἀσφαλῶς.

45. Καὶ ἐλθὼν, εὐθὺς προσελθὼν αὐτῷ, λέγει: Ῥαββεί, καὶ κατεφίλησεν αὐτόν.

46. Οἱ δὲ ἐπέβαλαν τὰς χεῖρας αὐτῷ, καὶ ἐκράτησαν αὐτόν.

47. Εἰς δέ τις τῶν παρεστηκότων, σπασάμενος τὴν μάχαιραν, ἔπαισε τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὠτάριον.

48. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς: Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με;

49. Καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατεῖτέ με: ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί.

50. Καὶ ἀφέντες αὐτὸν ἔφυγον πάντες.

55. Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις: Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων, συλλαβεῖν με; Καθ' ἡμέραν ἐν τῷ ἱερῷ ἐκαθεζόμεν διδάσκων, καὶ οὐκ ἐκρατήσατέ με.

56. Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ αὐτοῦ πάντες ἀφέντες αὐτὸν, ἔφυγον.

47. And while he yet spoke, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48. Now he that betrayed him gave them a sign, saying: Whomsoever I shall kiss, that is he: take him.

49. And straightway he came to Jesus, and said: Hail, Rabbi; and kissed him.

50. And Jesus said unto him: Friend, for what art thou come? Then they came and laid hands on Jesus, and took him.

51. And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear.

51. Καὶ νεανίσκος τίς συνηκολούθει αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ: καὶ κρατοῦσιν αὐτόν.

52. Ὁ δὲ καταλιπὼν τὴν σινδόνα, γυμνὸς ἔφυγεν.

43. And straightway, while he yet spoke, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders.

44. Now he that betrayed him had given them a token, saying: Whomsoever I shall kiss, that is he; take him, and lead him away safely.

45. And when he was come, straightway he came to him, and saith: Rabbi; and kissed him.

46. And they laid hands on him, and took him.

47. But a certain one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear.



52. Then saith Jesus unto him: Put up again thy sword into its place: for all they that take the sword shall perish with the sword.

53. Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?

54. How then should the Scriptures be fulfilled, that thus it must be?

55. In that hour said Jesus to the multitudes: Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not.

56. But all this is come to pass, that the Scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

48. And Jesus answered and said unto them: Are ye come out, as against a robber, with swords and staves to seize me?

49. I was daily with you in the temple teaching, and ye took me not: but this is done that the Scriptures might be fulfilled.

50. And they all left him, and fled.

51. And a certain young man followed with him, having a linen cloth cast about him, over his naked body: and they lay hold on him;

52. But he left the linen cloth, and fled naked.

#### LUKE XXII. 47—53.

47. Ἐτι αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἰς τῶν δώδεκα, προήρχετο αὐτούς, καὶ ἡγγισεν τῷ Ἰησοῦ φιλησαὶ αὐτόν.

48. Ἰησοῦς δὲ εἶπεν αὐτῷ: Ἰούδα, φιλήματι τὸν Τῖδον τοῦ ἀνθρώπου παραδίδως;

49. Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον, εἶπαν: Κύριε, εἰ πατάξομεν ἐν μαχαίρῃ;

#### JOHN XVIII. I—II.

1. Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων, ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

2. Ἦιδει δὲ καὶ Ἰούδας, ὁ παραδιδὼς αὐτόν, τὸν τόπον: ὅτι πολλάκις συνήχθη Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἐκεῖ.

3. Ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν, καὶ ἐκ τῶν ἀρχιερέων

50. Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον, καὶ ἀφείλε τὸ οὖς αὐτοῦ τὸ δεξιόν.

51. Ἀποκριθεὶς δὲ Ἰησοῦς, εἶπεν: Ἐὰτε ἕως τούτου. Καὶ ἀψάμενος τοῦ ὠτίου, ἰάσατο αὐτον.

52. Εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ, καὶ πρεσβυτέρους: Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων;

53. Καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ: ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.

καὶ τῶν Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὄπλων.

4. Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξήλθε καὶ λέγει αὐτοῖς: Τίνα ζητεῖτε;

5. Ἀπεκρίθησαν αὐτῷ: Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς: Ἐγὼ εἰμι Ἰησοῦς. Εἰστῆκει δὲ καὶ Ἰούδας, ὁ παραδιδούς αὐτὸν, μετ' αὐτῶν.

6. Ὡς οὖν εἶπεν αὐτοῖς: Ἐγὼ εἰμι, ἀπῆλθαν εἰς τὰ ὀπίσω, καὶ ἔπεσαν χαμαί.

7. Πάλιν οὖν ἐπηρώτησεν αὐτοὺς: Τίνα ζητεῖτε; οἱ δὲ εἶπον: Ἰησοῦν τὸν Ναζωραῖον.

8. Ἀπεκρίθη Ἰησοῦς: Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι: εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν:

9. Ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν: Ὅτι οὖς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

10. Σίμων οὖν Πέτρος ἔχων μάχαιραν, εἴλκυσεν αὐτήν, καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δοῦλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτάριον τὸ δεξιόν: ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.

11. Εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ: Βάλε τὴν μάχαιραν εἰς τὴν θήκην: τὸ ποτήριον ὃ δέδωκέν μοι ὁ Πατὴρ οὐ μὴ πῶ αὐτό;

47. While he yet spoke: behold, a multitude, and he that was called Judas, one of

1. When Jesus had spoken these words, he went forth with his disciples over the brook

the twelve, went before them; and he drew near unto Jesus to kiss him.

48. But Jesus said unto him: Judas, betrayest thou the Son of man with a kiss?

49. And when they that were about him saw what would follow, they said: Lord, shall we smite with the sword?

50. And a certain one of them smote the servant of the high priest, and struck off his right ear.

51. But Jesus answered and said: Suffer ye thus far. And he touched his ear, and healed him.

52. And Jesus said unto the chief priests, and captains of the temple, and elders, who were come against him: Are ye come out, as against a robber, with swords, and staves?

53. When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

Kidron, where was a garden, into which he entered, himself and his disciples.

2. Now Judas also, who betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

3. Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

4. Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them: Whom seek ye?

5. They answered him: Jesus of Nazareth. Jesus saith unto them: I am he. And Judas also, who betrayed him, was standing with them.

6. When therefore he said unto them: I am he, they went backward, and fell to the ground.

7. Again therefore he asked them: Whom seek ye? And they said: Jesus of Nazareth.

8. Jesus answered: I told you that I am he: if therefore ye seek me, let these go their way:

9. That the word might be fulfilled which he spoke: Of

those whom thou hast given me I lost not one.

10. Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus.

11. Jesus therefore said unto Peter: Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

In the 52nd verse of St. Matthew's text ἀποθανοῦνται is found in F, H, K, M, S, U, V, Γ, Δ, et al. This reading is adopted by the Peshito, and Philoxenian Syriac version, and by the Ethiopian version; it also is found in the works of Origen, Basil, Chrysostom and Augustine. It is evident that ἀπολοῦνται is the correct reading on the authority of ℵ, A, B, C, D, E, G, L, Π, et al. This reading is adopted by the Vulgate, the Revised Version of Oxford, and all the critics. It is also found more frequently than the other reading in the works of the Fathers already mentioned. In the 55th verse the phrase πρὸς ὑμᾶς is added after καθ' ἡμέραν in C, D, Γ, Δ, Π, et al. This reading is adopted by the two principal Syriac versions, both Latin versions, the Armenian version, Eusebius and Origen. It is omitted by ℵ, B, L, 33, 102, the Sahidic version, the Bohairic version, the Revised Edition of Oxford, and by Tischendorf, Westcott and Hort.

In the text of Mark, in the 43rd verse ὁ Ἰσκαριώτης is added after Ἰούδας in A, D, K, M, U, Π, et al. It is accepted by the Latin versions, the Syriac versions, the Armenian and Ethiopian versions, and by Lachmann and Tischendorf. It is omitted by ℵ, B, C, E, G, H, L, N, S, V, X, Γ, Δ, et al.; by the Sahidic, Bohairic, and Gothic versions; and by Westcott and Hort, and the Revised Edition of Oxford. In the same verse πολὺς is omitted after ὄχλος by ℵ, B, d, 13, 69, certain



codices of the old Italian and Vulgate versions, the Sahidic, Bohairic, Gothic, Armenian, and Revised Oxford versions, and by Westcott and Hort. In the 44th verse ἀπάγετε is supported by  $\aleph$ , B, L, D, and the critics; other authorities have ἀπαγάγετε. In the 45th verse the improbable reading χαίρε found in C<sup>2</sup> is followed by the Sahidic and Vulgate versions. Many codices and ancient versions have Παββεί, Παββεί. In the 51st verse A, C<sup>2</sup>, N, P, X, Γ, Π, et al., the Gothic, Armenian, Sahidic and Ethiopian versions add οἱ νεανίσκοι as the subject of κρατοῦσιν. Scrivener declares that this is endorsed by Lachmann and Tregelles. It is rejected by the other authorities, and has no claim to probability. In the 52nd verse ἀπ' αὐτῶν is added after ἔφυγεν in A, D, N, P, X, Γ, Δ, Π, et al.; by both Latin versions, and by the Gothic and Armenian versions. It is rejected by  $\aleph$ , B, C, L, and the other versions, and by the critics.

In the 1st verse of John's text B and most of the other uncial codices have τῶν Κέδρων: others have τοῦ Κέδρων.  $\aleph^*$  and D have τοῦ Κεδροῦ. In the 5th verse B alone adds Ἰησοῦς after ἐγώ εἰμι.

At the time of Christ's crucifixion there was stationed in the Tower Antonia, a Roman legion to guard the city, and especially to watch over the Temple, to quell any uprising of the Jews. On festival days the Jews were wont to be most turbulent, and consequently greater vigilance was displayed by the Romans on these occasions. Judas had arranged with the Sanhedrim to betray Jesus, and had told them of his plan to go to Gethsemane, where he knew that Jesus would go to pray. During the last days of his ministry Jesus had been accustomed to spend the days teaching in the Temple, and the nights on Mt. Olivet, and the garden must have been chosen as Jesus' place of praying and resting. The traitor had been there often with Jesus, and he uses this knowledge to lead thither the foes of Jesus.

As before stated, Gethsemane was a portion of the base of the Mount of Olives, just across the brook Kidron. John calls Kidron a χεῖμαρρος, that is, a winter torrent, as its waters dried up in the dry season. Some consider its name as the genitive plural of κέδρος, a cedar tree; and consequently believe that the

etymology means the brook of the cedars. Since the reading *τῶν Κέδρων* is found in good codices, we can not deny the probability of this etymology; but still we consider it more probable to derive its name from the Hebrew term signifying dark, as we have already explained.

The priests and Pharisees obtained from the Roman military authority a chiliarch and a cohort of soldiers to assist in the arrest of Jesus. The term *σπεῖρα* used by St. John originally was the tenth part of a Roman legion. As the legions varied in size the cohort was at times four hundred and twenty-five men, at times five hundred men, and sometimes six hundred men. But in common parlance the term was also applied to any band of soldiers. It is evident that it was not a full cohort that accompanied the ministers of the priests and Pharisees, as they went down to seize Jesus. The Sanhedrim planned the whole affair; they made representations to the Romans that Jesus was a seditious man; they organized a band of their own clients, and perhaps some of the priests and Pharisees went with the party. From the fact of the wounding of Malchus, the servant of the high priest, it is evident that some of those that went were servants of the priests.

They prepared for any resistance that might arise in defense of Jesus. They feared the people, and they knew that Jesus was surrounded by his disciples, and that there were many Galileans in the city. Hence they sent a large multitude made up of the Roman soldiers, officers of the Sanhedrim, and clients and servants of the priests. They were fully armed with swords and staves, and furnished with lanterns and torches: all preparations had been made for a night attack, and for the putting down of any resistance. Though it was the time of the full moon, they carried lights. This may be explained on the supposition that the night was cloudy, or that there were deep shadows in the recesses of the garden.

Judas had been very skilful in arranging the sign by which Jesus should be known. The multitude was composed of rude men, many of whom knew not Jesus by face. In the uncertain light of the night a mistake might be made, and the wrong man apprehended. Hence Judas was to guide them to the spot where Jesus prayed, and point out Jesus in the place. It seems

as though a demon would have recoiled for shame at the deed that Judas accomplished that night. He was one of the twelve. He had been with the Master for nearly two years. The two great attributes of power and goodness were continually exercised by the Master in his presence. Many acts of love had been done him by his Lord. Only a few hours before, he had eaten bread out of Jesus' hand. And now he comes to betray his innocent Master in that garden, where they had often slept together in the moonlight. He is restrained not by the fact that Jesus had a few moments before shown his divine character by prophesying his treason. Let us hope that it is rare that one of our kind commits a sin like to the sin of Judas.

He arranges with the band of assassins that he shall point out to them Jesus by a kiss. This sign would not create any suspicion on the part of his brother Apostles, as the kiss was the customary Oriental salutation.

There is a diabolical malice also in Judas' instructions to the band: "Take him, and lead him away safely."—Mark XIV. 44. On many previous occasions Jesus had without violence escaped from those who sought to take him. Judas seems to have this in mind, and he cautions them to diligence lest Jesus escape from them. Judas the traitor fears that his Lord may escape from that band of sinners.

Judas went a little in advance of the band, as is clearly stated by St. Luke. This was well arranged so that the presence of the band might not prevent Judas' approach to his Master. The band followed at such a distance that they might observe the one designated by the sign. It seems quite probable that the members of the Sanhedrim were in the front rank of the band, and the soldiers in the rear.

As soon as Judas came up to Jesus he saluted him, and kissed him. Matthew renders by the Greek term *χαίρει*, *hail*, the Aramaic expression *שְׁלָמָא לְךָ*. Judas greets his Master with this salutation, calls him Rabbi, and kisses him. The term *κατεφίλησεν*, employed by Matthew, signifies to kiss much. The traitor feigns great love of his Master, and yet his motive is to make the sign so sure that the armed band can not mistake Jesus.

Again Jesus gives to Judas a motive of faith, and an implicit invitation to repentance. He calls him friend; calls him by name, as he used in the days when they lived together; and he manifests to him that he knows the wicked design that he is executing under the semblance of a kiss of peace and love.

The Evangelists are not in verbal agreement in recording the words of Jesus to Judas. John omits the incident altogether. Luke records these words: "Judas, betrayest thou the Son of man with a kiss?" It is not a question seeking information; it is a question indicating surprise, tending to make the traitor realize the wickedness of the deed.

Mark also passes over the detail, but Matthew records it in different words. A difficulty now arises out of Matthew's text. If we followed the Vulgate reading, the address would be: "Friend, for what art thou come?" This would in sense agree with the account of Luke. It is also a question of surprise, indicative that Jesus knew what was in Judas' heart, and expressing regret and surprise at the foulness of the deed.

But the Vulgate translation supposes that in the original the interrogative pronoun is used, whereas in the Greek codices the relative clause  $\epsilon\phi' \delta$  appears. The uncial codices U and  $\Gamma$  and some others have  $\epsilon\phi' \phi$  which is defended by Eusebius, Chrysostom and Euthemius. This does not solve the difficulty, for the pronoun still remains the relative. This has led some to believe that the sentence is not interrogative but an elliptical declaration. Thus the Revised Version of Oxford supplies the ellipse, and renders it: "Friend, do that for which thou art come". This is also the opinion of Euthemius, and is defended by Maldonatus. The absurdity of such opinion appears from several reasons. In the first place, no speaker or writer has a right to construct an ellipse by omitting the very central term in which the whole meaning centers, as it does here. We do not deny that if one supplies the important verb "do" in this sentence, there is a logical meaning in it; though even this meaning is out of keeping with the context. What sense is there in bidding Judas do what he has already done? Moreover, in all the languages which men speak, if we suppress the verb which the interpreters supply to get their sense out of it, the sentence is unintelligible in their sense. Ellipses are inserted where the



context compels the mind to see the connection ; but here, if the sentence be interpreted in their sense, there is no connection. No speaker, and no writer would ever construct such a violent and unnatural ellipse. Hence we are firmly persuaded that here the relative clause assumes the meaning of a interrogative clause, which is in substance an exclamation of surprise.—Winer, *Grammatik*, XXIV. 4. Arnoldi, Fillion, and others approve of this view. Moreover, another probable interpretation of the clause is to treat it as an exclamation pure and simple, and understand some exclamatory particle before it, as: “Friend, behold that for which thou hast come.” The sense would be the same as the interrogative form. It is an appeal to the inner consciousness of the man to consider the foulness of his deed. These two interpretations are so nearly alike in sense that we decide not between them. This truth is confirmed by the fact that they agree in sense with the sense of Luke’s account, and this must be maintained. In the former opinion there is no similarity between Matthew’s account and that of Luke. We might lawfully suppose that the full statement of Jesus was: “Friend, for what art thou come? Judas, dost thou betray the son of man with a kiss?” The same agreement would result, if we treated the first sentence as a direct exclamation.

In all the Evangelists we observe a leading aim to present to the world the evidence that Jesus was not put to death by force ; but that he freely offered himself up, when he would, and how he would. But John keeps this thought especially before the eyes of men. So here in the capture of Jesus he narrates an episode that forcibly proves that Jesus was seized because he willed to be taken. After the traitorous kiss had been given, Jesus advanced toward the band that was following Judas, and, with that serene courage which proves his divine character, asks them: “Whom seek ye?” It is one of the greatest scenes ever enacted in the history of man. There stands the Son of God in his humanity ;—almighty, innocent, true, righteous, the Redeemer of the world. Before him is a band of his own creatures, perverted by sin, filled with falseness, injustice, thirsting for his blood. They can do only what he permits them to do, and after he teaches the world that he freely offered himself to die for man, he will restrain his power, and let that

lawless multitude bind him, and lead him away, as though he were a murderer. It is a wonderful event; and when we ask what mighty cause actuated this great event, one infallible answer comes from Heaven: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish."—John, III. 16. Every groan, and tear, and drop of sweat in Gethsemane; every blow inflicted on the Son of God; every insult offered him; the blood-stained way of the cross; the blood running down on Calvary; the pierced hands and feet and the writhing death on the cross, all cry out to the children of men: "Thus have the Father and the Son loved you." And ye, O sons of men, who have not loved in return, but have despised all that tragedy of love, what shall ye answer, when these same witnesses shall cry out against you in the judgment? This shall ye do; ye shall call upon the mountains to fall upon you to hide you from the face of your God.

Judas had gone back, after executing his treason, and stood with the band. The majesty of the Son of God awes that fierce multitude. They make no move to seize him. To Jesus' question: "Whom seek ye?" they make answer: "Jesus of Nazareth." They know that it is he, they seek him, and yet they can do nothing until he wills it. Nay, more, at his declaration: "I am he", they went backward, and fell to the ground. To prove to the world that the Son of God was offering himself as a voluntary holocaust, Jesus allowed a ray of the glory of his divinity to manifest itself from his sacred person, and they could not stand before it.

When they have recovered themselves somewhat, he asks again: "Whom seek ye?" They make the same answer. They are in the presence of a power compared to which the power of myriads of legions of armed men is as shadow to substance. Had there been one man in all that band with a soul accessible to truth, he must have confessed that Jesus was of God. Jesus had been pointed out to them; he had declared clearly that he was the one whom they sought; and yet, instead of arresting him, they fall down in awe before his divine presence. Jesus calls their attention to this fact; and then he provides for the safety of his Apostles, before he will permit himself to be seized. He says therefore to the band: "If ye seek me, let

these (my disciples) go their way." It is quite probable that the enemies of Jesus had determined to seize Jesus and his disciples; but Jesus will not permit the seizure of his disciples. His work is done; and he will go. They must stay and finish their work, and then he will permit them to drink the cup which he is now to drink.

In his prayer Jesus had said: "while I was with them, I kept them in thy name whom thou hast given me: and I guarded them, and not one of them perished but the son of perdition."—John XVII. 12. St. John tells us that in compelling the satellites to let his disciples go their way in peace, this prophecy was fulfilled.

In the present quotation, of the previous words of Jesus all the codices have the reading *οὗς δέδωκάς μοι*. This in itself is a strong argument for this reading in the preceding text. At all events, it is a proof in support of our opinion which makes the *ὁ* equivalent in sense to *οὗς*.

A difficulty is experienced from the fact that the declaration in the prayer of Jesus seems to refer to the eternal salvation of the Apostles, while here there is only a provision for their temporal safety.

Some interpreters boldly declare that John applied the words of Jesus to the present event by accommodation of the sense. We should not appeal to the accommodated sense of Scripture by inspired writers, unless in case of urgent necessity, which seems hardly to be present here.

Others believe that Jesus' action in saving the Apostles from capture had a direct influence on their souls; for had they been then taken, they might have denied Jesus. But in that sense Jesus would have lost Peter; for his liberation from capture did not prevent his denial of his Master. Moreover, it seems a far-fetched and languid sense. We explain the fulfilment in this wise. God had called the Apostles to Jesus, and had given them to him for a purpose. The ultimate end of that purpose was eternal life with him in his kingdom, but their calling contemplated the evangelization of the world, before they should be taken to their Master in Heaven. Now it was incumbent on Jesus to guard the Apostles; to imbue them with truth; and to train them not alone for the purpose of their own

individual salvation, but for the end also of teaching the world the truths of God. While therefore the care of Jesus for his Apostles finds its highest fulfilment in their eternal salvation, it extends itself to all the events of their lives. The son of perdition fell out of both the earthly apostolate and the kingdom of Heaven; but Jesus permitted no other one to be prevented from attaining both ends. Therefore the present provision for the safety of the Apostles was a partial fulfilment of the words of Christ: it was one event included in that universal care which infolded all the moments of their lives, until it placed them in the kingdom of the Father, who called them by his grace, and gave them to Jesus.

When Jesus had thus given evidence to the world of his divine nature, and had provided for the safety of his Apostles he yielded himself to his captors, and they laid hands on him. When the Apostles saw that Jesus was seized, they ask eagerly if they shall smite with the sword. Very probably from a misunderstanding of what Jesus had just before said of the need of the sword, they judged that the time had come to fight. They must have trusted in the Lord's power, to contemplate attacking that whole band. But there had been precedents in the history of their people, where one man, trusting in the power of God, had routed armies, and they believed that with Jesus help they could rout his foes.

Peter does not wait to be advised by Jesus. His ardent temperament moves him to instant action. He aims a blow with his sword at the head of one who was foremost in seizing Jesus. Either through defective aim, or because the man dodged the blow, it did not descend upon his head, but cut off his right ear.

From St. John we learn that it was Peter who struck the blow, and also that the wounded man's name was Malchus. This last fact is written to give greater evidential force to the event, as it was a proof of the divine power of Jesus. All concur in declaring that the man was the high priest's servant.

The act of Peter was inconsiderate and rash. It may have been out of a wish to spare Peter a certain humiliation that the earlier Evangelists omitted to designate who it was that struck Malchus. When John wrote, Peter had already sealed his faith



by martyrdom; and St. John judged that historical completeness demanded that the author of that blow with the sword should be known. Peter's reputation suffered naught thereby; for the later events of his life bore witness to the world what that ardent temperament could effect when it was guided by the Holy Ghost. Perhaps we have given too much importance to the difference of the account in this detail: it is only a non-essential difference of human view, not included in the scope of the inspired element in the Scriptures.

Jesus restrains Peter and all the Apostles from further violence, and touching the wound in Malchus' ear, he restores the organ.

In Matthew the amputated organ is called *ὠτίον*; in Mark and John it is called *ὠτάριον*. Both these Greek terms are diminutions of *οὖς*, *the ear*. This has lead some to believe that the injury inflicted on Malchus consisted in a cutting of the lower lobe of the external ear. This is disproven, first, because Luke employs the term *οὖς*, and secondly, because in the Septuagint it is usual to employ *ὠτίον* as the equivalent of *the ear*. Thus it is used I. Sam. IX. 15: "Now Yahveh had uncovered the ear (revealed) unto Samuel a day before Saul came, etc." The term is employed in this same sense ibidem, XX. 2; II. Sam. XXII. 45: "In the hearing of *the ear*, *ὠτίον*, they shall obey me." Hesychius, Suidas, and Moeris, Wetstein, Fisher, and Weller, all declare that in the Greek which the Alexandrians and the writers of the New Testament used, these diminutives were frequently used instead of the main term.

From the term *ἀφείλεν* of St. Luke's text it is evident that Peter's sword did not merely inflict a cut in the servant's ear, but entirely cut it off. Jesus did not merely heal the wound, but restored the member. Any less healing would be unworthy of divine power.

Jesus heals this man, to show that he wills not by any power to be saved from his voluntary offering of himself; to satisfy for the error of his Apostle; and to show that the man who would be crucified that day was the Son of God.

Peter's act was not wrong in that it was an unjust aggression. Those men had come out to arrest and put to death an innocent man. Therefore Jesus and his Apostles

could justly defend themselves from this injustice. But the decree of Heaven was that Jesus should submit to an unjust death, and Peter must bow to the will of his Master.

In restraining Peter, Jesus employs a proverbial form of speech: "All they that take the sword shall perish with the sword." As is the case of all proverbs, this proverb may be rendered absurd by making it too absolute. It does not mean that all they who draw the sword in any cause shall perish by the same instrument. It means merely that a man resorting to force of arms, emblemized in the sword, as the means of arbitrement of any cause, renders himself liable to fall by the same means which he employs against another. The general import of the proverb is to advise against force as an arbiter of causes. This was especially true in the Lord's cause: he was not to redeem the world by force, but by voluntarily offering himself up to them that would judge him unjustly, and condemn him to death.

Luke records that in restraining the Apostles from further resistance Jesus said: "Suffer ye thus far". The general sense of the bidding is to offer no violence; but the specific import of the "*ἕως τούτου, thus far*", seems to be to refrain from violence, even to the point of seeing the Master seized, bound, and dragged away to death.

Jesus explains to Peter and to the other Apostles the reason why he bids them desist from the use of force in his defense. If he would defend himself, he needed not rely on their weak defense. The power of the Godhead was his in virtue of his Divinity, and he could summon by one act of his will the legions of Heaven to his defense. The designation of more than twelve legions of angels is employed not as a mathematical calculation, but to express in a concrete manner that infinite power was at his command, if he chose to use it.

It was therefore because he freely chose to fulfil the decree of Heaven that he chose to submit to capture and to death.

The interrogative form employed by Christ in speaking of this truth strengthens the force of the enunciation. It was a truth so absolute that the question eliminates the possibility of doubt or denial.

The prophecies of the redemption of the world through Christ's sufferings and death are so clear and numerous that it is needless to cite them here. The whole fifty-third chapter of Isaiah treats of them in the manner of an eye-witness.

After instructing his Apostles that it is not through any lack of power that he is taken, and that he is unwilling to make any defense, Jesus turns to his captors, and gives them a cogent argument that it is not their swords and their staves which bring him into their power, but his own voluntary obedience to the decree of Heaven. They had come with swords and staves as though to apprehend a robber. In this they had mistaken the character of the man they sought. Their swords and staves were useless, if their prisoner should resist; they were unnecessary, because he would not resist. Jesus' life had been open. He had never provided any human defense against his enemies. Even when the decree of death had been passed against him by the Sanhedrim, he had taught daily in the Temple, and no one took him. "They sought repeatedly to take him; and he went forth out of their hand."—John X. 39. The chief priest gave commandment to every Jew in Jerusalem to arrest Jesus; the Pharisees and chief priests sent officers to take him in the Temple; and those that were sent laid not hands upon him; but came back and said to those who sent them: "Never man so spoke."—John VII. 46. But now Jesus is taken, not because of the prevalence of human force, but because he wills to fulfil that great decree of Redemption through his blood, which has been proclaimed by the mouth of many prophets.

Here again the necessity of Christ's surrender of himself to death did not arise from its prediction in the Scriptures; and yet the Scriptures must be fulfilled. Christ suffered in obedience to the decree of God. That decree imposed no necessity on Christ's free will. He freely offered himself to accomplish the redemption of man; and that free will of Christ entered into the making of the decree. The Scriptures foretold what is to be, and the foreknowledge declared in the Scriptures does not change the nature of the events. They come to pass by the acts of free agents, and as such are predicted in prophecy. This decree of God was the cup given to Jesus by his Father,

which Jesus freely drank when his hour was come. In his capture and death the power of evil seemed to triumph in this world's order of being. Those who hated Jesus without cause were permitted to maltreat him and kill him. In the mysterious working of infinite wisdom, truth triumphed by allowing the power of darkness to have its hour.

The cohort, the military chiliarch, and the officers of the Jews now seize Jesus and bind him, and lead him away. In that event the prophecy of Jesus is fulfilled: in fear every disciple leaves Jesus, and flees. They had been in danger with him before, but never until that moment had they seen him a bound prisoner. They were not yet able to understand the mystery of Jesus' offering of himself. They saw that he was in bonds, and they sought safety in flight. There was no exception, the sons of thunder, and Peter, the chief, fled with the rest. We shall see in the later account that, as Jesus is led to the high priest, Peter and John follow at a distance, hiding out of the observation of men. They were all Galileans, little known in Jerusalem, and consequently the chief danger was past when they were not seized in the garden.

They needed not to flee: Jesus had provided for their safety before he surrendered himself. Their safety depended not on the faith of any promise that the enemies of Jesus had made. No man could trust the faith or tenor of that lawless band of sinners. But the security of the Apostles depended on the omnipotent will of Jesus; and therefore no man could harm them until Jesus permitted it. The Apostles did not realize this: they yielded to the common impulse of human nature to flee from that which objectively was a grave danger.

St. Mark alone narrates the episode of the mysterious youth who followed Christ from the garden. It is reasonable to believe that this young man was sleeping when the band came out to apprehend Jesus. Hearing the tumult he arose, and threw over his naked body a linen cloth, and thus clothed he went out, and followed to witness what would be done. His presence in the multitude arouses suspicion that he is a follower of Jesus; and some of the band lay hold on him. But the youth slipped out of the loose cloth and fled, leaving the cloth which covered him in the hands of those who seized



him. The identity of this youth is unknown to us, and will ever remain unknown. We are however sure that he was not one of the Apostles; for, in the sentence before, Mark has told us that they had already fled. It is not probable that one of the Apostles would be thus clad there that night. Moreover, had it been an Apostle, some of the writers would have described the event more fully. Chrysostom, Gregory, Bede, Erasmus, and Baronius believe the young man to have been St. John; but they give no arguments for their opinion. Reischl, Bisping, Grimm, Cornely, Olshausen, Lange, Klostermann, Ewald, Volkmar, Keil, Weiss, and Edersheim believe that he was St. Mark; mainly because St. Mark alone records the incident. This reason is not conclusive, for the object of Mark's narrative is to show the wild<sup>3</sup> hate and fury of the enemies of Christ, since they sought to seize this man on the suspicion that he was of the party of Christ. We believe that the manner of St. Mark's narrative indicates that this man's identity was unknown to the writer. It was a little episode of that dreadful night, remembered by Peter, and by him transmitted to St. Mark. The motive of its narration is to show the fierceness of the hatred of Jesus and his cause. It was only divine power that saved the Apostles from that mad fury.

MATT. XXVI. 57—75.

57. Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν, ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.

58. Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω, ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος.

59. Οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσιν.

MARK XIV. 53—72.

53. Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα: καὶ συνέρχονται αὐτῷ πάντες οἱ πρεσβύτεροι, καὶ οἱ γραμματεῖς.

54. Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ ἦν συνεκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς.

55. Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατώσαι αὐτὸν, καὶ οὐχ ἠύρισκον.

60. Καὶ οὐχ εὗρον, πολλῶν προσελθόντων ψευδομαρτύρων. Ὑστερον δὲ προσελθόντες δύο, εἶπον:

61. Οὗτος ἔφη: Δύναμαι καταλύσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομήσαι.

62. Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ: Οὐδὲν ἀποκρίνη; τί οὗτοί σου καταμαρτυροῦσιν;

63. Ὁ δὲ Ἰησοῦς ἐσιώπα: καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ: Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ.

64. Λέγει αὐτῷ ὁ Ἰησοῦς: Σὺ εἶπας: Πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

65. Τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ, λέγων: Ἐβλασφήμησεν: τί ἔτι χρεῖαν ἔχομεν μαρτύρων; Ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν.

66. Τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπον: Ἐνοχος θανάτου ἐστίν.

67. Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν: οἱ δὲ ἐράπισαν, λέγοντες:

68. Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστίν ὁ παῖσας σε;

69. Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ: καὶ προσῆλθεν αὐ-

56. Πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.

57. Καὶ τινὲς ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες:

58. Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος: Ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω.

59. Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.

60. Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον, ἐπηρώτησεν τὸν Ἰησοῦν, λέγων: Οὐκ ἀποκρίνη οὐδὲν; τί οὗτοί σου καταμαρτυροῦσιν;

61. Ὁ δὲ ἐσιώπα, καὶ οὐκ ἀπεκρίνατο οὐδέν. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ: Σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Εὐλογητοῦ;

62. Ὁ δὲ Ἰησοῦς εἶπεν: Ἐγὼ εἰμι, καὶ ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.

63. Ὁ δὲ ἀρχιερεὺς διαρῆξας τοὺς χιτῶνας αὐτοῦ, λέγει: Τί ἔτι χρεῖαν ἔχομεν μαρτύρων;

64. Ἠκούσατε τῆς βλασφημίας: τί ὑμῖν φαίνεται; Οἱ δὲ πάντες κατέκριναν αὐτὸν ἔνοχον εἶναι θανάτου.

65. Καὶ ἤρξαντο τινὲς ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν

τῷ μία παιδίσκη, λέγουσα: Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.

70. Ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων, λέγων: Οὐκ οἶδα τί λέγεις.

71. Ἐξελθόντα δὲ εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ: Οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.

72. Καὶ πάλιν ἠρνήσατο μετὰ ὅρκου: Ὅτι οὐκ οἶδα τὸν ἄνθρωπον.

73. Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες, εἶπον τῷ Πέτρῳ: Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.

74. Τότε ἤρξατο καταθεματίζειν, καὶ ὀμνύνει: Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. Καὶ εὐθὺς ἀλέκτωρ ἐφώνησεν.

75. Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος: Ὅτι πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με: καὶ ἐξελθὼν ἔξω, ἔκλαυσεν πικρῶς.

57. And they that had taken Jesus led him away to the house of Caiaphas the high priest, where the scribes and the elders were gathered together.

αὐτοῦ τὸ πρόσωπον, καὶ κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ: Προφήτευσον, καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔλαβον.

66. Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ, ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως.

67. Καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ, λέγει: Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ.

68. Ὁ δὲ ἠρνήσατο, λέγων: Οὔτε οἶδα, οὔτε ἐπίσταμαι, σὺ τί λέγεις: καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον [καὶ ἀλέκτωρ ἐφώνησεν].

69. Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν, εἶπεν τοῖς παρεστῶσιν: Ὅτι οὗτος ἐξ αὐτῶν ἐστίν.

70. Ὁ δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ: Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ.

71. Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι: Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.

72. Καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν. Καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς: Ὅτι πρὶν ἀλέκτορα δις φωνῆσαι, τρίς με ἀπαρνήσῃ: καὶ ἐπιβαλὼν ἔκλαιε.

53. And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes.

58. But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end.

59. Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death;

60. And they found it not, though many false witnesses came. But afterward came two, and said:

61. This man said: I am able to destroy the temple of God, and to build it in three days.

62. And the high priest stood up, and said unto him: Answerest thou nothing? what is it which these witness against thee?

63. But Jesus held his peace. And the high priest said unto him: I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64. Jesus saith unto him: Thou hast said: nevertheless I say unto you: Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of Heaven.

54. And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light of the fire.

55. Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not.

56. For many bore false witness against him, and their witness agreed not together.

57. And there stood up certain, and bore false witness against him, saying:

58. We heard him say: I will destroy this temple that is made with hands, and in three days I will build another made without hands.

59. And not even so did their witness agree together.

60. And the high priest stood up in the midst, and asked Jesus, saying: Answerest thou nothing? what is it which these witness against thee?

61. But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him: Art thou the Christ, the Son of the Blessed?

62. And Jesus said: I am: and ye shall see the Son of



65. Then the high priest rent his garments, saying: He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy:

66. What think ye? They answered and said: He is worthy of death.

67. Then did they spit in his face and buffet him: and some smote him with the palms of their hands, saying:

68. Prophesy unto us, thou Christ: who is he that struck thee?

69. Now Peter was sitting without in the court: and a maid came unto him, saying: Thou also wast with Jesus the Galilæan.

70. But he denied before them all, saying: I know not what thou sayest.

71. And when he was gone out into the porch, another maid saw him, and saith unto them that were there: This man also was with Jesus the Nazarene.

72. And again he denied with an oath, I know not the man.

73. And after a little while they that stood by came and said to Peter: Of a truth thou

man sitting at the right hand of power, and coming with the clouds of Heaven.

63. And the high priest rent his clothes, and saith: What further need have we of witnesses?

64. Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death.

65. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him: Prophesy; and the officers received him with blows of their hands.

66. And as Peter was beneath in the court there cometh one of the maids of the high priest;

67. And seeing Peter warming himself, she looked upon him, and saith: Thou also wast with the Nazarene, even Jesus.

68. But he denied, saying: I neither know, nor understand what thou sayest; and he went out into the porch; and the cock crew.

69. And the maid saw him, and began again to say to them that stood by: This is one of them.

70. But he again denied it. And after a little while again

also art one of them; for thy speech betrayeth thee.

74. Then he began to curse and to swear: I know not the man. And straightway the cock crew.

75. And Peter remembered the word which Jesus had said: Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

#### LUKE XXII. 54—71.

54. Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως. Ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.

55. Περιψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συνκαθισάντων, ἐκάθητο ὁ Πέτρος μέσος αὐτῶν.

56. Ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπεν: Καὶ οὗτος σὺν αὐτῷ ἦν.

57. Ὁ δὲ ἡρμήσατο, λέγων: Οὐκ οἶδα αὐτόν, γύναι.

58. Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν, ἔφη: Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος ἔφη: Ἄνθρωπε, οὐκ εἰμί.

59. Καὶ διαστάσης ὥσει ὥρας μιᾶς, ἄλλος τις διῃσχυρίζετο

they that stood by said to Peter: Of a truth thou art one of them; for thou art a Galilæan.

71. But he began to curse, and to swear, I know not this man of whom ye speak.

72. And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him: Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

#### JOHN XVIII. 12—27.

12. Ἡ οὖν σπείρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν.

13. Καὶ ἤγαγον πρὸς Ἀνναν πρῶτον: ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐν-αυτοῦ ἐκείνου.

14. Ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.

15. Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ἄλλος μαθητῆς. Ὁ δὲ μαθητῆς ἐκεῖνος γνωστὸς ἦν τῷ ἀρχιερεῖ, καὶ συνεισηλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως.

16. Ὁ δὲ Πέτρος ἰστήκει πρὸς τῇ θύρᾳ ἔξω. Ἐξῆλθεν οὖν ὁ

λέγων: Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν: καὶ γὰρ Γαλιλαῖός ἐστιν.

60. Εἶπεν δὲ ὁ Πέτρος: Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν ἀλέκτωρ.

61. Καὶ στραφεὶς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ. Καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Κυρίου, ὡς εἶπεν αὐτῷ: Ὅτι πρὶν ἢ ἀλέκτορα φωνῆσαι σήμερον, ἀπαρνήσῃ με τρίς.

62. Καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

63. Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν, ἐνέπαιζον αὐτῷ, δέροντες.

64. Καὶ περικαλύψαντες αὐτὸν, ἐπηρώτων λέγοντες: Προφήτευσον τίς ἐστιν ὁ παίσας σε.

65. Καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

66. Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν, λέγοντες:

67. Εἰ σὺ εἶ ὁ Χριστὸς, εἰ πὸν ἡμῖν. Εἶπεν δὲ αὐτοῖς: Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε:

68. Ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῇτε.

69. Ἀπὸ τοῦ νῦν δὲ ἔσται ὁ Τίς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ.

ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως, καὶ εἶπεν τῇ θυρωρῷ, καὶ εἰσήγαγε τὸν Πέτρον.

17. Λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρὸς: Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; Λέγει ἐκεῖνος: Οὐκ εἰμί.

18. Ἰσθήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεπονηκότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο: ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἐστὼς καὶ θερμαινόμενος.

19. Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ.

20. Ἀπεκρίθη αὐτῷ Ἰησοῦς: Ἐγὼ παρῤῥησίᾳ λελάληκα τῷ κόσμῳ: ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.

21. Τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς: Ἰδε, οὗτοι οἶδασιν ἃ εἶπον ἐγώ.

22. Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς παρεστηκὼς τῶν ὑπηρετῶν ἔδωκε ράπισμα τῷ Ἰησοῦ, εἰπὼν: Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ;

23. Ἀπεκρίθη αὐτῷ Ἰησοῦς: Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ: εἰ δὲ καλῶς, τί με δέρεις;

70. Εἶπαν δὲ πάντες: Σὺ οὖν εἶ ὁ Υἱὸς τοῦ Θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη: Ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι.

71. Οἱ δὲ εἶπαν: Τί ἔτι ἔχομεν μαρτυρίας χρεῖαν; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

54. And they seized him, and led him away, and brought him into the high priest's house. But Peter followed afar off.

55. And when they had kindled a fire in the midst of the court, and had sat down together. Peter sat in the midst of them.

56. And a certain maid seeing him as he sat in the light of the fire, and looking steadfastly upon him, said: This man also was with him.

57. But he denied, saying: Woman, I know him not.

58. And after a little while another saw him, and said: Thou also art one of them. But Peter said: Man, I am not.

59. And after the space of about one hour another con-

24. Ἀπέστειλεν οὖν αὐτὸν ὁ Ἀννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

25. Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος. Εἶπον οὖν αὐτῷ: Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἡρνήσατο ἐκείνος, καὶ εἶπεν: Οὐκ εἰμί.

26. Λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ᾧν οὐ ἀπέκοψε Πέτρος τὸ ὠτίον: Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;

27. Πάλιν οὖν ἡρνήσατο Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

12. So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him,

13. And led him to Annas first; for he was father in law to Caiaphas, who was high priest that year.

14. Now Caiaphas was he who gave counsel to the Jews, that it was expedient that one man should die for the people.

15. And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest;

16. But Peter was standing at the door without. So the



fidently affirmed, saying: Of a truth this man also was with him: for he is a Galilæan.

60. But Peter said: Man, I know not what thou sayest. And immediately, while he yet spoke, the cock crew.

61. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him: Before the cock crow this day, thou shalt deny me thrice.

62. And he went out, and wept bitterly.

63. And the men that held Jesus mocked him, and beat him.

64. And they blindfolded him, and asked him, saying: Prophecy: who is he that struck thee?

65. And many other things spoke they against him, reviling him.

66. And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, saying.

67. If thou art Christ, tell us. But he said unto them: If I tell you, ye will not believe;

other disciple, who was known unto the high priest, went out and spoke unto her that kept the door, and brought in Peter.

17. The maid therefore that kept the door saith unto Peter: Art thou also one of this man's disciples? He saith: I am not.

18. Now the servants and the officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

19. The high priest therefore asked Jesus of his disciples, and of his teaching.

20. Jesus answered him: I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spoke I nothing.

21. Why askest thou me? ask them that have heard me, what I spoke unto them: behold, these know the things which I said.

22. And when he had said this, one of the officers standing by struck Jesus with his hand, saying: Answerest thou the high priest so?

68. And if I ask you, ye will not answer.

69. But from henceforth shall the Son of man be seated at the right hand of the power of God.

70. And they all said: Art thou then the Son of God? And he said unto them: Ye say that I am.

71. And they said: What further need have we of witness? for we ourselves have heard from his own mouth.

23. Jesus answered him: If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24. Annas therefore sent him bound unto Caiaphas the high priest.

25. Now Simon Peter was standing and warming himself. They said therefore unto him: Art thou also one of his disciples? He denied, and said: I am not.

26. One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith: Did not I see thee in the garden with him?

27. Peter therefore denied again: and straightway the cock crew.

In the 59th verse of Matthew's text  $\aleph$ , C, N,  $\Gamma$ ,  $\Delta$ ,  $\Pi$ , et al., both Syriac versions, and the Ethiopian version add *καὶ οἱ πρεσβύτεροι*. In the second member of the 60th verse *ψευδομάρτυρες* is found in A<sup>2</sup>, C, D,  $\Gamma$ ,  $\Delta$ ,  $\Pi$ , et al. This is adopted by both Latin versions, the Armenian version, Origen, and Tischendorf. In the 71st verse *καί* is inserted before *οὗτος* in A, C, L,  $\Gamma$ ,  $\Delta$ ,  $\Pi$ , et al. This reading is followed by the Vulgate, the Bohairic version and Philoxenian Syriac. The *καί* is omitted by  $\aleph$ , B, D, the Sahidic version, the Revised Edition of Oxford and the critics. The critics are divided regarding the punctuation of verse 60. Tischendorf follows the Vulgate's punctuation, and places one interrogation point at the end of the sentence. Westcott and Hort, the Revised Version of Oxford, and other critics place one interrogation point after *οὐδέν*, and another at the end of the sentence. This we prefer as the more probable reading. Both Coptic versions, and both Syriac versions, and the Gothic version agree with the Vulgate

All the great uncial codices and all the critics endorse the order of words which we adopt in our version of the 67th verse of Mark. In the 68th verse the clause *καὶ ἀλέκτωρ ἐφώνησεν* is omitted in **Σ**, B, L, 17, and the Bohairic version. It is found in many of the other uncial codices, and in nearly all the cursive manuscripts; also in the ancient versions. It is presupposed by the text of the 72nd verse; hence it is supported by Tischendorf and the Revised Edition of Oxford. In the 69th verse we omit *πάλιν* with B, M, and many other good authorities. In the same verse B has *εἶπεν*: this is followed by both Coptic versions and the Ethiopian version. The other authorities have *ἤρξατο λέγειν*. In verse 70 the phrase *καὶ ἡ λαλιά σου ὁμοιάζει* is found in A, N, X, Γ, Δ, Π, et al., in both Syriac versions, the Gothic, Armenian, and Ethiopian versions. Scrivener in his edition of Beza's codex declares that this reading is endorsed by Lachmann, Tischendorf and Tregelles. We are inclined to doubt the correctness of Scrivener's statement. We all know that his indolence prevented him from verifying references. It seems strange that these three critics should endorse a reading that is absent from all the great codices except A; and which is not even noticed in the margin by the Revised Edition of Oxford. The clause is clearly an interpolation from Matthew. In the 72nd verse A, N, X, Γ, Δ, Π, et al., both Coptic versions and the Gothic version omit *εὐθύς*. The greater weight of authority is for it. At the end of the same verse D and many ancient versions have *ἤρξατο κλαίειν*.

The 62nd verse of Luke is omitted in several codices of the old Italian version; Westcott and Hort inclose it in brackets. But it is evident from the authority of the great codices that retain it, that its genuineness is beyond question. The Revised Edition of Oxford does not notice the doubts that have been raised against it. In verse 66 *ἀπήγαγον* is found in **Σ**, B, D, K, T, et al.; other authorities have *ἀνήγαγον*. In verse 68 the clause *ἡ ἀπολύσητε* is omitted by **Σ**, B, L, T, the Bohairic version, the critics, and the Revised Edition of Oxford.

John alone tells us that those who seized Jesus first brought him to Annas, the father-in-law of the high priest Joseph Caiaphas. We have fully described the relations that existed

between Annas and Caiaphas, in commenting Luke, III. 2. (See Vol. I. of Commentary, pag. 285). Caiaphas was the nominal high priest, but Annas was the more powerful one, who had placed his creature Caiaphas in the place. Annas controlled the high priesthood: he placed five of his sons, his son-in-law Caiaphas, and a grandson in the post. In Acts IV. 5, we see that Annas again holds the post in person. It was not as in the days of Moses, when the high priesthood was hereditary and for life; it was now bought with gold from the Roman governors. It is not difficult to see why both Annas and Caiaphas hated Christ. Both Annas and Caiaphas were corruptionists who enriched themselves from the traffic which Christ had driven from the Temple. Both were hypocrites filled with unbelief, injustice, and avarice, and Jesus unmasked them and interfered with their nefarious trade. The great authority of Annas induced those who had captured Jesus to bring him first before Annas. In fact, Annas retained at this time the authority and honor of high priest, as Luke, III. 2, declares: Annas was the real man of power; Caiaphas was his subservient creature.

To refresh our minds on the matter of the justice of Caiaphas, John tells us that it was he that had given the cold blooded decree that expediency demanded the death of Jesus. It did not matter that Jesus was innocent: it was expedient to put him to death. The last vestige of principle had been eliminated from Caiaphas' soul; his sole law was expediency.

A great critical question now arises to determine what was done in the trial of Jesus at the house of Annas. One opinion is that all that St. John narrates from the fifteenth to the twenty-third verse inclusively took place before Annas. This is endorsed by Chrysostom, Theophylactus, Euthemius, Augustine, Rupert, Albertus, Thomas of Aquin, Bonaventure, Cajetan, Calmet, Patrizi, Schegg, Schanz, Knabenbauer, Weiss, and Keil. The one basis of proof on which this opinion rests is the fact that in the twenty-fourth verse St. John declares that Annas sent Jesus bound to Caiaphas. If that twenty-fourth verse is in its right chronological order, it is equivalent to a direct statement by St. John that the preceding events took place in the house of Annas.

The opponents of the opinion sometimes allege that there is a proof against it from the fact that in the fifteenth verse St. John states that Jesus was taken into the court of the high



priest. Now the high priest was Caiaphas; therefore St. John implies that the aforesaid events took place before Caiaphas. This statement is not answered by saying that Annas and Caiaphas occupied the same house. It is impossible that they should have had the same domicile; for in that case, Annas could not have sent Jesus bound to Caiaphas.

Neither do the advocates of the former opinion remove the difficulty found in the fifteenth verse by saying that in Luke, III. 2, both Annas and Caiaphas are called high priests. Their association in power and in the supreme office in the Temple justified such an appellation applied to them in the plural number; but no writer would designate Annas as the one individual high priest, while Caiaphas held the office. In Luke's statement Annas is given the name of high priest, because he is considered with the real high priest as sharing his authority; but he is not individually designated as *the*, *ô*, one supreme head of the Aaronic priesthood. St. John, in the fourteenth verse, has really excluded Annas from actual possession of the high priesthood: he tells us that Annas is father-in-law to the high priest; and that Caiaphas is the high priest. St. John is very precise to determine the identity of the high priest; and then in the following verse he tells us that Jesus was brought before the high priest. By all the laws of human speech a writer is obliged to mean one and the same individual by such a sequence of statements. St. John's Gospel is supposed to be intelligible in itself without the aid of any other document as a key. Now St. John has never told us that Annas was considered as the high priest: he has implicitly told us that he was not the high priest. He has told us with great clearness the name and character of the high priest. In all his Gospel there is but one high priest, and that man is Caiaphas. How then could any reader be expected to know that when John spoke of the house of the high priest, he meant Annas?

But some say that it is granted that the house of the high priest mentioned by St. John is the house of Caiaphas, and yet they believe that the first trial took place before Annas; the second before Caiaphas. They believe that Annas and Caiaphas dwelt in the same house; and that St. John's statement: "Annas therefore sent him bound unto Caiaphas the high priest", means

that Jesus was sent from one room of the house to another. This opinion is plainly ridiculous. In the 19th verse it is said that Jesus was taken into the court of the high priest, certainly the place of the house designated for public meetings. How absurd then to say that instead of summoning the high priest Caiaphas to appear there in that court to conduct the interrogatory, they should send Jesus out of that court to appear in another place before the high priest?

Moreover, in the proceedings that are described as taking place in the court of the high priest, St. John frequently makes mention of the part which the high priest took in them, and we have already shown that the high priest, *ὁ ἀρχιερεύς*, is Caiaphas. The very expression, "Annas sent Jesus", indicates something more of a journey than the transfer of a prisoner from one place of assemblage in a house to another place in the same house. The tradition which marks the sites of the houses of Annas and Caiaphas has little historical basis, but it is at least reasonable in assigning two separate sites for the two houses.

Hence we believe that it is certain that Annas sent Jesus immediately to Caiaphas, and that what St. John narrates from the fifteenth to the twenty-third verse inclusively forms an integral part of the one trial which was conducted before Caiaphas.

The proofs of this opinion are many. All that we have said in refutation of the preceding opinion forms a basis of proof of our opinion. If we remove from the text of John the twenty-fourth verse, we find that no lacuna is created in the account. In fact, the presence of the twenty-fourth verse breaks the unity of the account. If we prescind from it, the account flows on in perfect unity and sequence. The leading character of the high priest is identical throughout, and can be but one person, Joseph Caiaphas. The statement that the Jews led Jesus first to Annas implies that Jesus' appearance before Annas was only a preliminary to his appearance before the high priest.

On the contrary, if we suppose that the twenty-fourth verse affirms that a change of place of the trial, and a change of judge were introduced at this point, the whole unity and sequence of the account is destroyed. A transition is made from one high priest to another without any explanation thereof. We know

from the eighteenth verse that Peter was standing in the court, warming himself by a fire of coals. In the twenty-fifth verse we find him in the same attitude standing warming himself by the fire; and yet between these two verses we are asked to transfer the whole scene from Annas to Caiaphas. Of course, it is in the possibility of things that there should have been two fires, and that Peter should have taken the same attitude before both, but it seems improbable. St. John takes thought to tell the origin of the fire mentioned in the eighteenth verse; and we believe that the reason thereof is the fact that it was there where he and Peter had stood in the great trial before Caiaphas; and it was there by the light of that fire that the maid had detected St. Peter. Both Mark and Luke speak of this fire, and they place it in the house of Caiaphas.

Again, is it conceivable that St. John, the eye-witness of that trial, should give all the particulars of a preliminary trial before Annas, and give no word of the important trial before Caiaphas?

Toleti in his commentary of the 24th verse of St. John's Gospel, has the following forcible argument: "This sentence is clearer in the Greek. It is not introduced by the copulative particle, but by the illative particle; and the tense is not the preterite, but the first aorist, which often has the sense of the pluperfect. The sense is therefore: 'Annas therefore had sent him bound to Caiaphas, the high priest'. It is a form of expression of one who reverts to a preceding omission in the narration; and the illative particle indicates that what things are now related took place after Christ had been sent from Annas to Caiaphas."

Another strong proof of our opinion comes from a comparison of St. John's text with the synoptists. Not one of the synoptists mentions Annas. They narrate substantially what John narrates, but it is all in the house of Caiaphas. The synoptists tell us that Peter followed Jesus afar off into the court of Caiaphas; St. John affirms that Peter and another disciple followed Jesus into the court of the high priest. This high priest, therefore, must be Caiaphas.

Again, according to the synoptists the three denials of Peter happened in the court of Caiaphas; but if the former opinion were true, the first denial would have taken place in the court of

Annas. It seems to us therefore impossible to establish harmony between the synoptists and St. John, except we hold that Caiaphas is the only high priest mentioned, and that the whole trial took place before him.

Against our opinion but one difficulty can be urged; namely, the twenty-fourth verse of John. It is worthy of notice that the palimpsest Syriac fragments recently found on Mt. Sinai place the twenty-fourth of St. John immediately after the thirteenth verse. If this were done, all difficulty would be removed. St. Cyril also adopted this order of the verses. Now we do not adduce these two witnesses to prove that the present place of the twenty-fourth verse is improbable, but to indicate that, although St. John wrote the verse in its present order, the clear evidence that its sense referred back to a preceding point of time moved these changes of the text.

The twenty-fourth verse of John is an intercalated notice, referring back, and instructing the reader that the events forth from the thirteenth verse were in the house of Caiaphas, as should be inferred from the thirteenth verse. Such manner of expression is often found in Holy Scripture. The writer proceeds to group events together till he arrives at a point where the clearness of the account demands the statement of some detail which had been omitted in the chronological order. Then a sentence is inserted in the account whose verb is generally in the aorist, and in sense is equivalent to the pluperfect tense. Such statements carry the mind back, and certifies it of some fact which is required for the full understanding of the narrative. Thus when St. Matthew, XXVI. 48, says that Judas "gave (*ἔδωκεν*, aorist) them a sign", he does not mean that then and there Judas gave the sign. It was a prearranged affair; but in the narrative it had not been stated in its chronological order; and knowledge of it was now necessary to understand the significance of Judas' kiss. So in the present case, St. John at this point more explicitly states a fact which he had before implied, lest any one should think that the trial of Jesus took place before Annas.

The presence of the conjunction *οὖν* in the twenty-fourth verse of John does not weaken our opinion. Schleusner, who supports our opinion, declares that the conjunction here is



equivalent to the Latin *nam, for*; and that consequently it gives a reason for the preceding data. Our opinion is not weak in extrinsic authority, for it is endorsed by St. Cyril, Salmeron, Toleti, Jansenius, Sa, Barradius, à Lapide, Mariana, Tirini, Natalis of Alexander, Fillion, MacRory, and Edersheim.

It is evident that a great multitude of Pharisees and elders were assembled in the court of Caiaphas. The knowledge of Jesus' capture must have spread rapidly among them.

When the band seized and bound Jesus, all the disciples fled; but as the band moved away with their prisoner, Peter followed at such a distance that they could not see him. He was filled with conflicting and painful emotions. He still loved the Master, but he had not the courage to share the Master's danger. He had seen even in the garden evidences of the Master's divine power, and yet Jesus was now a prisoner. Peter followed in fear and anxiety to know what they would do with Jesus.

St. John tells us that "another disciple" followed with Peter. This "other disciple" is certainly St. John himself, who frequently speaks of himself in these terms. Thus in XX. 2, 3, 4, he thus terms himself, where there is no possibility of doubt of his identity.

St. John was known to the high priest, and this fact secures him admission to the house. Peter stood without, until St. John obtained from the maid that kept the door permission for him to enter. This fact shows that St. John was known and respected by the household of Caiaphas.

It is quite probable that after the manner of Oriental houses, the house of Caiaphas was built round a quadrangular court, which was paved and open to the sky. A large gate admits to this court; and from this court a door leads into the front part of the house. It was in the open court called the *αὐλή* that the fire was built. Before this court was the *προαύλιον* or porch leading from the street into the court mentioned by St. Mark, XIV. 68. It is quite probable that the place where the high priest sat was somewhat raised above the pavement of the court; for St. Mark speaks of St. Peter being "beneath in the court."

Now follows the threefold denial of St. Peter. In considering these denials we find that the words, the persons and the order of occurrence are different in the different writers. We have before illustrated the fact that wherever the same event or discourse is narrated by two or more Evangelists, they agree in the substantial truth, and give evidence that they never contemplated a verbal identity of narration. They were to transmit truths to the world, and the Holy Ghost helped them to fulfill this great design. When two or more men hand down from memory the record of any event or discourse, there must be at least differences in the terms used and in the non-essential order and details. The Holy Ghost did not exempt the Evangelists from this natural law, in as far as it impaired in nothing the one consistent truth of all their narratives. By this principle we believe that the accounts of Peter's denials can be relieved of their difficulties. John says that Peter was standing by the fire; Matthew and Luke say that he was sitting. The substantial truth is the presence of the Apostle at the fire. It is evident that a man in such a condition would at one time be standing, and at another time be sitting; and it is indifferent for the main truth whether he sat or stood.

All the Evangelists agree in the main fact that Peter denied Jesus three times, but there are divergencies in their relations of the circumstances. It shall be our present purpose to reconcile these differences as far as is required for historical accuracy of a fact.

For greater clearness we present on the opposite page a tabulated statement of Peter's three denials, as recorded in the four Gospels:

	ST. MATTHEW.	ST. MARK.	ST. LUKE.	ST. JOHN.
1st Denial	There came to him a maidservant: "Thou also wast with Jesus the Galilean." "I know not what thou sayest."	There cometh to him one of the maid servants: "Thou also wast with Jesus of Nazareth." "I neither know nor understand what thou sayest."	There came a certain maid servant: "This man was also with Him." "Woman, I know Him not."	And the maid that was portress said to Peter: "Art not thou also one of this man's disciples?" "I am not."
2nd Denial	As he went out to the vestibule, another maid saw him, and she said to them that were there: "This man also was with Jesus of Nazareth." He denied with an oath: "I do not know the Man."	And he went out into the porch, and the cock crew. And the maid servant seeing him, began to say to the standers by: "This is one of them." He denied again.	And another says: "Thou also art one of them." "O man, I am not."	Peter was standing and warning himself: and they said to him: "Art not thou also one of His disciples?" "I am not."
3rd Denial	They that stood by said: "Surely thou also art one of them; for even thy speech doth discover thee." He began to curse and swear that he knew not the Man.	They that stood by said: "Surely thou art one of them; for thou also art a Galilean." He began to curse and swear, saying: "I know not this Man of whom you speak."	Another man said: "Surely this man was with Him; for he is a Galilean." "Man, I know not what thou sayest."	One of the servants of the High Priest saith: "Did I not see thee in the Garden with Him?" Peter then denied again.

By keeping this table before our eyes in studying this present question, we shall be greatly aided to understand the order of events, and to perceive the unity of truth that exists in the four narratives.

St. John tells us that the maid who accosted St. Peter was the portress: the synoptists speak of her as one of the maid servants. There is certainly no contradiction here; St. John has only added a detail of the narration omitted by the others.

From the narration of St. John one might infer that the portress addressed to Peter her inquiry about his association with Jesus, as Peter entered the door. The synoptists declare that the maid approached Peter, as he sat with those at the fire. Moreover, in St. John the maid asks Peter if he is a disciple of Jesus: in the synoptists she asserts it. This may be answered in different ways. From the fact that St. John narrates the question put to Peter by the portress immediately after Peter's entrance, it does not necessarily follow that in the order of being one event followed so closely upon the other. There is quite a wide range here in the possible order of events, without detriment to the substantial truth. The portress may have addressed such question to Peter as he entered. She receives a negative answer. After a little time she sees him at the fire. By the light of the fire she discerns Peter's features more clearly, and she charges him positively with being a disciple of Jesus. It is then that the first public denial is drawn from Peter. Jesus did not say that Peter should not either publicly or privately deny him more than thrice: his prediction is that there shall be three denials, and we have certain knowledge of at least three.

Again, the maid may have said nothing at the door; but coming by where Peter sat by the fire she at first asks him of his discipleship, and then she affirms it, thereby drawing from him the emphatic denial recorded by the synoptists, "that he understood not what she said."

In fact, we are not obliged by the nature of the case to hold that the portress mentioned by St. John and the maid mentioned by the synoptists are the same person. It is probable that all speak of the same person; but such identity is not necessary for the fulfilment of Christ's prediction. As Dean



Alford rightly says: "I do not see that we are obliged to limit the narrative to three sentences from Peter's mouth, and no more. On three occasions during the night he was recognized: on three occasions he was a denier of his Lord. Such a statement may well embrace reiterated expressions of recognition, and reiterated and importunate denials on each occasion." This principle will be applicable to all the denials. We believe that now there remains no legitimate basis for objection against the several accounts of Peter's first denial.

The second denial as reported by St. John takes place as Peter is standing and warming himself. In this denial Peter is not directly charged by the maid servant with being a disciple of Christ; but, according to John, "*they* said therefore unto him: Art thou also one of his disciples?" Luke speaks only of one: "And after a little while another *man* (ἄλλος) saw him, and said: "Thou also art one of them". Matthew and Mark do not mention those who charge Jesus with being a disciple; but declare that a maid said it to those who were standing by. St. Mark declares that it was ἡ παιδίσκη, *the* maid; St. Matthew says that it was *another* maid. This is a very slight difficulty. As it is a detail not necessary to the substantial truth of the narrative, it has no bearing on the inspired character of the Gospel. Matthew may have passed over the irrelevant detail of whether the maid appearing in the second denial were identical with her who appeared in the first. He may have spoken of her as *another* in the sense that she was an actor in *another* denial.

Again, Mark does not definitely assert that the maid who occasioned Peter's second denial was the same as she who provoked the first. St. Mark only employs the feminine article, which in New Testament Greek is often equivalent to our English indefinite article. Hence St. Mark's text could be justly translated "a maid". In our judgment this is the true solution of this minor difficulty, and almost every page of the New Testament furnishes a precedent for such use of the article.

From the table we see also that the place of the denial is different: St. John declares that it takes place while Peter is standing warming himself; Luke is silent regarding the place; Matthew and Mark place it as Peter goes out into the forecourt, or porch.

If we could know all the circumstances of this event, all the words spoken, we should see at a glance that the various narratives coincide in a unity of historical truth. Even as the accounts stand, there is no contradiction in anything relevant to the substantial truth. While we may not be able to fill in the omitted elements of the condensed report, we shall have accomplished our purpose, if we show a *possible* order that harmonizes all the elements.

Peter at first may have been standing by the fire. Those who stand by ask him if he be not of the disciples of Jesus. He denies it. A certain one (the "another" of St. Luke) persists that he is. Peter denies it more emphatically. The attitude of those about the fire moves Peter to withdraw quietly in the direction of the porch, evidently with the intention of escaping from the danger. As he came to the forecourt, or porch, a maid saw him, and she declared to those who stood by that he was with Jesus of Nazareth, and was one of his disciples. Peter denies with an oath: "I do not know the man".

Moreover, we see from the table that, if we transpose the order of the first two denials recorded by St. John, a more probable solution results. By placing the first denial in his order second, and the second first, a perfect harmony is established. By thus readjusting the order, the first denial takes place at the fire in all the Evangelists. A maid servant instigates the inquiry, and directly charges Peter with being Jesus' disciple. It is quite certain that the others standing by took part with the maid, and it is this feature of it that St. John chronicles. To all Peter gives a general and emphatic denial.

If we adopt this transposition then in all the writers the second denial happens on the porch. It is called forth by the portress. This also adds to its probability; for no other maid would be so apt to be in that place. She demands of Peter if he be a disciple of Jesus; he denies it. She does not believe him, and she declares it to those who stand by, that surely he is a disciple. She saw him come in soon after they had brought in Jesus. His appearance and actions betrayed his discipleship. Those who stand by charge Peter with it; and to all he gives repeated and emphatic denials.

A precedent for such transposition in the order of events is found in the fact that in recording the temptations of Christ, that temptation which is second in order in Matthew, is third and last in Luke, and vice versa.

St. Mark tells us that after the first denial, as Peter went out into the forecourt or porch the cock crew. St. Mark is intent on recording how literally Jesus' words are fulfilled: "Verily I say unto thee to-day, even this night, before the cock crow twice, thou shalt deny me thrice". This was the first crowing of the cock before the day. We can not fix its exact time, but it took place as the first intimations of the coming morn appeared in nature.

St. Mark tells us that a little while intervened between the second and third denial. St. Luke tells us that it was about an hour. During this time, and also during that time that had elapsed since Jesus was brought in, his trial was being conducted before the high priest.

The place of the third denial is not mentioned by any of the writers. It seems quite probable that Peter, now alarmed by these repeated charges, did not go back to the fire. He may have remained near the door of the porch in readiness to flee, if he observed a movement to seize him.

The four accounts of the third denial readily harmonize. The court was filled with an excited throng. Peter is again surrounded by a part of the multitude. Several of them charge him with being a disciple of Jesus. They adduce arguments. He is a Galilæan, of the country of Jesus.

In all these denials neither Peter nor the persons accusing him confined their words to the short sentences reported by the Evangelists. It is probable that every time several persons spoke, and many words were spoken: the Evangelists have only recorded what was necessary to establish the fact that there had been three clear positive denials. So in the third denial those who stood by hearing the speech of Peter declared that his speech revealed the fact that he was a Galilæan. Of course this was not an absolute proof that he was a disciple of Jesus; but yet it founded a suspicion. All the Jews knew that Jesus was a Galilæan; and it was probable that, excepting St. John, there was no other Galilæan save Peter in the house of Caiaphas that

night. In fact we can not be certain that St. John was there. After the declaration that he came in there that night, the Gospels are silent concerning him, till we find him at the foot of the cross.

The Talmudists speak with contempt of the dialect of Galilee. Hence Buxtorf concludes that the Galilæan dialect was "gutteral, barbarous, unpolished, rude; that it confounded various letters, connected words in uncouth fashion, and made use of expressions which were not in use in Judæa."—*Lexicon Chald.*

But now a stronger proof is brought forth against Peter. While they are arguing with Peter, there comes one who is a servant of the high priest. He is a kinsman of Malchus, whose ear Peter cut off. He was in the garden that night, and he demands in a positive tone of Peter: "Did I not see thee in the garden with him?" The evidence is accumulating against Peter. He is sorely afraid. He has already not only denied that he was a disciple, but denied that he even knew Jesus. He now repeats that emphatic form of denial, and corroborates it with imprecations and oaths.

It was a fearful act, and yet it is not for any man to fix the gravity of Peter's sin. It is certain however that they speak vainly who excuse Peter on the ground that in saying that he did not know the man, he meant that he acknowledged Jesus as God. Thus St. Ambrose says that Peter denies that he knows the Galilæan, denies that he knows the Nazarene, but does not deny that he knows the Son of God. (In *Lucam X.* 79-86.) This is evidently absurd. Peter denied that he knew the person of Jesus Christ, who was Galilæan, Nazarene, and the Son of God. There was a full collapse in him of the necessary outward profession of faith; how far his interior belief in Jesus had wavered, God alone knows. Whatever palliation there is for his act lies in the fact that the great work of redemption was not yet complete; the message of Jesus could not be viewed in its completeness; Jesus had not confirmed the faith of the world by the miracle of his Resurrection; and the Holy Ghost had not yet been given. We can not accept the opinion of Suarez, who declares that it is of faith that Peter sinned mortally, or of St. Thomas, who affirms that Peter sinned mortally. If now, when



the New Covenant is complete, a man should act as Peter did, it would be certain that objectively his sin were mortal. But in the time of St. Peter, the great message was but unfolding itself to the minds of men, and even those who stood closest to the Lord were staggering before the stupendous mysteries.

Undoubtedly Peter sinned, but we deny that any man can fix the gravity of that sin. His repentance followed close upon his sin. As he uttered the fatal words of the third denial, shrill out upon the morning air sounded the crowing of the cock. That sound pierced his soul. It recalled to him the prophetic words of Jesus, and his own vehement promise of fidelity. At the same instant the Lord turned, and looked upon Peter. It was not a look of anger, but of pity; a look of love, and of forgiveness. Upon the mind of Peter that look was engraven for all time. The words of Jesus, spoken before they entered the garden, came back to him now. How sad it all was? Peter had promised to be a hero, and he had been so cowardly. His very denial was a proof that the Lord had the knowledge of God. And Peter had denied him basely, and had sworn falsely to emphasize his denials. Memories of the past rush in on him. The Lord had honored him by making him the leader of the Apostles; the Lord had admitted him to the closest and sacredest scenes in his life; the Lord had destined him to be the great pillar of strength to all his fellow Apostles. And now there in the chilly morn he stands alone, with the consciousness of guilt on his soul, and that look of loving pity ever before him. Poor human nature is crushed. Peter staggers forth, and weeps bitterly. Sorrow upon sorrow must come upon him before the great joy of the Resurrection shall fill his soul.

It is in a man to feel sad when he recollects that the last thing that he did to one that is dying was an act of unkindness. Peter experienced that keen sorrow. He is bewildered by the character of the events that have crowded themselves into that night. There was the wondrous Supper, and the great mystery of the Eucharist. Then that great discourse which drew a man's thoughts away up beyond the world of sense, into the realm of spiritual being, and life eternal. Then followed that awful prayer in the garden. He remembers that agonizing face bathed in the sweat of anguish, the gentle words of rebuke addressed

to himself for sleeping when he should have prayed. He remembers the appearance of the angel in the garden, the miraculous healing of Malchus' ear. Throughout it all that grand form of the Master stands forth calm and resolute, freely offering himself to sufferings and to death. It seems as if mighty causes were in action round about him completely enveloping him in mystery. For a long time he had enjoyed the presence and friendship of the Lord. In every trial and perplexity he had his friend Jesus on whom to rely. But now that presence is rudely taken away from him; his Lord is in the power of unjust and merciless enemies. The fearful presentiment of that death, so often predicted, is upon him. And the last act which he has done to that Lord is an act of base, almost contemptuous denial. We venture to say that in all the subsequent years of Peter's life there never was a sadder moment. The sadness of sin is heightened by the sadness of separation, and the anxiety at what shall now take place.

And yet Peter does not despair. There was something in that look which spoke of hope, of a future meeting. The Lord had never refused to forgive him for his mistakes during their life together; he would forgive even this. There was forgiveness in that look. O, if he could go to his Master, and fall down before him, and speak his soul's feelings to him! But that is impossible: he must wait and hope. One thing alone gave him relief: the Lord had foretold all that happened, and at the same time declared that he would see him again; that he Peter would be with the Master in his kingdom. In the terrible scenes that followed, that thought was Peter's sole hope.

Peter was the head of the Church. Both he in person and the organization of which he was the head were to pass through fearful trials of persecution. They needed to know the great lesson that man's strength is in God. They must therefore know their own proper weakness, that they may feel the need of God's help, and know where to turn. Hence this fall of Peter is permitted to teach him not to confide too much in his own strength. It is permitted, to teach the world that man is weak in himself, and that his sufficiency comes from God. Any one acquainted with the character of St. Paul would certainly say that he was a strong man; and yet he tells us that he of himself

is nothing; that by the grace of God he is what he is; that it is not he that worked more than all the Apostles, but the grace of God in him. We hear him speak of himself as the least of the Apostles, as an abortive thing, born out of due time. There, then, is the recognition of the proper source of man's strength. Peter had not yet realized this, and his overtrust in himself brought on him the bitter experience of how weak he was. Throughout the years of his ministry it held him faithful in the realization of the great truth that man can do all things by the help of God's grace.

It seems to us quite probable that during these hours of the night, the Sanhedrim had not yet convened. Jesus was held prisoner by the guards of the Temple and by the officers and servants of the high priest; and they held him there in the court of the high priest waiting for the early morn to summon the Sanhedrim to try the accused. As they were obliged to wait for some hours there under the sky, they built a fire to warm themselves. It was in this interval, while they were waiting for the morn, that Peter's denials took place. This opinion seems to us proven by St. Luke, who tells us that "as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes", etc. It is also quite probable that during this time the high priest and those of the elders and chief priests who had there assembled conducted a sort of informal trial. Luke does not speak of what took place in this informal trial; St. John speaks only of it. Matthew and Mark seem to condense the important events of what was done during the night and what was done in the morning into one narration. They are careless of the technical order; but they give with great clearness the essential fact. It is absurd to see a difficulty in the fact that at the third denial Jesus looked upon Peter. We do know exactly where the accused was placed, but certainly he was in sight of those in the court.

We now return to the trial of Jesus. St. Matthew tells us that the high priest and the whole council of the Sanhedrim sought false witness against Jesus, that they might put him to death. It is not essential that the whole Sanhedrim had assembled; but many were present, and all these were actuated by the unjust murderous end. In courts of justice it is usual

for men to seek the truth about the prisoner ; but here the high judge and all the other members did not wish to know the truth. Every one of them knew that no true accusation could be brought against Jesus. Hence they deliberately planned to suborn witnesses that they might have the semblance of a just procedure against Jesus. They had already decreed his death, independently of any charge of evil against him. The point now was to secure false evidence that they might demand his condemnation to death from the Roman governor. But the evidence must be of two kinds : first, they must obtain a verdict of death from the Sanhedrim, and secondly, they must have evidence to present before Pilate the governor. The Sanhedrim only desired such witness that would make their decision seem just before the people. It is certain that the Sanhedrim was made up of enemies of Jesus. They desired some plea by which they could justify their own action against Jesus, and by which they could influence the people to demand the death of Jesus. Hence with cold malice, and with the certain consciousness of the innocence of Jesus, they set about to secure false witness against him.

The hatred which the Sanhedrists bore to Jesus was well known in Jerusalem. By public decree it had been proclaimed that any one who espoused Jesus' cause should be put out of the Synagogue. The very men who were sitting there to judge the accused were in the plot with Judas ; and had arranged the night attack. They are actuated by the bias of deadly hatred, and they do not want true witness : they seek only the death of Jesus. No man dared appear in that tribunal and testify for the accused. What witness could be stronger than the words and deeds of the accused himself ? If the judges wished to know the truth, it was before them. In the words of Cicero : "*Res ipsa loquitur.*" But the truth was hateful to them ; it was contrary to their evil designs ; they could only succeed by falsehood, and consequently they sought false witness.

The high priest first asks Jesus of his doctrine and of his disciples, hoping to elicit something from Jesus which can be perverted against him. The inquiry concerning his disciples contemplates Jesus as the head of a movement which by the high priest is considered dangerous.



Jesus sees the animus of the question, and the futility of endeavoring to convert those evil men from their wicked design. Therefore Jesus, with the absolute fearlessness of conscious innocence, answers that his doctrine is known to the people, and that from those who have heard him the high priest can obtain testimony thereof. The object of Jesus in this response is manifold. Falseness prompted the question of the high priest: he did not wish to know the doctrine of Jesus: he wished to catch Jesus in his speech. The doctrine of Jesus was known to the Jews. Jesus had spoken in the Temple, and in the Synagogues. Because Jesus' doctrine was true, it did not seek secrecy: it came out into the light, and asked of all men a hearing. Truth can be patient under persecution, but it must not allow itself to rest under an imputation that may deceive men. Jesus would consent to die; but they must not place anything on him that would deceive men to believe that he was guilty of any wrong. There is a noble proof of innocence in Jesus' response to the high priest. Jesus will not plead his own cause. He has done all his acts in public; he has preached his doctrines where all the Jews come together, and he challenges his judges to produce from all those who have heard him a proof that his doctrine is aught but the truth of God. There are in his words the majesty and fearlessness of truth and innocence. Jesus is indifferent to danger and to death: he has freely decreed to die; but the world must know that he is without sin. Therefore he makes no effort to defend himself, but simply asks to be judged by what he preached openly to all the Jews.

The response of Jesus angered the high priest. Its truth and cogency made powerfully against his foul design. One of the officers standing by struck Jesus a blow, saying: "Answerest thou the high priest so?" This base hireling wished to show a great respect for the high priest. In all those who took part in that trial against Jesus we must not look for anything but the unrestrained exercise of that which is lowest in man.

The sense of the term *ραπίσμα*, as here used, is a blow with the palm of the hand, a slap.

With perfect patience and meekness Jesus addresses himself to the smiter, and shows him the injustice of the blow. Jesus had spoken the truth with all the respect due to the office of the

high priest. Not one in all that assembly could deny the truth and justice of his statement. There is in all the words of Jesus that consciousness of innocence that challenges all the world to view its cause. So here Jesus shows no other motive, when basely struck, than to leave a proof to the world that he is innocent. Let this hireling of the high priest point out aught in what Jesus has said that is evil.

Though Jesus' challenge is applicable to all the words and deeds of his life, in the present instance he refers it to his address to the high priest. He had been struck for telling the truth to the high priest, and he appeals to the man to recognize the injustice of his act. Jesus had not shown disrespect to the high priest: he had simply manifested his consciousness of innocence. By his patient response to the man who struck him, he teaches the world that he was without sin.

It was well known to the Jews that any man who would give witness against Jesus would be very acceptable to the Sanhedrim. Hence many false witnesses came forward and testified. But the cause of Jesus was so just and preeminently holy that even the concerted action between biased wicked judges, who thirsted for innocent blood, and lying witnesses failed to establish even a Pharisaical semblance of guilt. It could not be otherwise. The transcendent sanctity of the Son of God was proof even against the machinations of falsehood and injustice.

The witnesses did not agree. Falsehood can not be consistent; it has no unifying principle. It has no right foundation, no right to exist. It is founded in violence, it is unnatural, it must ultimately fail.

The false witnesses came, and spoke many things against Jesus. They contradicted one another; they lied so openly that even the false-hearted Pharisees dared not issue a decree of guilty on their evidence. Then come two and testify that the Lord had spoken against the holy Temple. To satisfy the requirements of the law there were two of them, and they had prearranged their testimony. In John, II. 19, it is written that when the Jews asked a sign of Jesus, he said: "Destroy this temple, and in three days I will build it up". Jesus spoke of the temple of his body; but the Jews understood him to speak

of the Temple of Jerusalem. The false witnesses quote these words of Jesus against him in a perverted sense. Though St. Matthew and St. Mark do not relate the testimony of these two witnesses in exactly the same words, there is a substantial agreement in the two narratives. It can not be affirmed therefore that Matthew relates the testimony of one witness, and St. Mark that of another. Both Matthew and Mark clearly intend to show that the testimonies of both witnesses contained an element of falsehood. It is quite certain that both witnesses spoke more words than are here narrated. As they gave their testimony, they differed from each other, and gave evidence that they were lying. They garbled the words of Jesus to make it appear that Jesus had spoken against the Temple. Matthew tells us that they testified that Jesus had spoken thus of the Temple of God; St. Mark adds, "this Temple which is made with hands". Such designations would clearly indicate the Temple of Jerusalem. Now Jesus said no such word. While his language was mysterious even to the Apostles until after the Resurrection, nevertheless all knew that in his words there was no irreverence against the Temple. Perhaps there were many there in the Sandedrim who had heard the mysterious words. They were all conscious that in that discourse of Jesus there was no violation of the sanctity of the Temple.

Again it appears from Mark that they declared that Jesus had said that he would destroy the Temple: "We heard him say: I will destroy this Temple," etc. Now many of the priests and the people had heard that discourse of Jesus, and they saw at once that these witnesses were lying. Hence Mark says that their witness did not agree together. They were at variance with each other, at variance with the certain remembrance that many had of Jesus' words; and perhaps in the course of the questioning they contradicted themselves.

The high priest is enraged; the trial is tending to prove the innocence of Jesus. The truth of Jesus' cause is triumphing over all the machinations of falsehood. The high priest is not seeking the truth of the case: he is seeking to kill Jesus, whom he knows to be the Just.

During all this wild riot of falsehood Jesus had spoken only those few words in answer to the high priest, and the mild rebuke to the man who had struck him. He is fulfilling the prophecy:

"He was oppressed, yet he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep before her shearers is dumb; yea, he opened not his mouth"—Is. LIII. 7.

The very silence and meekness of Jesus provoke the hatred of the high priest. It was a proof of sinlessness, and the high priest wished to conceal these evidences. He has failed in his attempt to convict Jesus by lying witnesses; he now directs his address to Jesus, urging him to speak something in rebuttal of the false witness that had been given against him. The action of Caiaphas in rising up and standing in the midst of the assembly indicates the great emotion of disappointed hate by which he was moved.

Jesus is still silent. He had proven his innocence; he had proven to the world that he offered himself to die, and that no power could prevail against him, except by his own permission. The motive of Caiaphas was dishonest. Caiaphas was not seeking the truth; he was seeking falsehood by which he might kill the man whom he knew to be just. Therefore there was no motive for an answer by Jesus. He sought not to avoid death; and the miserable falsehoods which the witnesses had uttered were unworthy of notice. No man in all that Sanhedrim would have believed the truth, if Jesus had spoken it. The words and deeds of Jesus were a sufficient refutation of these vile baseless charges.

The design of the high priest and of the priests and scribes was now bent on drawing from Jesus some statement that might be construed to be blasphemy.

We are persuaded that St. Luke relates the same proceedings of the Sanhedrim as is narrated by the Synoptists, though we can not fix with precision the exact order of events. St. Luke tells us that the whole assemblage asked Christ if he were the Son of God. This would really mean that the question proceeded from many, and that it expressed the thoughts of all. Luke differs much from Matthew and Mark in the narration of this part of the event. Matthew and Mark speak nothing of a question addressed by all; but they make the high priest the only interrogator. Here again we are left to conjecture. So many things have been left out by all, and so little attention has



been paid to chronological order that we can only reconstruct a conjectural order of events. The Evangelists proposed to themselves as the end of their writing to follow the great outlines of Jesus' life, and to transmit to us the truths whence comes life eternal. They fully attained this end; and they have left to us the labor of collating narrative with narrative to the end that we may see the sequence of words and events. The following order seems to us probable: Certain ones of the Sanhedrim address a question to Jesus: "If thou be the Christ, tell us." This is recorded by St. Luke. Though all the Sanhedrim did not actually speak the words of the question, it expressed the mind of all. Jesus answers: "If I tell you, ye will not believe, and if I ask you, ye will not answer." Jesus saw the souls of those there present, and he saw that they were closed against truth. Many absolute proofs had been given them of the true character of Jesus Christ, and every evidence filled them with greater hate. And now they ask that question, not to know the truth, but in order to condemn the truth. It was incumbent on Jesus to preserve the dignity of truth from such an outrage. On former occasions he had refused to answer dishonest questions, and had reduced his questioners to silence by asking a counter question, whose answer would compel them to admit the truth. The wily Pharisees had always refused to answer these questions. They dared not face the truth: truth has intrinsic power, and falsehood has no intrinsic power. Falsehood is opposed to the very law of being. It may surround itself by wicked agencies, and thus for a time obtain the mastery, but in the end all truth must triumph with an eternal triumph, and all falsehood must be destroyed forever.

A wicked design united the leaders of the Jews to fight against the known truth, and they stubbornly opposed every manifestation of the Light of the world. Therefore Jesus tells them that it is useless to answer their question, and it is useless to try to force them to admit the truth. Every false cause fears an investigation; it fears to be questioned: error thrives in the dark. Because their cause was false and evil, the priests and scribes feared Jesus' questions, and they would not answer them, lest they be committed to some admission of the truth.

On the contrary Jesus had spoken openly; he had delivered his message as clearly as it was possible at that time. And now with the consciousness of the absolute truth of what he taught,

he bids them ask all who heard him to testify. The strength of truth is in itself. It needs no props on which to lean; it only asks for an honest investigation. As the unauthoritative question of these members of the Sanhedrim had proven abortive, the high priest forces the issue to a crisis. He says unto Jesus: "I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God". It was the most solemn adjuration. It invited, yea, juridically coerced the accused to swear by the living God to the truth of his answer. Answer to such an adjuration was an oath as solemn as the adjuration itself. The attribute "living" is added to arouse the conscience of the one swearing to the realization of the nature of God. God lives, and will take note of the oath. It is clear that the high priest understood the title "Son of God" in the sense of a being consubstantial with the Father and equal to him. When on previous occasions (John V. 18; X. 53) Jesus had spoken of God as his consubstantial Father, the Jews had charged him with making himself equal to God. When Pilate would free Jesus, the Jews clamored that Jesus ought to die, because he made himself the Son of God. And in this present instance, after all witness had failed, they condemn Jesus to death for blasphemy, because he declares himself to be the Son of God. Hence it is clear that they must have understood Jesus' sonship of God in the sense of consubstantiality and equality.

The question addressed to Jesus by the high priest must be answered. Though its motive was dishonest, yet it was addressed by the chief of those who sat in Moses' seat. The office of the high priest gave him the right to exact such an oath from the accused. Moreover, the adjuration gave Jesus an opportunity to affirm his divinity to the world. Many times before Jesus had declared that he was the Son of God, but this is the first time recorded when he was called to swear to that truth. Should he fail to make direct answer now, his enemies could say: "Jesus made many vain declarations of his sonship of God, but when he was confronted by the awful oath by the high priest, he dared not affirm it." Thus this basic truth of the new Covenant would have been weakened. So therefore employing that form of expression which is the most emphatic form of an affirmation in Oriental languages, Jesus declares:

"Thou hast said". The opinion of St. Augustine, Paschasius, Cajetan, and Wünsche is that Jesus' answer was not a direct affirmation. Such an opinion is absurd, and reveals a great ignorance of the Hebrew language. The expression was the most emphatic affirmation in use in the Hebrew tongue. Lightfoot and Shoettgen have shown that the idiom was in frequent use among the Jews. Moreover, the expression can only have the legitimate meaning of a direct affirmation. If we deny this force to it, the form of speech becomes devoid of meaning. The Lord employed the same form of words to affirm to Judas that he was the traitor; and later before Pilate he affirmed his kingship in the same words. Surely it would be absurd to believe that on these two occasions Jesus meant anything but a direct affirmation.

Finally, St. Mark interprets the sense of the response of Jesus to the Greeks and Romans, who were not acquainted with the Hebrew idiom; hence in his text Jesus' answer is: "I am".

It is clear therefore that the high priest charged Jesus to declare on oath whether he were the natural Son of God. It is clear that Jesus affirmed the same by the most solemn of oaths. By this declaration he corroborated his preceding doctrine on this theme. If there had remained any doubt up to this point regarding Jesus' character, it vanished now. He must be true; for God is with him in almighty power in everything. The world can not honestly doubt of the truth of Jesus' words. It is the duty therefore of men to seek the sense of Jesus' words. Now here the sense is fully evident. In the face of death because he affirmed it, and under that awful oath Jesus Christ directly and emphatically affirms that he is the natural Son of God.

Jesus corroborates his affirmation by declaring to them the great glory of the Son of God in the kingdom of the Father. In telling them that they should see this glory *ἀπ' ἄρτι*, "henceforth," Jesus' meaning is that after a little while such fact would be in existence. It was now a question of a small number of days before Jesus should go back to his Father, and sit at his right hand. Jesus speaks of "sitting at the right hand of power" by a just metonymy, for God is essential almighty power.

That such is the glory of the Son of God is assured us by the prophetic words of the One hundred and tenth Psalm (Vulg. CIX.), first verse: "The Lord said unto my Lord: Sit thou at my right hand". And Daniel says: "I saw in the night visions, and behold, there came with the clouds of heaven, one like unto a son of man; and he came even unto the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed."—VII. 13-14.

It is to be noted that Jesus speaks of himself here as the Son of Man. The discussion is waged concerning his sonship of God, and yet in speaking of the glory of his kingdom, he calls himself the Son of Man. The object here is to confirm the doctrine of the Incarnation. It was not enough to believe that he is the natural Son of God: they must believe that he is the Son of God, and yet true man.

As we have before explained, when it is declared that Jesus sits at the right hand of God, the meaning is that as God he enjoys an equality in power and glory with his Father, and his human nature enjoys the highest glory possible to a created nature.

The force of the adverb *ἀπ' ἄρτι* refers to the near approach of Jesus' entering into his glory. The state of his glory would exist long before they would see him in that glory; but as soon as the state existed, objectively it was an object for man's vision. St. Stephen saw him in that state, as he spoke before the Jews in their council at Jerusalem: "But he being full of the Holy Ghost, looked up steadfastly into Heaven, and saw the glory of God, and Jesus standing on the right hand of God; and he said: Behold, I see the Heavens opened, and the Son of man standing on the right hand of God".—Acts VII. 55-56. We believe that many other saints of the New Law have seen that same glory, even while they looked up from this low sphere of existence. All men shall see that glory when they enter into the state after death. The universe of mankind will see Jesus come from that state with great glory to judge the living and the dead.



Jesus declared that he was the Son of God. The Jews looked upon him a prisoner, bound with ropes, his face stained from the terrible sweat of Gethsemane, perhaps bleeding from the blow of the servant of the high priest, and they said: "How can this man in this lowly state be the Son of God?" Jesus tells them in substance that his present state is not his proper state; it does not belong to him; it belongs to sinful humanity, and he has assumed it to save humanity. It is not a permanent state; Jesus shall soon resume that state of glory that is his by virtue of his Divinity, and by virtue of his merits as man. They are invited to look beyond the present assumed state, to the permanent state of glory which by nature belongs to Christ. He had done enough miracles to hold the world in faith until that day when man shall see God as he is. The central truth of Christ's words is: "I am the Son of God; I am that being who shall be at the right hand of God in his eternal kingdom".

There is some difficulty here to bring Luke into harmony with the other two synoptists. Matthew and Mark declare that at this point the high priest rent his garments, declaring that Jesus had blasphemed, and appealing to the assemblage for their judgment against Jesus. Luke mentions nothing of the high priest, but narrates that the assemblage drew from Jesus a declaration that he was the Son of God, and then condemned him to death. Now in the first place, the account of the high priest's action as narrated by Matthew and Mark is so precisely stated in its details that it must be critically accurate. St. Luke's account is more indefinite. Some have held that, inasmuch as the high priest represented the body, that which he spoke is attributed by Luke to the Sanhedrim as a body. But we believe that we can adjust the several accounts in a better way. After Jesus had responded directly and at length to the question of the high priest, the whole assemblage burst into an indignant question, and from many lips was heard in fierce menacing accents: "Art thou then the Son of God?" Jesus confirms his former answer: "Ye say that I am". It is substantially the same answer and the same idiom which Matthew records. The sentence of Jesus is condensed into brevity. The conjunction "that" corresponding to the Greek *ὅτι* is causal. The sentence is equivalent to: "Ye say that which is true, *because* I am". This action on the part of the priests and scribes of the assemblage is narrated by Luke alone

At this point the high priest rent his garments, saying : "What further need have we of witnesses? He hath spoken blasphemy; ye have heard the blasphemy. What think ye?" And they all condemned Jesus to death. This concurrence of all in the judgment of the high priest is by St. Luke represented as the act of the council. Here again more words are spoken than are recorded. It is quite certain that in that lawless, wicked council many gave verbal utterance to the same views as expressed by the high priest.

It was customary with the Hebrews to rend their garments as a manifestation of great grief and pain. Thus Jacob rent his garments when he received news of the death of his son Joseph, Gen. XXXVII. 34. When the full calamity fell on Job, he arose and rent his mantle, Job. I. 20; the three friends of Job rent their garments at his misery, Job II. 12; Joshua rent his garments when the men of Ai slew his men, Josh. VII. 6; Jephthah rent his clothes when his daughter came out to meet him, Judges XI. 35; Tamar rent her garment in wild grief after she had been forced by Amnon, I. Sam. XIII. 19; David rent his clothes at the intelligence of the death of Saul, II. Sam. I. 11.; King Hezekiah rent his clothes when Rabshakeh the Assyrian threatened Jerusalem, and those who announced the dreadful tidings came with their clothes rent, Is. XXXVI. 22; XXXVII. 1; Mathathias and his sons rent their garments at the pollution of the Temple, I. Maccab. II. 14. In fact, it was the conventional sign to express sorrow or contrition for sin. David commanded all the men that were with him to rend their clothes as a testimony of grief for the death of Abner, II. Sam. III. 31. The usage was not confined to the Hebrews. When Vagao the eunuch of Holofernes entered his tent, and saw his headless trunk, he rent his clothes in grief, and thus did all the captains of the Assyrian army.—Judith XIV. 14-17.

Caiaphas therefore feigned to feel great pain and sorrow at the blasphemy against God.

A question arises whether Caiaphas transgressed the ritual law in rending his garments. In Leviticus, X. 6, when Nadab and Abihu were stricken dead by the Lord, Moses said to Aaron and his two sons Eleazar and Ithamar: "Let not the hair of your heads go loose, neither rend your clothes that ye die not".

This ordinance is made general in Levit. XXI. 10: "And he that is the high priest among his brethren, upon whose head the anointing oil is poured, and who is consecrated to put on the garments, shall not let the hair of his head go loose, nor rend his clothes; neither shall he go in to any dead body", etc.

Some have endeavored to restrict this ordinance to a prohibition against rending the clothes on the occasion of a death. This is plainly absurd. The Hebrews did not ordinarily rend the clothes at every death; and the prohibition regarding the dead body is laid down as a distinct ordinance with others. We believe therefore that for the sake of the decorum of the priestly office the high priest was generally forbidden to rend his clothes, or manifest by dishevelled hair feelings of grief. But at times, owing to extraordinary causes, this ordinance was considered not to bind. Its end was the decorum of the priestly office; hence it was not absolute in all cases. When God was blasphemed, or the Temple was profaned, or a great calamity had fallen, even the high priest might lawfully rend his garments. Thus we find that Jonathas, the brother of Judas Maccabaeus, and who was high priest after the death of Judas, rent his garments when his soldiers fled before the army of Demetrius.—I. Maccab. XI. 71. Flavius Josephus narrates that when Florus attacked Jerusalem, "you might also see then the high priests themselves, with dust sprinkled in great plenty upon their heads, with bosoms deprived of any covering but was rent".—Wars of the Jews, II. XV. 4.

It is to be noted here that Caiaphas did not rend the sacerdotal vestments, since these were only worn by the high priest in the Temple.

Buxtorf in his *Lexicon Chald.*, pag. 2,146, has gathered from the Rabbis the manner in which the rending of the garments should be done. He says: "The rending is done standing; from the neck in front, not at the back, neither at the sides or lower hem of the garment. The length of the rent is a palm. The shirt or 'sweat garment' is not rent, neither the outer cloak. It takes place in all the other garments of the body, even if they be ten in number". It is plain that this is one of the absurd Pharisaical ordinances, endeavoring to reduce to rule what was a natural spontaneous sign of painful emotion.

In Leviticus, XXIV. 16, it is written: "And he that blasphemeth the name of the Lord, he shall surely be put to death". Hence as soon as it was decided in that council that Jesus had blasphemed, the death sentence was passed. They could not legally execute this sentence, but they handed over to the Romans the condemned man judged guilty of death. The whole trial was a mere simulation, for they had formerly decided on Jesus' death. This present trial was merely to justify themselves with the people and with the Romans.

Now begins a scene which reveals the very depths of human cruelty and wickedness. A Roman court could not legally be held till after sunrise, and as the sun had not yet risen the members of the Sanhedrim, and such of the rabble as so felt inclined, amused themselves in insulting and striking Jesus. Even had he been a murderer and condemned, the common feelings of mankind should have prevented any insult or blow but that which by law was appointed as the death penalty. But these degraded, unnatural monsters torture that bound, defenseless, innocent man in the foulest and most cruel manner. Truly we exclaim: "Where in the regions of horrid hell can be found a state of punishment for the perpetrators of that foul deed?" Those who hold him strike him heavy blows, accompanying every blow with mocking and reviling. They spit in his face. How our flesh creeps as we imagine that slimy, foul smelling spittle running down upon the divine face of Jesus Christ! They strike him repeatedly in the face; one vies with the other in cruelty to him. Then they think of a diabolical device to mock his character. He claimed to be the Messiah, the great Legate of God. As such he must have prophetic power, the power to know hidden things. They will test this power. Blindfolding him, they strike him, and ask mockingly that he tell who struck him. Then was fulfilled the words of Isaiah: "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."—Is. L. 6.

The Lord sat patient and silent: he uttered no word of protest, made no defense. His patience is mistaken by them for lack of power, and they multiply blows and insults. It would seem for the moment that hell itself had prevailed over



the power of good. Legions of angels would spring from Heaven to avenge the insult to their King; but God restrains them. This must be, and why must it be? Because man whom God loves has sinned. God created the universe of creation by a single act of his will; but to create the world of redeemed man, the new creation of grace, it cost these fearful sufferings which shall culminate on Calvary.

MATT. XXVII. 1—31.

1. Πρωτὰς δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν.

2. Καὶ δήσαντες αὐτόν, ἀπήγαγον, καὶ παρέδωκαν Πιλάτῳ τῷ ἡγεμόνι.

3. Τότε ἰδὼν Ἰούδας ὁ παραδούς αὐτόν, ὅτι κατεκρίθη, μεταμεληθεὶς ἔστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις, λέγων:

4. Ἥμαρτον, παραδοὺς αἷμα ἀθώον. Οἱ δὲ εἶπον: Τί πρὸς ἡμᾶς; σὺ ὄψῃ.

5. Καὶ ρίψας τὰ ἀργύρια εἰς τὸν ναόν, ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγξατο.

6. Οἱ δὲ ἀρχιερεῖς, λαβόντες τὰ ἀργύρια, εἶπαν: Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβᾶν, ἐπεὶ τιμὴ αἵματος ἐστίν.

7. Συμβούλιον δὲ λαβόντες, ἡγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις.

8. Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος ἀγρὸς αἵματος, ἕως τῆς σήμερον.

MARK XV. 1—20.

1. Καὶ εὐθὺς πρωτὶ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον, δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν, καὶ παρέδωκαν Πιλάτῳ.

9. Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου, λέγοντος: Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ,

10. Καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν μοι Κύριος.

11. Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος: καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων: Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη αὐτῷ: Σὺ λέγεις.

12. Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων, οὐδὲν ἀπεκρίνατο.

13. Τότε λέγει αὐτῷ ὁ Πιλάτος: Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν;

14. Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥήμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

15. Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον, ὃν ᾔθελον.

16. Εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν.

17. Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος: Τίνα θέλετε ἀπολύσω ὑμῖν; τὸν Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;

18. Ἦιδει γὰρ ὅτι διὰ φθόνου παρέδωκαν αὐτόν.

2. Καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος: Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ, λέγει: Σὺ λέγεις.

3. Καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά.

4. Ὁ δὲ Πιλάτος πάλιν ἐπηρώτα αὐτὸν, λέγων: Οὐκ ἀποκρίνη οὐδέν; ἴδε πόσα σου κατηγοροῦσιν.

5. Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.

6. Κατὰ δὲ ἑορτὴν ἀπέλυνεν αὐτοῖς ἓνα δέσμιον, ὃν παρητούνητο.

7. Ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν.

8. Καὶ ἀναβὰς ὁ ὄχλος, ἤρξατο αἰτεῖσθαι, καθὼς ἐποίει αὐτοῖς.

9. Ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέγων: Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

19. Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα: Μηδὲν σοι καὶ τῷ δικαίῳ ἐκείνῳ: πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.

20. Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.

21. Ἀποκριθεὶς δὲ ὁ ἡγεμὼν, εἶπεν αὐτοῖς: Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπον, τὸν Βαραββᾶν.

22. Λέγει αὐτοῖς ὁ Πιλάτος: Τί οὖν ποιήσω Ἰησοῦν, τὸν λεγόμενον Χριστὸν; Λέγουσιν πάντες: Σταυρωθήτω.

23. Ὁ δὲ ἔφη: Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσῶς ἔκραζον λέγοντες: Σταυρωθήτω.

24. Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφέλει, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας κατέναντι τοῦ ὄχλου, λέγων: Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου: ὑμεῖς ὁψεσθε.

25. Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς, εἶπεν: Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς, καὶ, ἐπὶ τὰ τέκνα ἡμῶν.

26. Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

27. Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰη-

10. Ἐγίνωσκεν γὰρ ὅτι διὰ φθόνου παραδεδώκεισαν αὐτόν.

11. Οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.

12. Ὁ δὲ Πιλάτος πάλιν ἀποκριθεὶς, ἔλεγεν αὐτοῖς: Τί οὖν ποιήσω, λέγετε, τὸν βασιλέα τῶν Ἰουδαίων;

13. Οἱ δὲ πάλιν ἔκραξαν: Σταύρωσον αὐτόν.

14. Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς: Τί γὰρ ἐποίησεν κακὸν; Οἱ δὲ περισσῶς ἔκραξαν: Σταύρωσον αὐτόν.

15. Ὁ δὲ Πιλάτος, βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιεῖν, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν: παρέδωκεν δὲ τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ.

16. Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ

σοῦν εἰς τὸ πραιτώριον, συνήγαγον, ἐπ' αὐτὸν ὅλην τὴν σπείραν.

28. Καὶ ἐνδύσαντες αὐτὸν χλαμῦδα κοκκίνην περιέθηκαν αὐτῷ.

29. Καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν, περιέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ, καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ: καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ἐνέπαιξαν αὐτῷ, λέγοντες: Χαίρε βασιλεῦ τῶν Ἰουδαίων.

30. Καὶ ἐμπτύσαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.

31. Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμῦδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

1. Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death:

2. And they bound him, and led him away, and delivered him up to Pilate the governor.

3. Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying:

4. I have sinned in that I betrayed innocent blood. But

ἐστιν πραιτώριον, καὶ συνακαλοῦσιν ὅλην τὴν σπείραν.

17. Καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον.

18. Καὶ ἤρξαντο ἀσπάζεσθαι αὐτὸν: Χαίρε βασιλεῦ τῶν Ἰουδαίων.

16. Καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ, καὶ ἐνέπτυον αὐτῷ, καὶ τιθέντες τὰ γόνατα, προσεκύνουν αὐτῷ.

20. Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ.

1. And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate.



they said: What is that to us? see thou to it.

5. And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself.

6. And the chief priests took the pieces of silver, and said: It is not lawful to put them into the treasury, since it is the price of blood.

7. And they took counsel, and bought with them the potter's field, to bury strangers in.

8. Wherefore that field was called: The field of blood, unto this day.

9. Then was fulfilled that which was spoken by Jeremiah the prophet, saying: And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price;

10. And they gave them for the potter's field, as the Lord appointed me.

11. Now Jesus stood before the governor: and the governor asked him, saying: Art thou the King of the Jews? And Jesus said unto him: Thou sayest.

2. And Pilate asked him: Art thou the King of the Jews? And he answering saith unto him: Thou sayest.

12. And when he was ac-

3. And the chief priests

cused by the chief priests and elders, he answered nothing. accused him of many things.

13. Then saith Pilate unto him: Hearest thou not how many things they witness against thee?

14. And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.

15. Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would.

16. And they had then a notable prisoner, called Barabbas.

17. When therefore they were gathered together, Pilate said unto them: Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ?

18. For he knew that for envy they had delivered him up.

19. And while he was sitting on the judgment seat, his wife sent unto him, saying: Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him.

20. Now the chief priests and the elders persuaded the

4. And Pilate again asked him, saying: Answerest thou nothing? behold how many things they accuse thee of.

5. But Jesus no more answered anything; insomuch that Pilate marvelled.

6. Now at the feast he used to release unto them one prisoner, whom they asked of him.

7. And there was one called Barabbas, lying bound with them that had made insurrection, men who in the insurrection had committed murder.

8. And the multitude went up and began to ask him to do as he was wont to do unto them.

9. And Pilate answered them, saying: Will ye that I release unto you the King of the Jews?

10. For he perceived that for envy the chief priests had delivered him up.

11. But the chief priests stirred up the multitude, that

multitudes that they should ask for Barrabas, and destroy Jesus.

21. But the governor answered and said unto them: Whether of the twain will ye that I release unto you? And they said: Barabbas.

22. Pilate saith unto them: What then shall I do unto Jesus who is called Christ? They all say: Let him be crucified.

23. And he said: Why, what evil hath he done? But they cried out exceedingly, saying: Let him be crucified.

24. So when Pilate saw that he prevailed nothing, but that a tumult was arising, he took water, and washed his hands before the multitude, saying: I am innocent of the blood of this righteous man: see ye to it.

25. And all the people answered and said: His blood be on us, and on our children.

26. Then he released unto them Barrabas: but Jesus he scourged and delivered to be crucified.

27. Then the soldiers of the governor took Jesus into the Prætorium, and gathered unto him the whole band.

he should rather release Barabbas unto them.

12. And Pilate again answered and said unto them: What then shall I do unto him whom ye call the King of the Jews?

13. And they cried out again: Crucify him.

14. And Pilate said unto them: Why, what evil hath he done? But they cried out exceedingly: Crucify him.

15. And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

16. And the soldiers led him away within the court, which is the Prætorium; and

28. And clothing him, they put on him a scarlet robe.

29. And they plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying: Hail, King of the Jews!

30. And they spat upon him, and took the reed and smote him on the head.

31. And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

they call together the whole band.

17. And they clothe him with purple, and plaiting a crown of thorns, they put it on him;

18. And they began to salute him: Hail, King of the Jews!

19. And they smote his head with a reed, and did spit upon him, and bowing their knees worshipped him.

20. And when they had mocked him, they took off from him the purple, and put on him his garments. And they led him out to crucify him.

#### LUKE XXIII. 1—25.

1. Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, ἤγαγεν αὐτὸν ἐπὶ τὸν Πιλᾶτον.

2. Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες: Τοῦτον εὖραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν, καὶ κωλύοντα φόρους Καίσαρι διδόναι, καὶ λέγοντα αὐτὸν Χριστὸν βασιλέα εἶναι.

3. Ὁ δὲ Πιλᾶτος ἠρώτησεν αὐτὸν, λέγων: Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη: Σὺ λέγεις.

4. Ὁ δὲ Πιλᾶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους: Οὐδὲν εὕρισκω αἷτιον ἐν τῷ ἀνθρώπῳ τούτῳ.

#### JOHN XVIII. 28—XIX. 16.

28. Ἀγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον: ἦν δὲ πρωΐ: καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλὰ φάγωσιν τὸ πᾶσχα.

29. Ἐξῆλθεν οὖν ὁ Πιλᾶτος ἔξω πρὸς αὐτοὺς, καὶ φησὶν: Τίνα κατηγορίαν φέρετε τοῦ ἀνθρώπου τούτου;

30. Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ: Εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἂν σοι παρεδώκαμεν αὐτόν.

31. Εἶπεν οὖν αὐτοῖς Πιλᾶτος: Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε



5. Οἱ δὲ ἐπίσχουν, λέγοντες : ὅτι ἀνασείει τὸν λαὸν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ᾧδε.

6. Πιλάτος δὲ ἀκούσας, ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν.

7. Καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἔξουσας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς τὸν Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.

8. Ὁ δὲ Ἡρώδης, ἰδὼν τὸν Ἰησοῦν, ἐχάρη λίαν: ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν περὶ αὐτοῦ, καὶ ἡλπιζέν τι σημεῖον ἰδεῖν ὑπὸ αὐτοῦ γινόμενον.

9. Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς: αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

10. Εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ.

11. Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν ἐσθῆτα λαμπράν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

12. Ἐγένοντο δὲ φίλοι ὃ τε Ἡρώδης καὶ ὁ Πιλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων: προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς.

13. Πιλάτος δὲ, συνκαλεσά-

αὐτόν. Εἶπον αὐτῷ οἱ Ἰουδαῖοι: Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα:

32. Ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπεν, σημαίνων ποῖα θανάτῳ ἤμελλεν ἀποθνήσκειν.

33. Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ: Σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων;

34. Ἀπεκρίθη Ἰησοῦς: Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι εἰπὸν σοι περὶ ἐμοῦ;

35. Ἀπεκρίθη ὁ Πιλάτος: Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί: τί ἐποίησας;

36. Ἀπεκρίθη Ἰησοῦς: Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου: εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπνέται οἱ ἐμοὶ ἡγωνίζοντο ἄν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις: νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

37. Εἶπεν οὖν αὐτῷ ὁ Πιλάτος: Οὐκοῦν βασιλεὺς εἰ σὺ; ἀπεκρίθη ὁ Ἰησοῦς: Σὺ λέγεις ὅτι βασιλεὺς εἰμι. Ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. Πᾶς ὁ ὢν ἐν τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς.

38. Λέγει αὐτῷ ὁ Πιλάτος:

μενος τοὺς ἀρχιερεῖς, καὶ τοὺς ἄρχοντας, καὶ τὸν λαόν, εἶπεν πρὸς αὐτούς :

14. Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον, ὥς ἀποστρέφοντα τὸν λαόν: καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας, οὐθὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἰτιον, ὃν κατηγορεῖτε κατ' αὐτοῦ.

15. Ἀλλ' οὐδὲ Ἡρώδης: ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς, καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ.

16. Παιδεύσας οὖν αὐτὸν ἀπολύσω.

[17. Ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἓνα.]

18. Ἀνέκραγον δὲ παμπληθεῖ, λέγοντες: Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν.

19. Ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον, βληθεὶς ἐν τῇ φυλακῇ.

20. Πάλιν δὲ ὁ Πιλάτος προσεφώνησεν αὐτοῖς, θέλων ἀπολύσαι τὸν Ἰησοῦν.

21. Οἱ δὲ ἐπεφώνουν, λέγοντες: Σταύρου, σταύρου αὐτόν.

22. Ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς: Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ: παιδεύσας οὖν αὐτὸν ἀπολύσω.

23. Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις, αἰτούμενοι αὐτὸν σταυ-

ρῶσαι: καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς: Ἐγὼ οὐδὲ μίαν εὗρίσκω ἐν αὐτῷ αἰτίαν.

39. Ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα ἀπολύσω ὑμῖν τῷ πάσχῃ: βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

40. Ἐκραύγασαν οὖν πάλιν λέγοντες: Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν. Ἦν δὲ ὁ Βαραββᾶς ληστής.

XIX. 1. Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσεν.

2. Καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν.

3. Καὶ ἤρχοντο πρὸς αὐτόν, καὶ ἔλεγον: Χαίρε ὁ βασιλεὺς τῶν Ἰουδαίων, καὶ ἐδίδοσαν αὐτῷ ῥαπίσματα.

4. Καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς: Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γινώτε ὅτι οὐδὲ μίαν αἰτίαν εὗρίσκω ἐν αὐτῷ.

5. Ἐξῆλθεν οὖν Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ἱμάτιον, καὶ λέγει αὐτοῖς: Ἰδοὺ ὁ ἄνθρωπος.

6. Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν, λέγοντες: Σταύρωσον, σταύρωσον. Λέγει αὐτοῖς ὁ Πι-

ρῶσαι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν.

24. Καὶ Πιλᾶτος ἐπέκρινεν γενέσθαι τὸ αἷτημα αὐτῶν.

25. Ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν, ὃν ᾗτοῦντο· τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

λᾶτος· Λάβετε αὐτὸν ὑμεῖς, καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.

7. Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι Τίον Θεοῦ ἐαυτὸν ἐποίησεν.

8. Ὅτε οὖν ἤκουσεν ὁ Πιλᾶτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη.

9. Καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ· Πόθεν εἶ σύ· Ὁ δὲ Ἰησοῦς ἀποκρισιν οὐκ ἔδωκεν αὐτῷ.

10. Λέγει οὖν αὐτῷ ὁ Πιλᾶτος· Ἐμοὶ οὐ λαλεῖς· οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολύσαι σε, καὶ ἐξουσίαν ἔχω σταυρώσαι σε·

11. Ἀπεκρίθη αὐτῷ Ἰησοῦς· Οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν, εἰ μὴ ἦν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς με σοὶ μείζονα ἁμαρτίαν ἔχει.

12. Ἐκ τούτου ὁ Πιλᾶτος ἐζήτηε ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν, λέγοντες· Ἄν τοῦτον ἀπολύσης, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλεῖα ἐαυτὸν ποιῶν, ἀντιλέγει τῷ Καίσαρι.

13. Ὁ οὖν Πιλᾶτος ἀκούσας τῶν λόγων τούτων, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος, εἰς τόπον λεγόμενον λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ.

14. Ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη. Καὶ λέγει τοῖς Ἰουδαίοις: Ἴδε ὁ βασιλεὺς ὑμῶν.

15. Ἐκραύγασαν οὖν ἐκεῖνοι: Ἄρον, ἄρον, σταύρωσον αὐτόν.

16. Λέγει αὐτοῖς ὁ Πιλάτος: Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἄρχιερεῖς: Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. Παρέλαβον οὖν τὸν Ἰησοῦν.

1. And the whole company of them rose up, and brought him before Pilate.

2. And they began to accuse him, saying: We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king.

3. And Pilate asked him, saying: Art thou the King of the Jews? And he answered him and said: Thou sayest.

4. And Pilate said unto the chief priests and the multitudes: I find no fault in this man.

5. But they were the more urgent, saying: He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place.

28. They led Jesus therefore from Caiaphas into the Prætorium: and it was early; and they themselves entered not into the Prætorium, that they might not be defiled, but might eat the passover.

29. Pilate therefore went out unto them, and saith: What accusation bring ye against this man?

30. They answered and said unto him: If this man were not an evil-doer, we should not have delivered him up unto thee.

31. Pilate therefore said unto them: Take him yourselves and judge him according to your law. The Jews said unto him: It is not lawful for us to put any man to death:

32. That the word of Jesus



6. But when Pilate heard it, he asked whether the man were a Galilæan.

7. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

8. Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him.

9. And he questioned him in many words; but he answered him nothing.

10. And the chief priests and the scribes stood, vehemently accusing him.

11. And Herod with his soldiers set him at naught, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate.

12. And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

13. And Pilate called together the chief priests and the rulers and the people, and said unto them:

14. Ye brought unto me

might be fulfilled, which he spoke, signifying by what manner of death he should die.

33. Pilate therefore entered again into the palace, and called Jesus, and said unto him: Art thou the King of the Jews?

34. Jesus answered: Sayest thou this of thyself, or did others tell it thee concerning me?

35. Pilate answered: Am I a Jew. Thy own nation and the chief priests delivered thee unto me: what hast thou done?

36. Jesus answered: My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37. Pilate therefore said unto him: Art thou a king then? Jesus answered: Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38. Pilate saith unto him: What is truth? And when he had said this, he went out

this man, as one that perverteth the people: and behold, I having examined him before you, found no fault in this man touching those things whereof ye accuse him:

15. No, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him.

16. I will therefore chastise him, and release him.

[17. Now he must needs release unto them at the feast one prisoner.]

18. But they cried out all together, saying: Away with this man, and release unto us Barabbas:

19. One who for a certain insurrection made in the city, and for murder, was cast into prison.

20. And Pilate spoke unto them again, desiring to release Jesus;

21. But they shouted, saying: Crucify, crucify him.

22. And he said unto them the third time: Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him.

23. But they were instant with loud voices, asking that

again unto the Jews, and saith unto them: I find no crime in him.

39. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40. They cried out therefore again, saying: Not this man, but Barabbas. Now Barabbas was a robber.

XIX. 1. Then Pilate therefore took Jesus, and scourged him.

2. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple garment;

3. And they came unto him, and said: Hail, King of the Jews! and they struck him with their hands.

4. And Pilate went out again, and saith unto them: Behold, I bring him out to you, that ye may know that I find no crime in him.

5. Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them: Behold, the man!

6. When therefore the chief priests and the officers saw him, they cried out, saying:

he might be crucified. And their voices prevailed.

24. And Pilate gave sentence that what they asked for should be done.

25. And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

Crucify him, crucify him. Pilate saith unto them: Take him yourselves, and crucify him: for I find no crime in him.

7. The Jews answerd him: We have a law, and by that law he ought to die, because he made himself the Son of God.

8. When Pilate therefore heard this saying, he was the more afraid;

9. And he entered into the Prætorium again, and saith unto Jesus: Whence art thou? But Jesus gave him no answer.

10. Pilate therefore saith unto him: Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee?

11. Jesus answered him: Thou wouldest have no power against me, except it were given thee from above; therefore he that delivered me unto thee hath greater sin.

12. Upon this Pilate sought to release him: but the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king speaketh against Cæsar.

13. When Pilate therefore

heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The pavement, but in Hebrew, Gabbatha.

14. Now it was the preparation of the passover: it was about the sixth hour. And he saith unto the Jews: Behold, your King!

15. They therefore cried out: Away with him, away with him, crucify him. Pilate saith unto them: Shall I crucify your King? The chief priests answered:

16. We have no king but Cæsar. Then therefore he delivered him unto them to be crucified. [They took therefore Jesus.]

In verse 2 of Matthew's text Ποντίφ is added before Πιλάτφ in A, C, X, Γ, Δ, Π, et al., in most of the cursive manuscripts, in both Latin versions, the Philoxenian Syriac, Armenian, Ethiopian, and Gothic versions. That such was Pilate's name we are assured by Luke III. 1; Acts IV. 7; and I. Tim. VI. 13; but it is highly probable that its presence here is a gloss. It is easy to account for its interpolation; but if it were genuine, it would not be easy to account for its absence in so many great authorities. In the 3rd verse, instead of παραδούς, the reading of B, the codices Ν, A, C, X, Γ, Δ, Π, et al., have παραδιδούς, which is endorsed by Tischendorf. In the 4th verse αἷμα δίκαιον is found in L, as a marginal reading in B<sup>2</sup>, and in both Coptic versions, the Armenian version, and both Latin versions. The greater part of the authorities have αἷμα ἀθῶνον. In verse 8 all the Greek codices omit the "Haceldama" of the Latin codices. The term is clearly interpolated from Acts I. 19.



In the ninth verse Jeremiah is omitted by the Peshito, and by codices 33, 157, and b of the old Italian version. In the Greek cursive manuscript 22, and on the margin of one codex of the Philoxenian Syriac Zechariah is substituted for Jeremiah. In the 11th verse **ℵ**, B, C, L, 1, 33, et al. have ἐστάθη: A, X, Γ, Δ, Π, et al. have ἔστη. In verse 16 εἶχεν is found in forty-nine evangelistaries, in some codices of the old Italian version and in most codices of the Vulgate. The greater authorities have the plural εἶχον. In the 23rd verse ἡγεμών is added in A, D, C, Γ, Δ, Π, et al., in both Latin versions, and in the Bohairic and Ethiopian version. In the 24th verse τοῦ δικαίου is added after αἵματος in **ℵ**, L, Γ, Π, et al., and in all the ancient versions. This is approved by the critics, and by the Revised Edition of Oxford. These terms are omitted in B, D, 152, and by Origen and Chrysostom. In verse 28 **ℵ**<sup>ca</sup>, B, D, and 157 have ἐνδύσαντες. This reading is adopted by the codices a, b, c, d, ff<sup>r</sup>, and q, of the old Italian version, and by Origen. **ℵ**<sup>\*</sup>, **ℵ**<sup>cb</sup>, A, L, N, Γ, Δ, Π, et al., and the versions endorse the reading ἐκδύσαντες.

In the first verse of Mark, instead of ποιήσαντες, ἐτοιμάσαντες is found in **ℵ**, C, L, and is approved by Tischendorf. In verse 4 καταμαρτυροῦσιν is found in A, E, G, H, K, M, N, S, U, V, X, Γ, Δ, Π, et al. It is adopted by the Sahidic version, both Syriac versions, the Armenian and Gothic versions. Κατηγοροῦσιν is endorsed by **ℵ**, B, C, D, forty-eight evangelistaries, and by both Latin versions, and the Revised Edition of Oxford. In the 8th verse ἀναβάς has the authority of A, B, D, both Latin versions, both Coptic versions, the Gothic version, the Revised Edition of Oxford and the critics. Other authorities have ἀναβοήσας. In this same verse αἶψά is omitted in **ℵ**, B, Δ, both Coptic versions, the Peshito, the Ethiopian version, and the Revised Edition of Oxford. In verse 10 B, 1, and many Greek and Coptic evangelistaries omit οἱ ἀρχιερεῖς: the greater authority is for its retention. In the 12th verse θέλετε is inserted before ποιήσω in A, D, N, X Γ, Π, et al., and in all the ancient versions, except the Coptic versions; Tischendorf endorses it. It is omitted by **ℵ**, B, C, Δ, the two Coptic versions, Westcott and Hort, and by the Revised Edition of Oxford. In the same verse the phrase δὲ λέγετε is found in **ℵ**, C, N, X, Γ, Δ, Π, et al., and in the Bohairic, Ethiopian, Gothic and both

Syriac versions. B omits the *ὅν*. The whole phrase is omitted by A, D, both Latin versions, the Sahidic and Armenian versions. The Revised Edition of Oxford receives the phrase.

In the 6th verse of Luke *Γαλιλαίαν* is omitted by *ℵ*, B, L, T, and by Tischendorf, Westcott and Hort, and the Revised Edition of Oxford. It is clearly a gloss justified by the sense. In the 8th verse *πολλά* is omitted after *ἀκούειν* in *ℵ*, B, D, K, L, M, T, Π, both Coptic versions, the Sinaitic palimpsest Syriac, the Curetonian Syriac, the Revised Edition of Oxford, and by Tischendorf, Westcott and Hort. Our version of the fifteenth verse rests on the authority of *ℵ*, B, K, L, M, T, Π, several cursive manuscripts, both Coptic versions, several codices of the Vulgate, the Revised Edition of Oxford and the critics. The seventeenth verse is omitted in A, B, K, L, T, Π, the Sahidic version, codex a of the old Italian version, the codex of Fulda of the Vulgate, Tischendorf, Westcott and Hort, and the Revised Edition of Oxford. D, the Sinaitic palimpsest Syriac, and the Curetonian Syriac place it after verse nineteen. In verse 19 B, L, T, Tischendorf, Westcott and Hort have *βληθείς*: others have *βεβλημένος*. In verse 21 *σταύρου* is the reading of *ℵ*, B, D, Tischendorf, Westcott and Hort. Others have *σταύρωσον*. In verse 23 B alone has *σταυρώσαι*: the others have *σταυρωθῆναι*.

In the 29th verse of the eighteenth chapter of St. John's text *ἔξω* is omitted in A, Γ, Δ, et al., and in both Coptic versions. In the 3rd verse of the 19th chapter *ἐδίδουσαν* is the reading of *ℵ*, B, L, and X: others have *ἐδίδουν*. The critics support the first reading. In the 10th verse we depart from the order of the Vulgate on the authority of *ℵ*, A, B, the Peshito, and the Revised Edition of Oxford.

The Jews had condemned Jesus to death; they had mocked and maltreated him; but they could not put him to death. This they declare to Pilate, John XVIII. 31. Ugolini, Thesaurus, pag. 1147, adduces this testimony from Maimonides: "Forty years before the destruction of the second Temple, the power of capital punishment was taken away from Israel." This is not disproven by the fact that St. Stephen and St. James the less were put to death by the Jews. The killing

of these two men was not a legal act, but mob violence and murder. Josephus, *Antiq.* XX. IX. 1, tells us that the murder of James was condemned by the most equitable of the Jews.

As soon as the sun was risen the Sanhedrim collected itself together, and decided to bring Christ before Pilate, the Roman governor.

We cannot tell whether the bands with which Jesus had been bound in the garden had been relaxed during the trial in the house of Caiaphas. One thing is certain from the present text, that he was bound when led to Pilate. The Sanhedrim held a consultation before setting out, and there they formulated the specific charges which they should present against Jesus to Pilate. This is the taking counsel of which the Evangelists speak, after having reported the sentence of death passed by the Sanhedrim.

Pontius Pilate was procurator of Judaea from the year 26 to the year 36 of the Christian era. Thus Tacitus speaks of him in his *Annals* XV. 44: "The author of this name (Christian) Christ was put to death by the procurator Pontius Pilate in the reign of Tiberius." Though Pilate's judicial title was procurator, he is often called governor. Thus Flavius Josephus calls him procurator *ἐπίτροπος* in "*Wars of the Jews*", II. IX. 2; and in *Antiquities*, XVIII. III. 1, he calls him, as Matthew does here, *ἡγεμών*, a *chief* or *governor*.

From Philo and Josephus we learn that Pilate was cruel, and corrupt. He provoked the Jews by insolent violation of their religion, and then slew hosts of them in wanton cruelty. Finally by Vitellius, the governor of Syria, he was sent to Rome to answer the charges of the Jews. When he reached Rome Caius Caligula was emperor. Eusebius tells us that soon after he killed himself, wearied with misfortunes. There is a legend that he withdrew to Mount Pilatus by Lake Lucerne, and that there by despair he plunged into the lake from the top of the mountain. The apocryphal *Paradosis Pilati*, edited by Tischendorf, declares that Pilate prayed to Jesus that he might be saved from the punishment of the Jews; he pleads ignorance as the excuse of his crime. His prayer is answered, and a voice from Heaven assures him that all generations shall call him

blessed. In the schismatical Abyssinian church Pilate is venerated as a martyr, having his feast on the twenty-fifth of June.

St. John tells us that Pilate lived in the Prætorium, and that the Jews entered not into the Prætorium, that they might not be defiled, but might eat the passover. The usual dwelling place of the Roman procurators was at Caesarea; but they went up to Jerusalem at the great festivals of the Jews to be ready to repress any uprising of the people. The word Prætorium etymologically meant the praetor's tent, and had its origin in military usage to indicate the tent wherein rested the leader of the army. It thence passed to mean the residence of the Procurator in the Provinces. Some believe that Pilate's residence in Jerusalem was in the great Palace of Herod; but it is far more probable to hold that it was in the Tower Antonia. His presence there would give him an advantage in quelling the disturbances arising from religious zeal in the Temple.

It is a matter of pity to find learned interpreters trying to prove that the passover of which St. John speaks, when recording that fear of defilement kept the Jews from entering the Praetorium, is not the great feast, but a secondary feast called by the Rabbis the *chagiga*. This *chagiga* is unknown in the Scriptures of God; it is a mere Pharisaic tradition, baseless and worthless. And yet they would have us believe that St. John honors it with the name of passover. The patrons of this theory can not produce a passage from the Scriptures, or from the Talmud, or from Josephus, where the phrase "to eat the passover" is ever used of any event save the eating of the paschal lamb on the evening of the fourteenth day of Abib or Nisan. How absurd therefore to suppose that St. John employed the term in a sense unknown to his readers, without a hint at an explanation.

St. John distinctly tells us that Jesus' trial was on the Parascève, the day of preparation of the passover. He tells us that the bodies of Jesus and the two thieves were hurriedly buried that they might not remain on the cross during the great sabbath of the passover; and yet they turn from all this evidence to drag into St. John's account a Rabbinic ordinance never heard of in the Scriptures of God. And this absurd



opinion is rendered necessary, because they are committed to another absurdity, that the Lord ate the Last Supper at the time that all the Jews ate the paschal lamb. We believe that in our preceding pages we have sufficiently overthrown this error. We recognize therefore in the present text that John is speaking of the great feast of the passover in Israel. To eat the paschal lamb every Jew must be legally clean. Entrance into a house of a Gentile rendered a Jew unclean: "Ye yourselves know how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation."—Acts, X. 28. In Numbers, IX. 6, it is written: "And there were certain men, who were unclean by the dead body of a man, so that they could not keep the passover on that day". The Lord spoke to Moses concerning these, that they and all those similarly unclean should keep the Passover thirty days later, that is, at the same day and hour in the second month. It is quite certain that the Law did not restrict this legislation to the sole case of a man who had touched a dead body. The second passover was instituted to cover all cases wherein legal impurity had prevented the first observance. Most of the Jewish legal impurities as laid down in the Law, ceased at the evening of the day on which they were contracted. Some however lasted longer. The impurity contracted by touching a dead body lasted seven days; a woman also in the menstrual period was legally impure for seven days, and if an issue of blood lasted longer, she was impure as long as it lasted. Now Pharisaic interpretation extended these legal disabilities. We know from St. Mark that "when the Jews come from the market place, except they wash themselves, they eat not."—Mark, VII. 4. Now Pilate was the chief exponent in their country of the foul Roman idolatry. In his Prætorium were many images and emblems of false gods. Hence they abhorred entrance into his palace as entrance into a heathen temple.

Some have believed that this legal impurity would have ceased at the evening, thereby permitting the Jews to eat the passover; but we must bear in mind that we have not the correct data of all these traditions of the Pharisees. It was not an impurity contemplated in the Law of Moses; and therefore we can not liken it to the Mosaic legislation. The exact case is

not stated in the Talmud or in Josephus; but neither is there anything stated against it. Schürer (Über φαγεῖν τὸ πάσχα) adduces many proofs that the defilement from entering a heathen house lasted seven days; for the reason that a dead body might be in the house. Moreover, even if the legal impurity lasted only till evening, it would prevent the celebration of the passover, for to eat the passover one must be clean when the lamb is slain: "All who are unclean either before or after the sprinkling of the blood (of the paschal lamb) are considered as one who opens a grave; and they are bound to keep the second passover."—Tosaphta Pesachim, *passim*. We believe however that entrance into the Prætorium of Pilate was considered by the Pharisees as entailing a legal impurity of the gravest kind.

Amid these critical details, let us stop a moment and consider the enormity of the hypocrisy of these Jews. They hesitated not to bear false witness; they hesitated not to impugn the evident truth; they hesitated not to condemn to death a man whom they knew to be innocent; and then they affect a great scrupulosity in regard to entering into the Prætorium of Pilate. Surely the demons in hell must despise such foul hypocrisy.

While these events are taking place in the court of Caiaphas and before Pilate, the traitor Judas is watching the course of events. In his greed for money he had not stopped to consider his crime in its full magnitude. When he made the compact to betray Jesus, Judas may have hoped that Jesus would escape from his enemies, as he had at previous times. Many who do wrong for money really hate the wrong, and wish to restrict their wrong-doing within as narrow a limit as is compatible with the getting of the money. Judas at no time directly willed the death of Jesus: the object of his act was those pieces of silver. If he could have got them for a less wicked act, he would have been glad. The malice of his act consisted in the fact that he made his soul such a slave of money, that when he saw an opportunity to obtain it, he was willing to go as far in wickedness as was necessary to secure what he coveted. But now that Judas has the money in his possession, he experiences what all sinners have experienced, that the object for which he sold his soul does not bring him the happiness which he looked for.

Before the commission of a sin there is a false anticipation of its nature. It incites by presenting a false glamor, a promise of pleasure. But when the foul act is committed, then the illusion passes, and the consciousness that the act is done, and can not be undone, seizes the soul. Many a sinner, the moment after the sin is committed, would give all to recall the deed done. We sometimes dream that we have done some terrible deed, and we can not forget the pleasing realization when we awake and find it only a dream.

The awful consciousness of guilt seems to Judas to remove him into a remoteness whose loneliness is terrible. He is alone with his sin, which absorbs all his thoughts. The money becomes hateful to him. He realizes that Jesus is condemned to death through his act. The weight of his guilt is awful; it fills him with remorse, despair. He is not filled with that repentance that destroys guilt, but with the remorse of the demons. It seems to him that all nature cries out against his foul treachery. Fiercely he directs his course to the Temple. The priests are preparing for the morning sacrifice. They are the partners of his guilt. He proclaims to them his crime: "I have sinned, in that I betrayed innocent blood". Fearful as was the crime of Judas, it does not equal the malice of those priests in the Temple of God. They were the representatives of God's religion. Here comes before them a man whom the consciousness of a fearful crime agitates. They are accomplices in that crime. They are equally conscious that by bribery and falsehood they have condemned innocent blood. They dare not deny the confession of Judas, that he had betrayed innocent blood. But they feel none of his remorse. With the coldest indifference they repel the wretched man. They leave him in his consciousness of sin; but they have no sympathy for him. They had obtained all that they desired of him: now he may bear his sin alone. Thus it is always with the sinner: the very causes which led him into sin, and which profited by his sin, mock him when he lies writhing in the toils of sin. The world of sin is a hard, unfeeling world. It lures the sinner on while he has something that it desires, but when he is a fallen, destitute creature, if he asks for sympathy, it will answer "What is that to us?"

The drunkard wrecks his home, and makes himself a beggar and a criminal. His children are hungry, cold and ragged in his wretched home; his wife is dying of hardship and cruelty. When all is gone in exchange for drink, let him ask sympathy or help from those who received his goods, and he will be answered in the spirit of the priests' answer to Judas.

The fallen woman will have many lovers, while she has the freshness and bloom of youth and vigor; but when she has faded into the decline of life, they will spurn her as a hateful thing. There is no real love in the world of sin; there is no pity in hell.

The confession of Judas is another testimony of the innocence of Jesus. And its force is corroborated by the manner in which he is treated by the priests.

It seems to us that in thus going to the priests, and making this confession, Judas wished to recall his act. But the mocking repulse which he received cut off all hope of stopping the proceedings against Jesus. O, thou wretched man, if even now thou hadst turned away from those hard wicked men, and hadst by true repentance sought forgiveness of God, thy sin would have been forgiven thee. But no, the demon whom thou hast served has still power over thee.

A dark purpose now fixes itself in Judas' mind. He casts down the thirty pieces of money in the Temple, and goes forth and hangs himself. From the fact that *vaos* is used to signify the Temple or any part thereof, we can not determine into what particular part of the great Temple Judas cast the money.

There was in the Temple a box to receive the offering of money made to the Temple. This box was called קָרְבָּן, from הִקְרִיב, *he offered*. Josephus tells us that the Jews had such reverence for these offerings that when Pilate used them to build aqueducts, they raised a great disturbance, in which Pilate slew a multitude of them. 'After this he raised another disturbance by expending that sacred treasure which was called Corban (literally 'the oblation') upon aqueducts, whereby he brought water from the distance of four hundred furlongs.'—Wars of the Jews, II. IX. 4.

The money thrown into the Temple was considered as an offering to the Temple, but by the confession of the offerer it was the price of a crime. Now in Deuteronomy, XXIII. 18, it



is written : "Thou shalt not bring the hire of a whore, or the wages of a dog, into the house of the Lord thy God, for any vow : for even both these are an abomination unto the Lord thy God." It was certainly a right interpretation to consider the hire of a murderer like unto these an abomination. Their deliberation still more confirms the truth that they regarded Judas as fallen under that awful curse thundered from Mt. Ebal as a warning to Israel : "Cursed he be that taketh reward to slay an innocent person."—Deut. XXVII 25.

The priests gathered up the money, and decided that they would buy with it a place of burial for the strangers who died at Jerusalem. The Gentile dying at Jerusalem could not be buried in the tombs of the Jews. The priests therefore decided to buy a piece of land which might serve for this purpose.

We are persuaded that St. Matthew designates by the term *ξένοι* not Jews who had no domicile at Jerusalem, but the Gentiles who died there, and who had no friends to care for their burial. In II. Samuel, XV. 19, the Septuagint renders by *ξένος* the Hebrew term נָכָרִי, where it is clear that both terms mean a man not of the seed of Abraham : "Then the King said to Ittai the Gittite : Wherefore goest thou also with us? Return and abide with the King ; for thou art a *stranger*, and also an exile".

Ruth, II. 10, calls herself a *ξένη*, a *stranger*, because she was of the nation of Moab. The Gentile considered in his permanent habitation was called by his most usual denomination *ἀλλογενής* ; but when he was away from his own people, with no fixed habitation, he was a *ξένος*. This latter term could also designate a Jew who was away from his own people, but it would never designate any Jew who was at Jerusalem, for Jerusalem was a home to every Jew.

St. Paul confirms this view by his use of the term in Ephesians, II. 12. Speaking to the Gentiles, he says : "Ye were at that time separate from Christ, alienated from the commonwealth of Israel and strangers (*ξένοι*) from the covenants of the promise". And again, *ibid.* 16 : "So then ye are no more strangers (*ξένοι*) and sojourners, but ye are fellow citizens with the saints, and of the household of God".

Our opinion is confirmed also by this consideration that there would be no motive for purchasing a separate burying place for a Jew; whereas the Jewish cemetery would be polluted by the presence there of the body of a Gentile.

By the purchase of this field the Jews satisfied their casuistry, inasmuch as the money was used for a religious purpose, and the Corban was not defiled.

It is not to be thought that they went forth on that very day, and purchased the field: they put the money aside for that purpose, and purchased the field in due time. The two events are grouped here by the Evangelist without reference to the time that intervened.

A certain potter lived at Jerusalem who had a piece of land just outside the walls of the city. The inspired writers tell us that the priests purchased this field; and on account of the fact that it was purchased with the price of blood it was called in the Aramaic tongue **הַקֵּל דִּמָּא**, *Hakal Dema*, the field of blood.

Two difficulties now confront us in respect to Judas and this field. St. Matthew clearly tells us that the field was called the field of blood, because it was purchased with the price of Jesus' blood. St. Peter in Acts, I. 18, declares thus: "Now this man obtained a field with the reward of his iniquity; and falling headlong (*πρηνής γενόμενος*), he burst asunder in the midst, and all his bowels gushed out."

In comparing Matthew and the Acts we first observe that when St. Peter declares that Judas obtained a field with the price of his iniquity, he does not mean that Judas received by purchase the title of possession of this field. St. Peter appears there in the role of an orator, and employs a metaphor there whose sense is that by the price of Judas' treason a field was bought. Neither do we believe that St. Peter's words give any foundation to the tradition that Judas committed suicide in this field. The place of Judas' suicide is unknown: it may have been in this field, but no one knows. Matthew and Acts are therefore in agreement in the fact that a field was purchased with the price of Judas' treason. Matthew gives us the additional knowledge that the field belonged to a potter, and that it was purchased to bury the stranger Gentile therein.

In comparing these two texts we must remember that Matthew is the historian ; Peter is the orator. St. Peter speaks of it only in passing, and hence his words must be made to agree with the statement of Matthew.

The next point to consider is the fact that St. Matthew says that Judas hanged himself, but the Acts declare that "falling headlong, he burst asunder in the midst, and all his bowels gushed out."

It is clear that the Vulgate and Douay versions are incorrect in rendering *πρηνής γενόμενος* by *suspensus*, *being hanged*. In all profane and scriptural Greek there is no precedent for such a sense of *πρηνής*. It invariably means to fall or rush headlong.

We can bring into agreement these two texts by supposing that Judas hanged himself from some eminence, that the weight of his body hurled his body downward from the support from which it hung, and that by the force of the fall the man burst asunder in the midst, and his bowels gushed out. Both writers agree in affirming the violent death of Judas. They differ only in the details of his death. We have pointed out one way of reconciling these differences. It may not be the true way ; but inasmuch as it is possible, it averts the charge that there is a contradiction here in the Scriptures. The full details of the manner of the death of Judas are not written, and we are left to conjectures ; but in view of the possible ways of bringing Acts into agreement with St. Matthew, the adversaries of Holy Writ can not charge the Scriptures with historical inaccuracy.

Another point wherein the two texts differ is the origin of the name of the field. St. Matthew derives the name from the fact that it was bought with the price of the blood of Jesus ; Acts seem to derive the name from the manner of the death of Judas. The point of agreement is the fact that the field was called the field of blood. Now we observe also in the Acts that St. Peter does not derive the name of the field precisely from the horrible death of Judas. It is rather placed as a consequence of the whole event, the purchase of the field with the reward of iniquity, and the death of Judas. Certainly all the elements in the dreadful history influenced the naming of this field. It was all known to the dwellers at Jerusalem ; the treason of

Judas, the throwing of the price of his treason in the Temple, the suicide of Judas, and the purchase of that field. It was one connected history, every fact of which was fearful; and in virtue of the whole event the dwellers of Jerusalem named the field which was purchased, the field of blood. Matthew selects the basic fact of the whole history, and assigns that as the cause of the origin of the name: St. Peter in an oratorical manner declares that the name of the field bears witness to the whole sad history.

The crime of Judas stands out in awful relief among the sad events of this portion of the Gospels. It is an evidence that even the Redemption did not banish sin from the world. The history of his despair and death show the consequences of sin. His name shall ever be held by the generations of men as a synonym for human perfidy.

Tradition has varied somewhat in past ages in assigning the site of the Field of Blood. The most general tradition places it southward from Jerusalem on the slope of the hill that slopes down from Jerusalem to the Valley of Hinnom. The place is in the possession of the schismatic Armenians. It is in most part a barren, desolate, rocky slope, in which are many ruined tombs. There is also on the site a large ruin, which seems to have served originally as a vault for burial of the dead. Archæologists also discover evidences that in places the clay has been taken away, as they judge for the making of pottery.

May it not have been an adumbration of the universal covenant of the New Law that the price of the Son of God was used to buy this burial place for the poor alien who died at Jerusalem? Certainly these events have meaning which we shall never fathom this side of eternity.

St. Matthew tells us that in the purchase of this field there was fulfilled a prophecy of Jeremiah. This is a knotty point, for the reason that no such prophecy is found in Jeremiah; but the prophecy to which St. Matthew referred is contained in the prophecy of Zechariah XI. 12.

For the sake of clearness we shall collate the prophecy of Zechariah and Matthew's text:



ZECHARIAH XI. 12-13.

MATT. XXVII. 9-10.

And I said unto them : If ye think good, give me my hire ; and if not, forbear. So they weighed for my hire thirty pieces of silver. And the Lord said unto me : Cast it unto the potter, the goodly price that I was priced at by them. And I took the the thirty pieces of silver and cast them unto the potter, in the house of the Lord.

Then was fulfilled that which was spoken by Jeremiah the prophet saying : And they took the thirty pieces of silver, the price of him that was priced, whom they priced on the part of the children of Israel, and they gave them for the potter's field, as the Lord appointed me.

There is a modal discrepancy between Zechariah and Matthew, but it is clear that the great event which the action of Zechariah symbolized is verified in the purchase of the potter's field with the price of Jesus' blood.

We must note here that in the Vulgate the term "statuarius" is erroneous. The original term is יוֹצֵר, one who forms anything out of a plastic substance, consequently a potter, who forms the pottery out of the clay. The term never means a statuary, but is the precise and only term for a potter. Thus it is used in Isaiah : "I have raised up one from the north, and he is come : from the rising of the sun one that calleth upon my name ; and he shall come upon rulers as upon mortar, and as the potter treadeth clay."—XLI. 25. Again in I. Chron., III. 23 : "These were the potters". The term statuary is not found in the Old Testament: the Hebrews did not practice the art of statuary, as they construed their law to forbid them to carve statues. By revising this error of the Vulgate, the two texts are brought into better agreement ; for thus the same term appears in both texts.

It has been truthfully asserted by St. Jerome and by Lowth that Zechariah is the most obscure of all the prophets. He abounds in symbolic visions, which are somewhat obscure, even now that the light of their fulfilment shines upon them. In the present text the prophet is not reciting any event that happened in the real order of things ; but a symbolic vision.

He comes before Israel as a shepherd, and this shepherd represents God. The shepherd had guarded Israel long and faithfully. He had kept them from all enemies and dangers, and had led them into rich pastures. Now he asks them to assign to him his wages for this faithful service. The object of this request is to illustrate what was Israel's appreciation of Yahveh. The sons of Israel assign to the Shepherd thirty pieces of silver. In Exodus, XXI. 32, it is written: "If the ox gore a man servant or a maid servant; he (the owner) shall give unto their master thirty shekels of silver, and the ox shall be stoned." The fine was fixed at this price, since a man servant or maid servant could be bought for that price. Hence in giving this price to the Shepherd, the children of Israel offered the greatest injury to the Shepherd of Israel. They showed by that price that they did not hold their Shepherd in higher value than a slave. The action is symbolic, but it illustrates the sad truth that Israel did not honor or love their God. But the symbolic force of the vision does not stop here. It is extended also to indicate Israel's rejection of the Son of God, and their purchase of his life from the traitor for the mean price of a slave. Truly Jesus "emptied himself, taking the form of a bond servant"; for he was sold unto death for the price of a bond servant.

Since the price assigned to the Shepherd of Israel represented Israel's appreciation of God the Father; hence God says in the prophecy that he was priced at such a sum by the children of Israel. He calls it a *goodly* price in the bitterest irony, that the force of the figure of irony may heighten the realization of the dishonor offered to God by Israel.

There is a corresponding fulfilment in the person of Jesus, for the price of thirty pieces of silver set upon his head was the witness of how they appreciated the Messiah.

But now we come to an obscurer element in the prophecy. In the order of prophetic vision Zechariah sees a potter standing in the Temple of God, and the Lord bids him give the thirty pieces of silver, the price of Israel's God to this mysterious potter. Who is this potter? and why is the money given to him? Here the symbolic vision refers to no event in the Old Law. Consequently this part of the prophecy was sealed until

its fulfilment in Christ. That mysterious potter is the man to whom the thirty pieces paid for Christ's blood were given in exchange for his field. Inasmuch as Judas threw down the money in the Temple, and the same was delivered to the potter, the prophet represents the money as being given to the potter in the Temple itself. In the vision it can not be said that the prophet impersonates Judas: the sense of the command of God is that the price of the Son of God will be cast down in the Temple, and will become the possession of that potter whose field was bought with this price.

We must not wonder at the transition from symbols which had their meaning in the Old Law to a symbol whose sole fulfilment was in this event of Christ's life. Such transitions are common in prophetic vision. In fact there is an unparalleled sublimity in the bringing in of this potter into the Temple to receive the price of Israel's God. Only by the power of God can men think such thoughts and write such words. How marvelously it symbolizes the purchase of the potter's field with the price of Jesus' blood!

All would be well, if in the text of Matthew, there stood the name of Zechariah instead of Jeremiah. We noticed in our variant readings that some authorities have the name Zechariah, but their weight is not sufficient to countervail the uniform reading of the great codices.

Some commentators answer this difficulty by supposing that St. Matthew condensed into one statement prophecies taken from Jeremiah and Zechariah.

While the king of Babylon was besieging Babylon, the Lord bade Jeremiah buy a field of his uncle Hanamel: "And I bought the field that was in Anathoth of Hanamel, my uncle's son, and weighed him the money, even seventeen shekels of silver."—Jer. XXXII. 9. God commanded Jeremiah to buy this field, as a sign to Israel. They were to be transported to Babylon; and they might have thought that in that terrible captivity the nation of Israel were destroyed. Hence God gives them this sign: "For thus saith the Lord of hosts, the God of Israel: Houses and fields and vineyards shall yet again be bought in this land."—Ibid. 15. Now the only point of similarity between the prophecy of Jeremiah and the pro phe

which Matthew quotes, is the fact that Jeremiah bought a field as the Lord commanded him. All the leading elements of the prophecy quoted by Matthew are absent from Jeremiah. The price is not the same ; the field purchased is not a potter's field, and, what is greatest, there is not question of the money being the price which the children of Israel set on their God. On the contrary, every feature of the prophecy as quoted by Matthew is found in the prophecy of Zechariah. It seems to us therefore improbable that St. Matthew would consciously take from Zechariah a prophecy which corresponds in a most wonderful manner to the fulfilment recorded by him of the purchase of the potter's field ; and should attribute it to Jeremiah, in whose prophecy there is found a faint, vague trace of resemblance. This consideration has moved Schanz to declare that the name of Jeremiah in the text of Matthew is an error. We also are persuaded that St. Matthew quotes the prophecy of Zechariah, and that the name that should appear in the text of the Gospel is not Jeremiah, but Zechariah.

But now there are many ways to account for this accidental error. It may have been that the Evangelist, writing from memory, by a lapse of memory placed the name of Jeremiah for that of Zechariah. Such an error would in no way conflict with the true concept of divine inspiration. The substantial truth is that by the purchase of the potter's field a prophecy was fulfilled. Whether it was spoken by Jeremiah or Zechariah is irrelevant.

Secondly, we find that in chapter twenty-one, fifth verse, Matthew quotes a prophecy of Zechariah under the heading of "the prophet," without specifying the name of the prophet. So he may have written here, and some later hand may have inserted the name of Jeremiah. All the Holy Scriptures are equally inspired, and yet greater accidental errors than this are found in the other books of Holy Writ. No one will believe that Saul was a year old when he began to reign, although in I. Sam., XIII. 1, it is thus asserted in all the codices of the Hebrew and the Vulgate. No dependence can be placed on the numerals in the Book of Judges, nor in certain facts of chronology of the historical books of the Bible, and these accidental errors are as important as the substitution of the name of Jeremiah for that of Zechariah.



Thirdly, it may be that this prophecy was originally spoken by Jeremiah. But a small part of Jeremiah's prophecies is written. The later prophets always reveal the influence of the preceding ones. We often find prophecies literally repeated. Thus for instance these two passages from Isaiah and Micah respectively are identical :

ISAIAH II. 2—4.

And it shall come to pass in the latter days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say : Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge between the nations, and shall reprove many peoples; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

MICAH IV. 1—3.

But in the latter days it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. And many nations shall go and say: Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge between many peoples, and shall reprove strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Many interpreters believe that Isaiah took his prophecy from Micah; but one truth is certain, that one of them reproduced a prophecy of the other. Now that which certainly occurred in this instance, and in other instances, might have occurred in the case in question. Let us suppose that this particular prophecy by some chance had dropped out of the

written records of Micah's prophecies, and had remained in the text of Isaiah : it would be still most correct to quote it as that which was spoken by the prophet Micah.

Finally, we know that the prophets did not write their prophecies in a book in that form and order in which they now appear. Our prophetic books are collections of some of the great mass of prophecy delivered to the Jews. It seems to us certain that this redaction was often done by some one other than the prophet. While in general the unity of the books has been preserved, we do not believe it outside of the possibility of things that, in the many vicissitudes through which the Scriptures have passed, a passage should be misplaced as to authorship. This opinion might be considered a last resort in the face of a difficulty ; but we believe that it is not forbidden by the inspired character of the books.

It may be that the real explanation of this discrepancy between St. Matthew and Jeremiah is yet hidden from us ; but inasmuch as we have pointed out several possible solutions, we have attained our object.

We now return to our Savior, who has now been led to the Prætorium of Pilate. As their religious scruples held the Jews from entering the Prætorium, Pilate went out to them and demanded what accusation they brought against Jesus. It was a principle of Roman law that no man could be condemned unless upon a formal accusation and evidence. Pilate evinces throughout an unwillingness to act in the trial of Jesus. He considered Jesus' cause as a matter affecting the peculiar religion of the Jews. He wished to escape the obligation of acting as a judge in such a matter. How much he knew of the character of Jesus, before this time, we can not tell : but certainly he fully believed Jesus innocent of all crime.

By demanding an accusation from the Jews, Pilate shows them that he will not condemn Jesus at their petition : he must have evidence.

The Jews know that they have no true evidence against Jesus ; hence they cunningly endeavor to strengthen their cause by a presumption. They are members of the Sanhedrim, the chief men of Israel, religious men ; it is to be presumed that when they bring such a prisoner before the governor, they are

convinced of his crime. The Jews hope by this pretense to predispose Pilate to consider Jesus as a malefactor. But Pilate further endeavors to rid himself of the affair. The Roman law did not take cognizance of offences against the ritual law of the Jews. The Sanhedrim dealt with these, and inflicted social and religious punishment. Pilate wishes to consider the offence charged against Jesus merely a violation of the religious law of the Jews, and, as such, subject to the jurisdiction of the Jews. He thus made light of the affair, considering it not a cause for procedure in the Roman court.

In all offenses against the Jewish law, the Romans disclaimed any wish to interfere. The Sanhedrim could deal with these, provided that it did not violate a man's civil rights. Thus when Paul was brought before Gallio, the proconsul of Achaia, he said: "If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should bear with you; but if they are questions about words and names and your own law, look to it yourselves; I am not minded to be a judge of these matters. And he drove them from the judgment-seat." —Acts XVIII. 14—17. Pilate attempted to do what Gallio did, but he lacked the firmness to carry it out.

The Jews vehemently protest against this action of Pilate. Their accusation against Jesus is not merely concerning an offense against the ritual law; they ask that the sentence of death be passed upon Jesus, and they declare that to deal with a capital crime was not within the jurisdiction of the supreme council of the Jews.

Some believe that Pilate by that declaration conferred upon the Jews the right to try the case of Jesus; and that they, knowing Jesus to be innocent, were unwilling to be responsible for the execution of Jesus, fearing the consequences of such an unjust act. They long for Jesus' death, but in base fear they wish to transfer the responsibility of it on Pilate. This view is certainly probable.

We have before cited the proof that the right to inflict capital punishment was taken away from the Jews by the Romans. Only in one case could they legally punish with death a crime against the Temple. In the speech of Titus recorded by Josephus, "Wars of the Jews", VI. 4, the Roman

general cites this case : " Vile wretches, have you not by our permission put up this partition wall before your sanctuary? Have you not been allowed to put up its pillars at due distances, and on it to engrave in Greek, and in your own letters this inscription : That no foreigner should go beyond that wall? Have we not given you leave to kill such as go beyond it, even though he were a Roman?" This was not a question of jurisdiction, but a right of defense of the sanctity of the Temple.

Since the Jews now clearly place on Pilate the obligation of judging the cause of Jesus, he receives the accusation that they make.

This shifting of jurisdiction in the cause of Jesus from the Jewish tribunal to the Romans, led to the fulfilment of what Jesus had spoken, signifying by what manner of death he should die. In Mark, X. 33, and in Luke, XVIII. 32, Jesus had prophesied that he would be mocked and spit upon, and delivered up to the Gentiles. In John III. 14; VIII. 28; and XII. 32, Jesus spoke of being lifted up; and in the latter place St. John tells us that " this he spoke, signifying by what manner of death he should die." St. Matthew is clearer. In XX. 18—19, he records these words of Jesus : " Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver unto the Gentiles to mock, and to scourge, and to crucify." Every feature of the prophecy shall be fulfilled. Jesus is taken at Jerusalem; he is delivered to the chief priests and scribes by Judas; they insult him and condemn him to death. The rest of the prophecy must now be fulfilled. If the Jews put Jesus to death by their method of capital punishment, he would not be crucified, but stoned. In Leviticus, XXIV. 15—16, it is written : " And thou shalt speak unto the children of Israel, saying : Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord he shall surely be put to death; all the congregation shall stone him." Jesus was by the Sanhedrim convicted of blasphemy; and hence, if the Jews executed the sentence, Jesus would be stoned to death. In the infinite eternal knowledge of God, it was foreseen that Jesus would not be put to death by the Jews, but



by the Romans, by the method of crucifixion. The action of the Jews in throwing upon Pilate the obligation to render judgment in the cause of Jesus was the working out in the actual order of being of what had been foreseen and foretold by Jesus. It must come to pass, because Jesus had foreseen it; but his foreknowledge did not impose any necessity on it. It did not happen because he foresaw it, but because it was to happen, he, by his comprehension of all future things, foretold it.

From St. Luke we learn that the accusation against Jesus consisted of three counts: "We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king". The accusers of Christ formulated such charges as would be calculated to move the Roman governor. Before the Sanhedrim they confined the charge to blasphemy, in that Jesus declared himself to be the Son of God. The Romans cared nought for such a charge; therefore the Jews invent another. The teaching of the truths of the New Testament is called the perverting of the people. Surely truth was never more shamelessly violated. The Prince of peace, the Author of the sermon on the mount, the Author of the beatitudes, he who healed the people, who taught them to be contented under the Providence of God, who even taught the people to obey the scribes and the Pharisees is traduced as a perverter of the people. "Not in the legions of horrid hell could come a devil more damned in evils to top" these Jews.

The second count is equally false. When they brought the coin of the tribute to our Lord, he made them acknowledge that the coin of the tribute belonged to Cæsar, and then bade them render to Cæsar the things that are Cæsar's. To avoid their plot, Christ did not determine what was Cæsar's. Had he done so, the Jews would have denounced him to the people as an emissary of Rome. But Christ established the general truth that governments have the right of tribute, and then he forced his questioners to declare that tribute belonged to Cæsar. The Jews now pervert that prudent response of Jesus into a declaration against Cæsar's tribute. On a previous occasion they had brought up this point in order to get some statement from Jesus, on which they could accuse him to the government. They failed; but now by open falsehood they supply what they

could get in no other way. Their hypocrisy is revealed here also. Every Jew hated to pay tribute to Rome; and yet they affect that they are so loyal to Rome that they have arrested Jesus, because he opposed the tribute.

The falsity of the third charge consisted in the fact that the Jews misrepresented Christ's kingship to Pilate. Christ was a King. The Jews were taught by many prophecies that their Messiah should be a king. When the wise men came to Jerusalem at the time of Christ's birth, they said: "Where is he that is born King of the Jews?" When Christ rode in triumph into Jerusalem, the Evangelist tells us that there was fulfilled the prophecy of Zechariah, IX. 9: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee".

But Christ's kingdom was not of this world, and therefore did not conflict with the power of Cæsar. Christ taught this by word and deed. After the first multiplication of loaves, when Jesus "perceived that they were about to come and take him by force to make him king, he withdrew again into the mountain, himself alone."—John VI. 15. The whole spirit of his teaching declares that his kingdom is no earthly kingdom, but the kingdom of Heaven. In fact, the Jews rejected him for the very reason that he did not fulfill their hopes of a great earthly king, who should throw off the yoke of bondage from Israel. In this appears the excess of falsehood, that they accuse him of claiming to be what they had hoped their Messiah should be.

We stagger at the exceeding wickedness of these Jews. It is a dreadful object lesson of how deep is the abyss into which a man may descend by falsehood and crime. Had the enemies of Jesus been less wicked, he could not have been put to death. Therefore, in the decree of his death, the wickedness of the Jews was foreseen. The transcendent goodness of Jesus would have turned away the evil purpose of any less degree of wickedness than that supreme degree displayed by the once chosen people of God.

To understand Pilate's attitude in the cause of Jesus, we must bear in mind that truth recorded by Matthew, XXVII. 18, that Pilate knew that through envy the Jews delivered up Jesus

Had Pilate been a man of principle, he would have declared to the Jews that they were seeking the life of an innocent man, and he would have driven them from his tribunal. He had no love for the nation. Whenever it pleased him, he slew them in multitudes; but inasmuch as the Jews have charged Jesus with a crime against the state, he fears that if he frees Jesus, the Jews may denounce him to the Roman Emperor. He tries in all indirect ways to set Jesus free; but he yields finally to condemn to death the sinless Christ, simply to save his credit at Rome.

While the Jews were clamoring forth their false accusations against Jesus, Jesus remained silent. There was no motive for his speaking. The falseness of what the Jews said was known to Pilate; he was not forced by any evidence which they produced to condemn Christ. The accusation against Jesus was the wild clamor of a rabble. Pilate knew that the accusation was false; he knew the dishonest motive which inspired it. Jesus needed not to say any word in refutation of the false accusation that was brought against him. It would lower the dignity of truth itself to enter in to contend in an issue where the evident truth was set aside both by the accusers, and by the judge himself. Jesus was prepared to die; he was eager to complete the redemption of man; so therefore his silence was most fitting to his august character. The calm patient silence of Jesus greatly surprises Pilate. He sees in it something superhuman. He is filled with fear of the wondrous Being before him. Even though he urges Jesus to make a defense, Jesus remains silent. Pilate could not understand the great act of self-oblation of Jesus. From his point of view it seemed to him that Jesus should stand forth and deny the false accusations which the Jews brought against Jesus. Pilate knew that these accusations were false, and it was natural to expect that an innocent man should protest against such gross and pernicious falsehoods. Had truth demanded that Jesus should answer, he would have answered. But the cause of truth was best served by Jesus' silence. He had given the world ample proof of the truth of his character and of his teaching. There was no danger that any man of all the generations of men should believe the charges on which Jesus was put to death.

The accusers did not believe them; the Sanhedrim did not believe them; Pilate did not believe them. The Son of God was permitted to suffer, but it was not permitted to the powers of evil to taint the divine sanctity of his character. Pilate is permitted to condemn Jesus to death; but Pilate must first declare most vehemently that he finds no fault in him. Herod Antipas treats Jesus as a fool, but he can not condemn him as guilty of anything. Humiliations, sufferings, and death exalted Christ in the glory of God; but such is God's hatred of sin that he allowed no imputation of sin to rest on Jesus. The Jews charged Jesus with having a devil; and they accused him of many things; but the evident falseness of their accusation exalts the sanctity of Christ.

The first act of the trial of Jesus took place outside of the Prætorium of Pilate. The accusation which the Jews brought against Jesus could be reduced to this: That Jesus was a pretender to the throne of Judæa, and as such moved the people to revolt, and dissuaded them from paying the tribute. Since Jesus makes no defense before the Jews, Pilate takes him into the Prætorium, in private, and there asks him directly: "Art thou the King of the Jews?"

The first response of Jesus to Pilate is full of mystery. We must first premise that, since Jesus knew all things, no question put by him is directed to acquire a knowledge not already possessed. The object of Jesus' questions is therefore to produce some effect upon the person or persons addressed. Jesus knew the thoughts of all men; but his questions cause to be revealed to us the thoughts of many actors who take part in the New Testament. Jesus knew the motives which moved Pilate's question; and Jesus wishes to induce him to declare them. Pilate was not acting in good faith. He did not ask the question concerning Jesus' kingship with any sincere desire to know the truth. He knew at that moment that the accusation brought against Jesus by the Jews was a lie. He was not ignorant of the deeds of Jesus. He knew that Jesus went about doing good, and preaching the Gospel of peace and love. He knew that the perfidious Jews, envious because Jesus laid bare their hypocrisy, had delivered Jesus up. The path of duty was clear before Pilate; but he shifted and hedged, and



sought to dodge the issue of a just judgment. His question was a part of that policy of indirectness and of expediency; and Jesus wishes to move Pilate's conscience to recognize his bad faith. Had Pilate's question proceeded from an honest desire to know the truth, Jesus would have answered it at once, with a direct affirmation. But since Pilate was simply taking up the charge of the Jews, which he knew to be false, Jesus first makes known to him that he knows the state of his mind. Jesus' response is equivalent in substance to this: "Thou, O Pilate, art the governor of this province. Thou hast never been informed that I wrought against the government. No officer of Rome has ever charged me with a crime against the state. Those who now make this accusation thou knowest to be false witnesses who hate me without cause. Instead therefore of rendering just judgment, thou mockest truth by asking a needless question."

When Jesus willed to die, he did not will the sin of those who brought about his death. Jesus endeavored to save Judas from committing his awful sin, and he strives here to save Pilate.

Jesus' response irritates Pilate. He in substance declares that he can not be expected to know aught of Jewish questions. The responsibility for the proceedings against Jesus, he lays upon the Jewish nation, and upon its priests. Pilate's answer is a vain attempt to excuse his injustice. He makes a specious plea, but in truth it is weak. The cause of Jesus Christ was not merely a Jewish question. The three years of Jesus' life had given evidence to all that dwelt in Judæa of the goodness of Jesus. And furthermore, though the Jews were there accusing their own citizen, yet Pilate knew that they were false.

Though Pilate acted not truthfully nor justly, yet his office demanded an answer. Therefore Jesus describes the character of his kingdom. It is not of this world; and one proof thereof is that Jesus surrounded himself with no armed satellites. His disciples were poor, simple fishermen, who were prevented by Jesus' express command from resisting the band that came to arrest Jesus. This description of Jesus' kingdom was equal to an affirmation that he was a king.

Pilate still demanded a more explicit declaration, and therefore to his repeated interrogation, Jesus affirms in an emphatic Hebrew idiom that he is a king: "Thou sayest it, because I am a king." As we have before explained, this was a forcible form of affirmation. Pilate's question therefore was fully answered, but Jesus had explained that his kingdom was a spiritual kingdom, which in no way conflicted with the earthly power of the Cæsars, or of any other earthly ruler. Jesus' kingdom was the kingdom of Heaven, into which men entered by following truth and righteousness. Jesus was born in his Incarnation, and came into the world to teach men the truths by which they might become citizens of his great kingdom. He came to found a kingdom by teaching men the truth. In every sin there is an element of falsehood. Hence Jesus, by teaching men the highest truth, led those who obeyed his teachings to become members of his kingdom.

The man whose soul is true hears Jesus' voice, and follows him. This truth often is asserted in the teachings of Jesus, that when the soul of man is true, it hears the voice of Jesus. It expresses that element in justification that must come from us. Truth and right are convertible terms. All goodness is truth, and all truth is good. Truth in the highest sense is the correspondence of things to the intellect of God; and when things move towards their right ends as established in the divine ideas, then truth and holiness reign.

Pilate did not penetrate the high sense of Jesus' words. He treated Jesus' discourse as the theory of a philosopher. Jesus' discourse is mysterious to Pilate. He had asked Jesus about his life, and had received answer that Jesus had come into this world to bear witness unto the truth. The point now to know is what was this truth unto which Jesus bore witness. Pilate asks the great question, but his soul is not worthy of the answer. He asks the question in irritation, and in scepticism. He does not wait for an answer, or care for an answer. He asked the greatest question of human life, but he despises the answer that he might have received. Jesus alone has answered that question for the generations of men. Jesus gave no answer to Pilate, because the man was not disposed to hear the truth. The teaching of Jesus is the full and clear answer to Pilate's

question. Men may say that the enigma of human life has not yet been solved, but it is a lie. Jesus has taught the truth, and the whole truth, as far as is necessary in our present existence. No uncertainty or obscurity lies over the revelation in the things that regulate man's duty and man's hope. Mysteries stand all around us; we see but a small part; but that part is true, and sufficient unto the day when our dim and partial seeing shall give place to the full intuition of all truth in God.

To know the doctrines of Christ is the only true knowledge; and to know all other things, and be ignorant of the Gospel of Christ is fatal ignorance. Man may by study and experience obtain many truths in the natural order of things. He may count the stars, and trace their paths; he may read the rocks, impress the powers of nature into his service, and know the constitution of the threefold kingdom of nature. But this knowledge gives no life to the soul: it is not vital truth. It can not equip the soul for its eternal life with God. Therefore for that higher, life-giving truth we must go to Christ; he has taught us the truth of the unity and trinity of God, of redemption, of grace, of life eternal, of the law of human conduct. The elect of Christ are they on whose souls that truth has impressed its character.

From this interview with Christ, Pilate was more and more convinced that Jesus was innocent. Jesus had declared himself to be a King, but he had explained the nature of his kingdom, so that Pilate saw that Jesus' kingship did not conflict with Cæsar's dominion. Pilate saw that it was a purely religious question, of such a nature that it transgressed no law of the state. He does not understand Jesus' teaching or care to understand it; but the evidence of Jesus' innocence is so great that Pilate is forced to go out to the Jews and to declare: "I find no fault in this man." What a despicable example of judicial corruption! Pilate is again and again convinced that Jesus is innocent; and yet through fear that the Jews may accuse him to Rome, he does not deliver Jesus from that unjust and blood-thirsty rabble.

Pilate's declaration that he found no fault in Jesus, makes the Jews more urgent. They fear that Jesus may escape from them. They cry out that Jesus stirs up the people from Galilee

even to Judæa. The word Galilee suggests an expedient to Pilate. He asks if Jesus be a Galilæan, and hearing that he is, he sends him to Herod Antipas, the tetrarch of Galilee, who was at that time in Jerusalem. Jesus was a citizen of Nazareth, and consequently a subject of the jurisdiction of Herod Antipas. Herod Antipas had great power in Galilee, and was in favor at Rome. At this time, Archelaus had been banished to Vienna in Gaul, and his part of the old kingdom of his father had been reduced to a province ruled by a procurator. Though Pilate exercised supreme jurisdiction also over Galilee, yet there was left to its tetrarch a certain autonomy; and Pilate wishes it to appear that he defers to Herod's authority by sending Jesus to him. The real motive of Pilate was to shift the responsibility upon Herod. But his action seemed courteous, and St. Luke tells us that thereby Herod and Pilate, who had been at enmity, became friends again. Herod must have considered the action of Pilate as a recognition of Herod's place and authority, and this healed the breach.

Herod was exceedingly glad, when Jesus appeared before him. He had heard much of Jesus, and for a long time he had desired to see him, hoping that Jesus would perform some miracle before him. There is absent from Herod all thought of vindicating the innocence of Jesus: the monster only thinks of the gratification of his curiosity to see a miracle.

It was unworthy of Jesus to recognize any such motive. So therefore, though Herod questioned him in many words, Jesus answered nothing. The chief priests and the scribes stood vehemently accusing Jesus, but even the bloody Herod recognized that their accusations were false. He does not receive them, but being disappointed and angered by Jesus' silence, he causes him to be clothed in gorgeous apparel, as a mockery of his claim to be a king. Herod's attendants mock Jesus, treating him as a fool who had aspired to be a king. And thus he is sent back in mockery and derision to Pilate.

The Vulgate translates *ἐσθῆτα λαμπράν*, "a white garment." The term *λαμπρός* from *λάμπω*, *to shine, to be bright*, does not necessarily signify a white garment. In Apoc. XVIII. 14, it is used to signify sumptuous things. In James II. 2 and 3, qualifying *ἐσθής*, it denotes fine clothing in general, in



contradistinction to *ἑσθῆς ρυπαρά*, vile clothing. Therefore we believe that it restricts the sense too much to translate this term by "white." It may mean any manner of gorgeous apparel. The satellites array Christ as kings were wont to be arrayed.

Herod's action in sending back Jesus to Pilate was a courtesy to Pilate. Herod thereby deferred to the superior jurisdiction of the Roman. But it was also a proof that Jesus was innocent. Had there been any valid proof of Jesus' guilt, Herod would have passed sentence upon him. We must remember that Herod is the monster who slew John the Baptist, whom he knew to be a just man, to gratify the whim of the lecherous Herodias. God allowed his Son to be mocked by Herod, and treated as a fool, but the Providence of God brought it about that Herod also must be a witness of Jesus' innocence.

Jesus, the Prince of Peace, is the means of restoring the broken friendship between Herod and Pilate.

Pilate now again goes before the people, and proclaims the innocence of Jesus. He adduces the authority of Herod in corroboration of his own judgment. The trial of Jesus has been an open one. They were allowed to testify, all who would; the case had been submitted to a ruler of their own nation, and this ruler had sent Jesus back, mocked, it is true, as an idle dreamer, as a fanatic, but yet as guiltless of any crime worthy of death.

The Vulgate erroneously translates the fifteenth verse of Luke. The clear evidence of the Greek codices convinces us that Pilate does not declare that he sent the Jews to Herod; but, "he (Herod) sent him back to us"; still greater evidence is there that the last clause should be, "nothing worthy of death has been done by him." What sense can be in the phrase, "nothing worthy of death has been done to him"? as the Douay version renders the Vulgate.

Pilate is willing to gratify the Jews' hatred of Jesus in something less than capital punishment: he offers to scourge Jesus and let him go. A wild cry of disapproval goes up from the multitude. They see that Pilate is afraid of them, and this encourages them to insist on the extreme penalty.

At that time it was customary for the Roman governor of Judæa to pardon a prisoner at the time of the Passover. Data are wanting to decide whether this were a Jewish custom which

the Romans observed to please the Jewish people, or whether it were a usage brought in by the Romans to render the Roman domination more acceptable. The first opinion seems the more probable. Now on that very morning, while Christ was being tried before Pilate, the multitude went up and asked Pilate to release some prisoner to them according to the custom. The Jews had the right to select the prisoner whom they wished released. The Gospels alone speak of this custom. The seventeenth verse of Luke is clearly an ancient gloss to explain why Pilate gave the Jews a choice between Christ and Barabbas.

From the testimonies of the four Evangelists we learn that Barabbas was a robber who had raised an insurrection in the city, and who with others was guilty of murder. In speaking of this prisoner Matthew uses the plural verb, "they had then a notable prisoner." The meaning of the Evangelist seems to be that Barabbas was in possession of Pilate and the Jews, inasmuch as the Jews had the right to ask for Barabbas' release, and Pilate had the right to grant it.

Though St. Matthew declares that the Jews had the right of choice of the prisoner, "one prisoner, whom they would", Pilate seems to have limited this choice to two individuals, Christ and Barabbas. Pilate must have had other prisoners; for Mark tells us that "Barabbas was lying bound with them that had made insurrection." There is a design in Pilate's action. He wishes to set free Jesus; and consequently he selects the wickedest prisoner available, to compel the Jews to ask for Christ. As they jealously insisted on their prerogative of asking for a prisoner, Pilate knew that they would insist on the pardon of one prisoner. The character of Barabbas was such that he hoped that they would not ask for such a man, and thus he hoped to force the choice to fall on Jesus. Pilate had not rightly estimated the malice of the Jews. He could have dealt with the multitude; but the chief priests and the elders persuaded the multitude to ask for the release of Barabbas, and to ask for the crucifixion of Jesus. Therefore, when Pilate came out and demanded of them: "Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ?" the whole multitude answer: "Barabbas." Pilate asks: "What then

shall I do unto Jesus who is called Christ?" And they all answer: "Let him be crucified." Even the death of Jesus will not satisfy them: it must be the most cruel of deaths, the Roman crucifixion which even the cruel Romans speak of with horror.

Pilate is puzzled. At some point of the proceedings his wife had sent to him advising him not to do aught against the just Jesus; that she had suffered much in a dream by reason of him.

Much is written of this woman in the apocryphal gospels. She is called Claudia Procula, and is by St. Hilary considered as a Saint. These legends have no foundation, and all that we know of Pilate's wife is that one brief sentence of St. Matthew's Gospel.

At what point of the proceedings the message came to Pilate from his wife we can not ascertain. St. Matthew tells us that it was while he sat on the judgment-seat. St. John, XIX. 13, speaks of Pilate's sitting on the judgment-seat, but it is evident that the message must have come to him before that time; for he there did naught but pass the final sentence on the Lord. It is probable therefore that Pilate sat in this judgment-seat to hear the testimony of the Jews, and to examine Jesus before them. He left this seat when Jesus was sent to Herod, and when Pilate examined Jesus privately in the Prætorium, and when Jesus was scourged. St. John mentions the final sitting, when sentence was passed.

The Romans were a superstitious people, and both the wife and Pilate were greatly moved by this supernatural dream. God condescended to add this evidence of Jesus' innocence, and to extend this further admonition to the governor to withhold him from an act of great injustice. St. Luke assures us that three times Pilate appealed to the Jews, protesting the innocence of Jesus. It was a clear decision on the part of the judge that the Jews had proven no accusation against Jesus. They see the futility of endeavoring to prove Jesus' guilt; so to Pilate's demand: "What evil hath he done?" they cry out: "Crucify him, crucify him"; "Away with this man and release unto us Barabbas."

Pilate sees that he can not reason with that wild multitude: a tumult is arising and the time-serving Pilate fears that he shall be blamed for any trouble that may ensue. But all the

time there in his heart is the conviction that Jesus is innocent. A painful contest is being waged between duty and self-interest, and, as often happens, self-interest prevailed. Pilate now employs a symbolical action to show the Jews that he was convinced of the innocence of Jesus, and that he desired to place the responsibility of Jesus' death on them. He washes his hands before the multitude, and declares: "I am innocent of the blood of this righteous man; see ye to it." The evidence of Jesus' innocence accumulates from all sides.

This action of Pilate is by its nature apt to symbolize the innocence of its author. Whether it was in use by the Romans is doubtful; but it was one of the rites ordained in Deuteronomy, XXI. 1-8, to attest that one was guiltless of a man's blood. Of course, Pilate's action did not clear him of blood-guiltiness; it was a vain expedient to restrain the Jews by placing on them the responsibility of the contemplated crime. In truth he could have said with Macbeth:

"Will all great Neptune's ocean wash the blood  
Clean from my hand? No, this my hand will rather  
The multitudinous seas incarnadine,  
Making the green one red."—II. 2.

In order to reassure the governor, the Jews readily accept the responsibility of Jesus' death. The whole people give utterance to the fearful imprecation: "His blood be on us and on our children." They were awful words, and awful has been their sequel. The great moral law of the universe demands that sin must be punished. These words are evidence of the gravity of Israel's sin, and Israel's punishment is proportionate thereto. History preserves the records of no race that has suffered more on earth; and as a race they die without hope of Heaven. Their sin was a mystery, and their punishment in time and eternity is a mystery.

At this point the brevity of the Synoptists leads them into obscurity. They declare that Pilate yielded to the Jews, and delivered Jesus to be scourged, and to be crucified. St. John fills out the lacuna. Pilate did not at once sentence Jesus to be scourged and crucified. With the Romans scourging was a preliminary of crucifixion. Livy tells us that in the suppression



of the slaves' revolution in Etruria M. Acilius scourged the slaves before crucifixion, "verberatos crucibus affixit."—Hist. XXXIII. 36. Quintus Curtius tells us that Alexander the great scourged and crucified Arimazes and his nobles, "verberibus affectos sub ipsis radicibus petræ crucibus jussit affigi."—Lib. VII. XI. 28.

As the Evangelists merely mention the fact that Jesus was scourged, we can not determine with precision the details of the punishment. The Jewish mode of scourging limited the number of blows to forty, and the Pharisees, in fear lest the number should be exceeded, placed the number at thirty-nine. Jesus was scourged in accordance with the Roman law, which placed no limit on the number of blows. Ludolphus, the Carthusian, in his "Life of Christ," and Echiuss in his "Sermon on The Sufferings of Christ" declare that it was revealed to a certain pious woman that the number of blows inflicted on Christ exceeded five thousand; but no credence can be given to this legend, which is evidently extravagant.

Criminals of the upper order of society were beaten with rods; but slaves and other low criminals were scourged with leathern scourges. Horace (Sat. I. 3, 119) and other writers speak of the scourge as the "horribile flagellum." The term *φραγελλῶσας* of Matthew and Mark, and the term *ἐμαστίγωσεν* of St. John give evidence that Christ was punished by the leathern scourge. Very often the scourge's thongs were knotted with bones, circles of brass, pieces of hard wood; and sometimes terminated by hooks, in which case it was called a scorpion. In this punishment the prisoner was stripped, and bound to a post of some kind.

At Rome in the Church of St. Praxedes, near St. Mary Major's on the Esquiline hill, is preserved a marble pillar, to which our Lord is said to have been bound. It measures two feet, three inches in height, not including its circular pedestal, which is two inches high. Its lower diameter is one foot and a half, its upper diameter nine inches. Originally a ring was fixed in its top, the perforation of which still remains. As far back as the year 333, the Pilgrim of Bordeaux speaks of a column which then was preserved in the house of Caiaphas on Mt. Sion. St. Jerome (Epist. CVIII.) also makes mention of

it. In 1223 Cardinal John Colonna brought a column to Rome, and placed it in the Church of St. Praxedes; but many doubt that it is the same as originally existed on Mt. Sion. We have no historical certainty concerning it, but merely a pious tradition.

Scourging was a most dishonorable manner of punishment among the Romans, and consequently we see in this act the depths to which Christ condescended in order to save man.

From the subsequent cruelty practised upon Jesus by the Roman soldiery, we are persuaded that they also scourged him in the most cruel manner. This punishment came upon Christ for our sins. We merited those blows, but God the Father "laid upon Jesus the iniquity of us all; and by his stripes we were healed."

Jesus was scourged in the open place before the Prætorium. After the soldiers had scourged Jesus, they took him into that part of the Prætorium in which they had their quarters, and they call together the whole band. Though the Greek text has here the term *σπεῖρα*, we do not believe that a full cohort was present. The term is often loosely used to denote any body of soldiers. It is a constant fact of history that soldiers always despise a conquered race. This is especially true when they consider the conquered as an inferior race. All governments who have subjugated peoples to their empire have had to deal with this tendency of human nature. Soldiers are often recruited from the dregs of society; their employment in war makes them cruel; there is always a certain antipathy between different races; and all these causes conspire to produce the horrors of war, and of colonial governments. Nineteen centuries of Christian teaching have not been able to bring under control this fierce instinct of man. Even in our own days, our generals and our soldiers have disgraced our country by their cruelty to the Filipinos. The record of England's cruelty to conquered tribes is a long and bloody one; Spain, Holland, and Belgium have dealt cruelly with their colonies.

The history of Rome shows the Romans to have been a cruel race. The Roman soldiery stationed in Judæa despised and hated the Jews. It was a delight for these soldiers to kill the Jews. When therefore Jesus had been condemned and placed under their guard, they pass all bounds in the cruelty which they practise upon him.

From intrinsic and extrinsic evidence we prefer the reading *ἐνδύσαντες*, *they clothed*, in the twenty-eighth verse of Matthew's text. Jesus had been stripped for the scourging, and it seems improbable that they clothed him thereafter, and immediately stripped him in the Prætorium. It seems far more probable that he was taken directly from the whipping-post into the Prætorium, and there clothed in mockery with the purple robe of a king. This reading is supported by the great authority of the Vatican codex, and Tischendorf informs us that he also found *ἐνδύσαντες* in that recension of  $\aleph$  which he denotes by the diacritic sign C<sup>a</sup>. Our reading is also found in D, and in many of the best codices of the old Italian version. Lachmann endorses our reading, and the Revised Edition of Oxford places it in the margin. We believe that the main reason why many authorities adopted *ἐκδύσαντες* was a persuasion that the sense of Matthew's text demanded it. If we retain *ἐνδύσαντες*, the verse of Matthew becomes: "And they clothed him, and put on him a scarlet robe." The apparent tautology of this statement is removed by considering the second clause as epexegetical. Such use of language is not uncommon in Hebrew. The sentence is equivalent to: "And they clothed him, putting on him a scarlet robe."

Matthew tells us that this robe was *κόκκινῃ*, scarlet; whereas St. Mark and St. John declare it to have been *πορφύραν*, purple. Both scarlet and purple were the colors of the royal robes of kings. They were employed together in arraying royal personages. Thus St. John in his Apocalypse, XVII. 4, declares that he saw the woman "arrayed in purple and scarlet." These two colors were by the command of God specially employed in the first tabernacle of the covenant in the desert. Proverbs declare of the virtuous woman, that "all her household are clothed with scarlet," and, that "her clothing is fine linen and purple."—XXXI. 21—22.

Now it may have been that the robe placed upon Jesus was of purple and scarlet. Purple and scarlet were the richest colors known to antiquity; and we may easily conceive a robe made of purple and scarlet, as was the robe of the woman seen by John in the Apocalypse. Or it may have been that they clothed Jesus with a purple toga, and placed over this a scarlet cloak.

St. John speaks of a purple robe *ἰμάτιον*; but Matthew speaks of a scarlet cloak, *χλαμύς*, which was a short cloak fastened by a brooch on the right shoulder, so as to hang over the left side of the body.

St. Ambrose (In Luc. X. 104) and St. Hilary (In Matt. XXXIII. 3) declare that Jesus was clothed in a purple tunic and a scarlet cloak.

Again, inasmuch as these kingly robes were sometimes of purple and sometimes of scarlet, the detail of the color of the robe put on Jesus is not an integral part of the account. They all agree that it was a robe of the color worn by kings; and even granting that there is a discrepancy in that trifling detail, it does not injure the truth of the narration. The divine inspiration of the writings of the several writers leaves at least that margin to the human element in the Scriptures; and we must expect a slight variation in these non-essential trifling details. The writers wrote with the honest freedom of truth, and these slight variations show that there was no collusion among them, but that the element that brought them into that grand substantial harmony was the unity of the truth that they transmitted.

Jesus was clothed with this robe in mockery of his kingly character, and the soldiers complete the mockery by plaiting a crown of thorns and putting it on his head, and by putting a reed in his right hand as a mock scepter. Then they kneeled down before, and mocked him, saluting him: "Hail, King of the Jews." Then they take the reed out of Jesus' hand, and strike him with it on the head. Others strike him with their hands, and they spit on his face.

Words can not represent the scene to our minds. The scourging had cut and bruised the body of Jesus, the thorns of the mock crown had been pressed down upon his head, penetrating to the bone, the blows of the reed increased the pain of the wounds made by the thorns, the bleeding face was bruised by the blows of the heavy hands of the soldiers, the foul spittle spat into his face mingled with the blood, offending the delicate senses of the Lord. And he was the Son of God. He sits there, and utters no word, makes no sign of impatience.



Our sins demanded it. He must suffer thus, or we must suffer for eternity; and because he loved us, he offers himself to these sufferings and to death.

It is a profitless task to try to determine the species of thorn bush from which was taken the crown of thorns. At Paris, at Pisa, and at Treves are preserved relics said to be of the crown of thorns, but they are very doubtful. All of them can not be genuine, for they are very different in character, and botanists are unable to trace to what species any of them belong. All through Palestine thorn bushes flourish; indeed we have seen them growing within the walls of Jerusalem. It would not therefore be difficult for the soldiers to obtain a branch of a thorn bush for their cruel purpose.

We have no means of ascertaining the species of reed used as the mock scepter of Christ. The *arundo donax*, the great reed, sometimes attains the height of twelve feet. Therefore many hard blows could be struck with the reed taken from Christ's hand, before the reed was shattered.

It seems improbable that Pilate witnessed the scourging of Jesus, and the mocking which followed. The account seems to speak of the unrestrained cruelty of the private soldiers, who became like the savage beast that tortures the prey which it has caught.

But now Pilate takes Jesus from the soldiers, and brings him forth, and presents him to the multitude, with these significant words: "Behold the man." Jesus was still clad in his purple robe, and bore his crown of thorns. The evidences of his sufferings were upon him.

Then was fulfilled in Jesus that prophecy of Isaiah: "He hath no form or comeliness; we see him, and there is no beauty that we should desire him. He was despised and rejected of men; a man of sorrows, and acquainted with sickness: and as one who hides his face from us he was despised, and we esteemed him not."—Is. LIII. 2—3.

Pilate hoped that the Jews would be moved to some feelings of mercy by the spectacle of the state of suffering to which Jesus had been reduced. Moreover, he protests again that he finds no crime in Jesus. But Pilate is in face of men devoid of truth, of justice, and of pity. The chief priests and the officers

cry out: "Crucify him, crucify him." Pilate again challenges them to assume the responsibility of Jesus' death. Though the Jews had not the right to inflict capital punishment, a direct permission here by Pilate would have empowered them to put a man to death, without transgressing the Roman law. But for another reason the Jews feared to act. They knew that Jesus was innocent; and they feared that if the act of putting Jesus to death were investigated, they should be punished for the injustice of it. They dare not therefore assume the responsibility of the foul deed which they wish done, but they move Pilate by threats and clamors to execute their wicked will.

In their response the Jews evade to answer the first part of Pilate's declaration. They only consider the last clause of his statement. He was the representative of Rome, and he had rigorously examined Jesus, and found no crime in him: so he declared to them. The Jews recognize that the charge that Jesus had committed a crime against the state had failed. They insist on another charge. The Romans, in all points consistent with the supremacy of Rome, allowed the Jews to live under the Jewish Law. Therefore the Jews cry out that Jesus had sinned against their Law in that he made himself the Son of God. This they construed as blasphemy; and they asked for his death in accordance with the statutes of their own Law.

It is clear that the Jews charged against Jesus that he made himself the natural Son of God. Adoptive sonship they claimed themselves, and it was directly in accordance with the Law to make one's self the adoptive Son of God. The Jews had rightly understood Jesus' teaching in regard to his divine Sonship, and he died for this truth, which is the basis of the Christian religion.

The charge that Jesus had made himself the Son of God greatly moved Pilate. The Pagan had no right conception of the one true God. His polytheistic idolatry admitted strange relations between the gods and mankind. In their grotesque polytheism they admitted semi-gods and the children of the union of the gods with the daughters of men. The majesty of Jesus, his superhuman patience, his clearly manifested innocence, moved Pilate to recognize in Jesus something above the ordinary man. Then the intelligence of his wife's wonderful

dream corroborated his belief that Jesus was more than a man. Pilate fears that by acting against Jesus, he may draw down on himself the wrath of some god. He takes Jesus again into the *Prætorium* and asks him: "Whence art thou?" What is Pilate's motive? to ascertain whether he will offend any of his false gods by delivering Jesus to death. No love of justice, no wish to defend the truth, but a craven fear of personal danger moves him. He merited no answer, and he received no answer from Jesus. Had he been in search of the truth, the evidence already given him was sufficient to move him to recognize the true character of Jesus Christ. Jesus had told him that he was a King of a kingdom that was not of this world. With the certain conviction of Jesus' innocence in his heart, he had allowed Jesus to be scourged in a most cruel manner, to be mocked and insulted most foully; and now, moved by no feelings of truth or justice, he wished to find out from Jesus if he bears such a relation to the gods that they would be offended at those who did him evil. It would be to cast a pearl before a hog to endeavor to move a man so disposed to recognize the true character of Jesus' and of his doctrine. Therefore Jesus makes him no answer. This silence provokes Pilate. He vaunts his power, the power of life and of death. Pilate thus speaks to move Jesus to recognize that it is his interest to obtain Pilate's favor. The Roman spoke proudly of his authority. As he looked at the suffering victim of the soldiers' cruelty, he felt that he could do anything he willed with that defenseless man. And yet how false was his idea! Jesus declares unto him why he has power upon Jesus' life. It is not because he is the representative of mighty Rome, for the bound and bleeding prisoner over whom he claims to have power is the Son of God, by whom Rome, and Pilate and all things that exist were created. Pilate erroneously believed that in virtue of his office he had the power of life and death over the Being upon whose power Pilate and all creatures in Heaven and on earth depend for their existence. The cohort that went out to seize Jesus in the garden believed that by their number and their arms they could take Jesus; and at his presence they staggered backward, and fell on the ground. They had power only when he offered himself to go with them. So here Jesus dispels the error of Pilate. Pilate had power over Jesus, solely because God permitted him to judge and to sentence Jesus.

Pilate may not have understood Jesus. It matters little; for Jesus had a higher motive in this declaration than the teaching of the Roman governor. Jesus thereby confirmed to the generations of men the great truth that he died not by the prevalence of the power of man, but because he himself offered himself up, and permitted his own creatures to judge him and put him to death.

On the authority of B, **N**, and C, and the Peshito version we have departed from the Vulgate's order of the two clauses of Pilate's declaration. Intrinsically also it is natural to place the hope of release before the alternative of death.

The sense of the second member of Jesus' response is obscured by the terms *διὰ τοῦτο, therefore*. The sense of both members of the declaration of Jesus is plain, but it is difficult to see the connection between them indicated by this phrase.

It seems to us that the phrase in question does not indicate a close relation of causality between the clause which it introduces and the preceding member. It rather indicates the general sequence of cause and effect in the whole affair. The Jews seized Jesus, tried him in their tribunal, insulted, struck and mocked him, delivered him to Pilate, and falsely accused him before Pilate. This was "given them from above." Their motive was unjust hatred of one whose goodness rebuked and disturbed their wickedness. They hated Jesus, because he was good. Pilate moved by fear of the multitude refuses to release Jesus, although he knows him to be innocent. He holds him prisoner, and sentences him to the fearful scourging, and soon he will sentence him to death. Also he executes such acts because "it is given him from above"; because Jesus Christ permits himself to be thus used by men, in order to pay the world's debt of sin. The Jews sinned and Pilate sinned; but their sin was greater than Pilate's. They hated the truth, and sinned against the light: Pilate in weakness preferred personal interest to the rendering of a just judgment. Thus St. Peter in Acts, III. 13, charges the Jews with a greater sin than was that of Pilate: "The God of our fathers hath glorified his Son Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him."

Jesus represents in its true light the reason why Pilate can have power upon the life of the Son of God, and also the respective gravity of Pilate's sin and of the Jews' sin. The



phrase in question is used rather loosely, as the Evangelists are wont to use it. It simply draws a conclusion from the action of the Jews and the action of Pilate. Thus it is used in John, VII. 22; Matt. XII. 31; *ibid.* XIII. 52. It always indicates a certain general sequence of the narrative, but not always a close relation of cause and effect. The general sequence in the present case is, that in the parts that the Jews and Pilate were permitted to take in the trial and execution of Jesus, the Jews had the greater sin.

The mysterious words of Jesus, his noble bearing, his moderation in telling Pilate of his sin of injustice confirmed Pilate in the belief of Jesus' innocence, and in the belief that he was an extraordinary being. He goes forth again to endeavor to be allowed to release Jesus. But the Jews meet him with the gravest threat of all. They declare that Jesus in declaring himself a King had committed treason against Cæsar, and that if Pilate now releases Jesus, it is evidence that Pilate is not faithful to Cæsar. The Cæsar of that day was Tiberius who was a monster of cruelty. On the testimony of Suetonius (Tib. 58), we know that Tiberius was most suspicious; that he punished accused persons simply *to give the law exercise*; that men were induced by large rewards to accuse others; that every informer was believed; and that the simplest offense was made a capital crime. In his *Annals*, III. 38, Tacitus relates that with Tiberius the gravest of all crimes was *lese majesty*. Suetonius also tells us that in the reign of Tiberius Cæsar it was *lese majesty* to flog a slave, or change one's clothing in the presence of any image of the emperor. It was also *lese majesty* to take into a latrine a ring or a piece of money bearing the effigy of Cæsar. In Tacitus' *Annals* of Tiberius, VI. 19, the historian tells us that "great numbers of both sexes and of every age lay slaughtered in the Forum. Some were illustrious; some unknown: some lay apart; others lay in heaps. Neither kindred nor friends were allowed to care for the bodies, or to weep over them, or even to look for any length of time upon them. Guards were stationed in various places to observe any signs of grief, and these guards followed the rotting bodies until they were thrown into the Tiber; and when these bodies floated on the surface, or drifted to the bank of the river, no man dared cremate them, or even touch them."

Again Tacitus assures us that the desire of confiscating the property of condemned men drove Tiberius to such excesses, that men killed themselves, to be able to transmit their property to their heirs. Tacitus tell us, VI. 10, that women were put to death because they wept for their slain; and he cites the case of Vitia, the mother of Fufius Geminus, who was slain because she wept at the death of her son.

The monstrous cruelty of Tiberius tortured the monster's own heart. Thus, he writes to the Senate: "What shall I write, O Fathers and Conscripts? or how shall I write? or what shall I not write? If I know, may the gods and goddesses destroy me in some worse way than the tortures which I daily suffer."—Tac. VI. 6. It was the capricious anger of this terrible man that Pilate feared.

Pilate had never been decorated with the title of "friend of Cæsar." This title was reserved for special favorites. But the Jews made it appear that they would accuse him of being unfaithful to Cæsar. Christ had explained to the Roman governor his kingship, and had satisfied him that there was nought in it that contravened the rights of any earthly monarch. But these wily Jews might make such representations to Cæsar, that Tiberius might deprive him of his place, perhaps take his life. Pilate valued his place and his life more than the fulfilment of his duty as judge. He had vainly tried to make terms with the agents of iniquity, but they grew more resolute by every concession. This last threat of the Jews decided the cause of Jesus. Pilate will not make himself liable to that accusation to Tiberius.

Here is a striking example of the impotent effort of a weak man to combine duty and self-interest. The Twelve Tables of the Roman law declared: "*vanæ voces populi non sunt audiendæ, quando aut noxium crimine absolvi, aut innocentem condemnari desiderant.*" Pilate violated that law not in wanton disregard of justice but in weak fear of the Jews. He knows that Jesus is innocent, and he wishes to release him; but fear of the anger of Tiberius moves him to commit the greatest act of injustice. So it is ever in human life. Whenever we put any consideration ahead of truth and right, ours is a poor service. Whatever be our place in life there will come times

when the following of what is right will necessitate some sacrifice. The emissaries of the world are always present in human life holding out to us the world's bribes. Very often we choose the baser choice from an interested motive. We do not unjustly condemn Jesus to death, but we do many wrongful acts, because we have not the moral courage to place duty above every other consideration. A man's life should be trained from the beginning to hold everything, life included, of less worth than the performance of duty. Such a disposition of soul imparts a ruggedness of virtue to a man's life that is a resource in the day when the soul shall be tried. The virtues of the soul grow by repeated acts. The soul loves virtue more after having done a righteous deed, and thus it grows strong in right. The heroes of mankind are they who love right more than life. If a man does not develop in his soul that moral courage, he will never rise to anything great in the true scale of greatness. Even though he may wish to serve God, his life will be full of failures, and unfulfilled aspirations. A man should resolve himself early in life that the Christian life demands tenacity of purpose to follow the right at whatever cost. That purpose should take the lead in all our ways, and we should consider it unworthy of us to hold duty cheaper than our lives.

In those days the judgment seat was usually in the open air in an open place where the people could congregate. The place chosen by Pilate was an elevated site near the Prætorium called in Aramaic Gabbatha, and in Greek Lithostrotos. It is evident that the Greek name came from the fact that it was paved with stones; hence the Revised Edition of Oxford renders it, "the Pavement." The etymology of Gabbatha is uncertain: the most probable opinion derives it from גַּבְבָּה, *an elevated surface*.

We learn from Suetonius (Cæs. 46) that the Romans often carried with them through the provinces stones of various colors for paving the place of their seats. In accordance with this usage, there had been made in the open place before the Prætorium a permanent pavement, and there was placed the judgment seat of Pilate. With great solemnity Pilate ascends the judgment seat to render the final sentence.

From the fact that St. John employs the verb ἐκάθισεν in the same construction as the transitive ἡγάγεν, whose subject is Pilate, and whose object is Jesus, some believe that ἐκάθισεν is

transitive, having Jesus as its object. The apocryphal Gospel of Peter (V. 7) declares "that they clothed Jesus in purple, and set him upon the judgment seat, saying: "Judge justly, O King of Israel." It continues that after this mockery, Jesus was crowned with thorns, struck, and spit upon. St. Justin (Apol. I. 35) states "as the prophet hath said, they dragged Jesus and placed him upon the judgment seat, and said: 'Judge us.'" Westcott, Holtzmann, Harnack, and others believe that it is here expressed that Pilate placed Jesus on the judgment seat. The question can not be decided from the text, for *καθίζειν* is indifferently transitive and intransitive. In the New Testament its intransitive use is much more common. We must therefore appeal to the sense. We believe that the legends of the Apocryphal Gospel and of St. Justin are surely false in some respects. Pilate's attitude toward Jesus forbids us to believe that he would place Jesus there to mock him. Eliminating these additions, we admit that the aforesaid opinion has some probability. Pilate may have placed Jesus there in an elevated place that all the people might see him. The address of Pilate agrees well with this view, for he calls upon the people to behold their king. While allowing some probability to this exceptional opinion, we consider it far more probable that Pilate sat in the judgment seat, and had Jesus brought before him. In fact, Schleusner in his Lexicon declares that in the New Testament *καθίζειν* is never used transitively except in a metaphorical sense.

We have before treated the question of the day on which Christ was crucified. This sentence of St. John with a master stroke dispels the vain theories of those who hold that Jesus died on the fifteenth day of Nisan. John tells us that the scenes here enacted took place on the day of preparation of the passover. That sentence also contains a master argument that Jesus Christ ate the great Paschal Supper one day before that of the Jews. The only possible theory in opposition would be that in that year the Jews postponed for one day the celebration. We repeat here what we have proven in explaining the Last Supper, that no evidence of such postponement is found in Jewish history, and had such an unusual thing occurred, some Evangelist would have noted it. Surely St. John would not ratify the illegal action of the Sanhedrim, and hand down to the generations of men a false date of the crucifixion of Christ.



A greater difficulty is found in the fact that John tells us that Pilate sat down on the judgment seat "about the sixth hour." St. Mark declares that Jesus was crucified at the third hour. The text of Mark is practically certain, hence we face the obligation of reconciling his statement with that of John.

In the first place, it is certain that St. John computed the hours of this day from sunrise to sunset, dividing the whole period between sunrise and sunset into twelve equal parts. In all the Gospel, it is evident that this was the popular usage of the East; and according to Pliny the common people of all nations adopted this usage, "*vulgus omne diem observat a luce ad tenebras.*"—Nat. Hist. II. 79. No other division would be possible in the text of St. John, for before Pilate passed sentence on Jesus, the council of the Sanhedrists had been held, Jesus had been led to Pilate, he was there examined publicly and privately, he was sent to Herod, and back from Herod, and afterward he was scourged and mocked. Such a series of events could not take place before six o'clock in the morning, reckoning from midnight.

An ingenious way of solving this difficulty is the following: In the old codices the numerals were not written out, but were represented by the letters of the alphabet. The ancient codices were all written in uncial characters. In this manner of writing the *τρίτη*, *the third*, of Mark would be represented by Γ. Though Z was the sixth letter of the Greek alphabet, it was the numerical sign not of six, but of seven. To represent six, the Greeks employed the obsolete character F. The similarity of these two characters is evident at a glance. If we remove the second stroke of the digamma F, it becomes Γ. St. Jerome (Breviar. in Ps. LXXVII.) declares that by a mistake of the amanuensis the term "sixth, F," of Mark has been changed to "third, Γ." The *Chronicon Paschale* published about 630 A. D. reverses the order, and believes that the "sixth" of St. John should be made to agree with the "third" of St. Mark. It declares that it adopts this reading on the authority of many accurate copies, and declares that the reading stands thus in the original autograph of St. John's Gospel then venerated in the Church at Ephesus (M. 92. 533). Patrizi, Schegg, and Corluy adopt this opinion. The reading *τρίτη* is found in the text of

St. John in codex D of the third hand, in the codices L, X, and Δ, and in four cursive MSS. In the "Catena of the Greek Fathers" (Ed. Cramer, Oxonii, 1844, II. p. 389) Severus of Antioch endorses the opinion of Eusebius, who asserts that John and Mark both wrote *τρίτη*, but that by an error of the transcriber, John's numeral was converted into "the sixth", by the mutation of Γ into F. Ammonius, Nonnus, and Theophylactus also believe that the change must be made in the text of John.

Against such a change in the text of John stands the authority of *N*\*, B, C, A, E, H, I, K, M, S, U, Y, Γ, Δ, Π, et al. both Latin versions, the Syriac versions, the Bohairic, Armenian, Ethiopian versions, and the Revised Edition of Oxford. Against such an array of authorities it would be rash to hold opinion. We must therefore adopt some other method to bring St. John and St. Mark into agreement.

It is evident that both St. Mark and St. John divide the day into the four Hebrew divisions called respectively the first, the third, the sixth, and the ninth hour. The division of the day in to twelve hours was the basis of the former computation, and they simply grouped the hours into four periods which they denominated from the number of the hour with which they began. We are dealing with a people who were not furnished with clocks and watches. They divided the day by the sun. They called the sunrise the first hour of the day. When they judged that the sun was half way up the heavens to the east of the meridian they called it the third hour. When the sun reached the meridian it was the sixth hour. When the sun had declined half way down the heavens toward the west it was the ninth hour; and the setting of the sun was the twelfth hour. The first hour is generally designated as the morning. We never hear in the New Testament a mention of the second hour of the day or of the fourth, fifth, seventh, eighth, or tenth hour. The morning, the third hour, the sixth hour, the ninth hour, and evening were the divisions, and events are timed by their relation to these cardinal points. It could not well be otherwise. A man determining time by the position of the sun in the heavens can not accurately assign the hours, but he can with practical certainty ascertain these four great divisions.

This principle was recognized by the Talmudists in their laws of evidence. In the Gemara of Babylon, Pesachim, II. 2, we read as follows: "If one witness says (that a fact took place) at the second hour, and another at the third hour their testimony is consistent. If one says, the third hour and the other says, the fifth hour, in the judgment of Rabbi Meir, their testimony is invalid; but Rabbi Judah says that their testimony is valid. But if one says, the fifth hour, and the other, the seventh hour, their testimony is vain; for at the fifth hour the sun is in the eastern part of the heavens; at the seventh hour, it is in the western part." It was all a question of observation of the sun, and the wiser Rabbi allowed a margin of two hours without impeaching the testimonies, provided the sun were on the same side of the meridian. Now let us suppose that Pilate sat down in his judgment seat at a little before eleven o'clock, A. M. It only required a few minutes to pass the final sentence. The infuriated Jews fearing that something might come up to revoke the sentence, demanded the immediate execution of the sentence. The place of execution was close to the walls of Jerusalem. It required no great length of time to prepare the apparatus of death for the criminals. A few rough, stout pieces of wood, some cords, and some large nails were all that was necessary. The journey to Calvary could easily be made in such circumstances in less than half an hour. It required much less than half of an hour to bind and nail the victims to the crosses, so that the crucifixion was completed some time before the sixth hour. If this computation of time is thought too restricted, the time of the sentence may be placed as early as ten o'clock or a few minutes after.

It is quite evident that John did not take a precise note of the time. He was the closest eye-witness of all the Apostles; for he stood beneath the cross with the Mother of God. Years afterward when he came to write that terrible history, he remembered that the sun had reached its meridian, when he stood there looking upon that awful spectacle. Hence he locates the time of the sentence by its proximity to the sixth hour. The manner of his phrase, "*ὥρα ἥν ὡς ἔκρη, it was about the sixth hour,*" shows that he does not assign the precise time. As he remembered the sequence of events, the time of the

sentence could be best determined by its proximity to the sixth hour. It may be that the sixth hour is the only point of time in relation to this series of events of which St. John had a clear memory.

Now all interpreters agree that Jesus was crucified some time before the sixth hour, or noon. St. Mark's expression, "And it was the third hour, and they crucified him," declares that Jesus was crucified in that division of the day whose beginning was called the third hour. Mark uses no term of approximation as does St. John, for Mark is certain that the third hour had come, before the event of the Crucifixion. Now it may have been that Mark's memory enabled him only to give that general designation of time. It may have been that, in that interval which extended from the third to the sixth hour, Mark knew not the exact point in which the Savior was crucified. He was not an eye-witness, and it is reasonable to expect that those who handed down these facts were not precise in fixing this detail of time. It would have been more accurate in St. Mark to describe the hour of the Crucifixion in its proximity to the sixth hour, as the Crucifixion was surely in point of time nearer to the sixth than to the third hour; but St. Mark may not have known this. John was closer to the events, and he perfects the account of Mark. The divergency between St. John and St. Mark is not so great as that margin allowed by the Talmud to witnesses who assign the time of an event. Mark remembered the event in its relation to the third hour; St. John remembered it in its relation to the sixth hour. St. John's designation of time is the more precise; but Mark's statement is not false. The Lord was crucified before the sun reached its zenith, and though its time was closer to the sixth hour, it could also be designated by its relation to the third hour.

Pilate declares to the Jews: "Behold your King." Most commentators believe that the motive which inspired Pilate's declaration was contempt of the national aspirations of the Jews, and derision of Jesus. But to us it seems not so. The whole series of Pilate's acts has been directed to release Jesus. He has been cruel and unjust to Jesus, but not wantonly: he is driven to it by fear of the Jews. When Pilate had asked Jesus concerning his kingship, Pilate had been greatly impressed by



the words of Jesus. He could not understand Jesus' character, but he felt in his heart that Jesus was a just man; he saw in his bearing something divine. He feared Jesus, and strove more and more to release him. Such a persuasion of mind is incompatible with this supposed mocking of Jesus Christ. Pilate gave Jesus up to death unwillingly, and under protest. Hence he would not aggravate the death sentence by this wanton act of derision. When he had caused Jesus to be scourged, it was with the hope of delivering Jesus from his enemies; but to mock him here in the judgment-seat could have but one effect, to infuriate the Jews.

Pilate had seen that the kingship of Jesus derogated nothing from Cæsar's power and authority. He saw that the kingly character of Jesus was purely religious. He probably knew that the hope of Israel was fixed on a Messiah that was to come. He appeals to their religious feelings. Jesus is their religious king, and they have not been recognizing him. Pilate will let them have such a king. He will favor their religion to that extent. It will be an honor to the Jewish race to have a religious king. Thus he strove to appeal to the religious aspirations of that race. Knowing their factious and intemperate spirit, he knew that they had been misguided in their conception of Jesus' character. It was his last attempt to convince them of the religious character of Jesus. The national feelings of the Jews were bound up with their religion; for their national life was founded on the Sinaitic legislation. If Pilate could only awaken those national feelings in favor of Jesus, he might release him. He holds out to them the prospect of the glory of having a religious king. But his appeal is answered by wild cries: "Away with him, away with him, crucify him." Pilate utters one despairing appeal: "Shall I crucify your King?" The whole thought of Pilate might be thus expressed: "Shall I dishonor your race by crucifying your King? This man is of your race; there is something superhuman in him; he has no political aspirations; he belongs to your peculiar religion. He has done no evil. Your Law contemplates the coming of a great religious King, and this man gives evidence that he is that King. Shall the Jews allow one of their own race, one who gives good evidence that he is a religious King, to be put to death by crucifixion?"

All was in vain ; the chief priest answered : “ We have no king but Cæsar.” They hated Cæsar and all the Romans ; the blood of their soil was soaked by the blood of their slaughtered brethren whom the Romans had slain ; but the cunning hypocrites now profess great loyalty to Cæsar in order to accomplish the death of Jesus. It is a fearful thought that human nature has been capable of the malice displayed by the Jews in causing the death of Jesus.

The last cry of these Jews was decisive. If that profession of the Jews’ great loyalty should be reported to Tiberius, and it should be also reported that Pilate released one whom the Jews accused of treason, Pilate would incur the anger of Tiberius. The fear of temporal loss outweighed Pilate’s love of justice and right, and he released Barabbas, and delivered Jesus up to his executioners to be crucified. When St. John says that Pilate “ delivered Jesus up to them,” he does not mean that Pilate authorized the Jews to execute the death sentence. The meaning is that Pilate delivered Jesus to the wishes of the Jews, to be crucified by the Roman soldiers.

The release of Barabbas and the condemnation of Jesus illustrates a fact of human history. The sinful man was released, and the author of life was condemned. Like unto Barabbas we are sinners who are released by the condemnation of Jesus. His sentence should have fallen upon us ; but “ the Lord laid on him the iniquity of us all.”

When the Jews requested the release of Barabbas, Pilate said unto them : “ What then shall I do unto Jesus who is called the Christ ? ” Whenever a man contemplates the committing of a sin, that question faces him. He can not sin, and still hold to Jesus ; he must abandon Jesus or his sin. When the issue is presented to our minds in the history of Jesus and Barabbas, we find our souls ready to condemn men who would prefer a murderer to the Lord Jesus ; but the sinner prefers a base sin to Jesus. That an act be sinful, there must be deliberation ; Jesus Christ identified with his commandments appeals to the soul, and against him stand the world’s goods, its power, and its pleasures. There can be no fellowship or communion between Christ and the sin. If a man do the sin, he must as far as regards that act put away Christ. He does

not condemn Christ to death as did Pilate, but he dishonors Christ, and gives evidence that Christ does not hold a proper place in his thoughts. The sinner in his choice makes Christ inferior to a thing of the devil. In all the compass of human life there is nothing sad, nothing terrible but sin. We think too lightly of sin. If it were told the sinner that by suffering, as far as he could bear, the sufferings of Christ, he could be freed from his sin, the sinner should be glad of even that hope, and should turn at once to the great work. But God has made mercy so easy to obtain that we do not realize the fearful character of sin, or the value of forgiveness. God does not demand of the Christian that he be crucified to expiate his sin : God demands only that he turn from his sin, and detest it, and he shall be forgiven. This ready forgiveness is not an evidence that sin is a little thing in the sight of God ; for he gave his only Son up to death for sin. It is God's exceeding love, God's compassion of man's weakness, God's transcendent goodness. Nature and revelation proclaim to man the existence of such a God, and yet most men turn away from him to follow after worldly things.

Against the convictions of his own conscience, against the testimony adduced, against warning from Heaven, Pilate yielded to the desire of the Jews and delivered up Jesus to be crucified. Pilate had made a miserable resistance against the enemies of Jesus ; he had shown such weakness and such fear of personal danger that they drove him to do whatsoever they would. After the soldiers had satisfied their brutal instincts in mocking and torturing Jesus, they took off the purple and scarlet from him, and put on him his garments, and led him away to crucify him.

## MATT. XXVII. 32—44.

32. Ἐξερχόμενοι δὲ, εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα : τοῦτον ἡγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

## MARK XV. 21—32.

21. Καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν. Καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

33. Καὶ ἐλθόντες εἰς τὸν τόπον τὸν λεγόμενον Γολγοθᾶ, ὃ ἐστὶν κρανίου τόπος λεγόμενος :

34. Ἐδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον : καὶ γευσάμενος, οὐκ ἠθέλησεν πιεῖν.

35. Σταυρώσαντες δὲ αὐτὸν, διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον.

36. Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.

37. Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην : Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.

38. Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἰς ἐκ δεξιῶν, καὶ εἰς ἐξ εὐωνύμων.

39. Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινούμεντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες :

40. Ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν : εἰ Τίς Θεοῦ εἶ, κατὰβηθι ἀπὸ τοῦ σταυροῦ.

41. Ὅμοίως καὶ οἱ ἄρχιερεῖς, ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων, ἔλεγον :

42. Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. Βασιλεὺς

22. Καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὃ ἐστὶν μεθερμηνευόμενος κρανίου τόπος.

23. Καὶ ἐδίδουν αὐτῷ ἔσμυρ-νισμένον οἶνον : ὃς δὲ οὐκ ἔλαβεν.

24. Καὶ σταυροῦσιν αὐτὸν, καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρῃ.

25. Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν.

26. Καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη : Ὁ βασιλεὺς τῶν Ἰουδαίων.

27. Καὶ σὺν αὐτῷ ἐσταύρωσαν δύο ληστὰς, ἓνα ἐκ δεξιῶν, καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ.

[28. Καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα : Καὶ μετὰ ἀνόμων ἐλογίσθη.]

29. Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινούμεντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες : Οὐὰ, ὁ καταλύων τὸν ναὸν, καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις.

30. Σῶσον σεαυτὸν, παταβὰς ἀπὸ τοῦ σταυροῦ.

31. Ὅμοίως καὶ οἱ ἄρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους, μετὰ τῶν γραμματέων, ἔλεγον : Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.

32. Ὁ Χριστὸς ὁ βασιλεὺς



Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν ἐπ' αὐτόν.

43. Πέποιθεν ἐπὶ τῷ Θεῷ, ῥυσάσθω νῦν, εἰ θέλει αὐτόν, εἶπεν γὰρ: Ὅτι Θεοῦ εἰμὶ Υἱός.

44. Τὸ δ' αὐτὸ καὶ οἱ λησταί, οἱ συνσταυρωθέντες σὺν αὐτῷ, ὠνείδιζον αὐτόν.

32. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to go with them, that he might bear his cross.

33. And when they were come unto a place called Golgotha, that is to say: The place of a skull,

34. They gave him wine to drink mingled with gall: and when he had tasted it, he would not drink.

35. And when they had crucified him, they parted his garments among them, casting lots:

36. And they sat and watched him there.

37. And they set up over his head his accusation written: This is Jesus the King of the Jews.

38. Then are there crucified with him two robbers, one on the right hand, and one on the left.

Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. Καὶ οἱ συνσταυρωμένοι σὺν αὐτῷ ὠνείδιζον αὐτόν.

21. And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with them, that he might bear his cross.

22. And they bring him unto the place Golgotha, which is, being interpreted: The place of a skull.

23. And they offered him wine mingled with myrrh: but he received it not.

24. And they crucify him, and part his garments among them, casting lots upon them, what each should take.

25. And it was the third hour, and they crucified him.

26. And the superscription of his accusation was written over: The King of the Jews.

27. And with him they crucify two robbers; one on his right hand, and one on his left.

39. And they that passed by railed on him, wagging their heads and saying:

40. Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross.

41. In like manner also the chief priests mocking him, with the scribes and elders, said:

42. He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him.

43. He trusteth on God; let him deliver him now, if he said: I am the Son of God.

44. And the robbers also that were crucified with him cast upon him the same reproach.

#### LUKE XXIII. 26—43.

26. Καὶ ὡς ἀπῆγον αὐτὸν, ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν, φέρειν ὁπισθεν τοῦ Ἰησοῦ.

27. Ἦκολούθει δὲ αὐτῷ πολὺ

[28. And the Scripture was fulfilled, which saith: And he was reckoned with transgressors.]

29. And they that passed by railed on him, wagging their heads, and saying: Ha! thou that destroyest the temple, and buildest it in three days,

30. Save thyself, and come down from the cross.

31. In like manner also the chief priests mocking him among themselves with the scribes said: He saved others; himself he cannot save.

32. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

#### JOHN XIX. 17—27.

17. Καὶ βαστάζων αὐτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον κρανίου τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθ.

18. Ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο, ἐντεῦ-

πλήθος τοῦ λαοῦ καὶ γυναικῶν, αἱ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν.

28. Στραφεῖς δὲ πρὸς αὐτὰς Ἰησοῦς, εἶπεν: Θυγατέρες Ἰερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμέ, πλὴν ἐφ' ἑαυτὰς κλαίετε, καὶ ἐπὶ τὰ τέκνα ὑμῶν.

29. Ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν: Μακάριαι αἱ στείραι, καὶ αἱ κοιλῖαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οὐκ ἔθρεψαν.

30. Τότε ἄρξονται λέγειν τοῖς ὄρεσιν: Πέσετε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς: Καλύψατε ἡμᾶς.

31. Ὅτι εἰ ἐν ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;

32. Ἦγοντο δὲ καὶ ἕτεροι κακούργοι δύο σὺν αὐτῷ ἀναιρεθῆναι.

53. Καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτόν καὶ τοὺς κακούργους: ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν.

34. Ὁ δὲ Ἰησοῦς ἔλεγεν: Πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἴδασιν τί ποιοῦσι. Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον κλῆρον.

35. Καὶ εἰστήκει ὁ λαὸς θεωρῶν. Ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες, λέγοντες: Ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ Χριστὸς τοῦ Θεοῦ ἐκλεκτός.

θεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

19. Ἐγραψεν δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ. Ἦν δὲ γεγραμμένον: Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.

20. Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς: καὶ ἦν γεγραμμένον Ἑβραϊστὶ, Ῥωμαῖστι, Ἑλληνιστί.

21. Ἐλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων: Μὴ γράφει: Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπε: Βασιλεὺς τῶν Ἰουδαίων εἰμί.

22. Ἀπεκρίθη ὁ Πιλάτος: Ὁ γέγραφα, γέγραφα.

23. Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα: ἦν δὲ ὁ χιτῶν ἄρραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου.

24. Εἶπον οὖν πρὸς ἀλλήλους: Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται: ἵνα ἡ γραφὴ πληρωθῇ: Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

25. Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ

36. Ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι, ὅξος προσφέροντες αὐτῷ.

37. Καὶ λέγοντες: Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.

38. Ἦν δὲ καὶ ἐπιγραφὴ ἐπ' αὐτῷ βασιλεὺς τῶν Ἰουδαίων οὗτος.

39. Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτόν: Οὐχὶ σὺ εἶ ὁ Χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς.

40. Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ, ἔφη: Οὐδὲ φοβῆ σὺ τὸν Θεόν, ὅτι ἐν τῇ αὐτῷ κρίματι εἶ;

41. Καὶ ἡμεῖς μὲν δικαίως: ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν: οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν.

42. Καὶ ἔλεγεν: Ἰησοῦ μνήσθητί μου, ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου.

43. Καὶ εἶπεν αὐτῷ: Ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ Παραδείσῳ.

26. And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

27. And there followed him a great multitude of the

αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ.

26. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ: Γύναι, ἶδε ὁ Υἱός σου.

27. Εἶτα λέγει τῷ μαθητῇ: Ἴδε ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.

17. They took Jesus therefore: and he went out: bearing the cross for himself, unto the place called: The place of the skull, which is called in Hebrew Golgotha:

18. Where they crucified him, and with him two others,



people, and of women who bewailed and lamented him.

28. But Jesus turning unto them said: Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29. For behold, the days are coming, in which they shall say: Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck.

30. Then shall they begin to say to the mountains: Fall on us; and to the hills: Cover us.

31. For if they do these things in the green tree, what shall be done in the dry?

32. And there were also two others, malefactors, led with him to be put to death.

33. And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34. And Jesus said: Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.

35. And the people stood beholding. And the rulers also scoffed at him, saying:

on either side one, and Jesus in the midst.

19. And Pilate wrote a title also, and put it on the cross. And there was written: Jesus of Nazareth, the King of the Jews.

20. This title therefore read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and in Latin, and in Greek.

21. The chief priests of the Jews therefore said to Pilate: Write not, The King of the Jews; but, that he said: I am King of the Jews.

22. Pilate answered: What I have written, I have written.

23. The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout.

24. They said therefore one to another: Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith: They parted my garments among them, and upon my vesture did they cast lots. These things therefore the soldiers did.

He saved others; let him save himself, if this is the Christ of God, his chosen.

36. And the soldiers also mocked him, coming to him, offering him vinegar,

37. And saying: If thou art the King of the Jews, save thyself.

38. And there was also a superscription over him: This is the King of the Jews.

39. And one of the malefactors which were hanged railed on him, saying: Art not thou the Christ? save thyself and us.

40. But the other answered, and rebuking him said: Dost thou not even fear God, seeing thou art in the same condemnation?

41. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42. And he said: Jesus, remember me when thou comest in thy kingdom.

43. And he said unto him: Verily I say unto thee: To-day shalt thou be with me in Paradise.

25. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

26. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother: Woman, behold, thy son!

27. Then saith he to the disciple: Behold, thy Mother! And from that hour the disciple took her unto his own.

In the 34th verse of Matthew's text, instead of *οἶνον*, A, N, Γ, Δ, et al., have *ὄξος*. This reading is found in some codices of the old Italian version, in the Peshito, and in the writings of Chrysostom and Origen. But the great preponderance of the

other authorities make *οἶνον* a certain reading. The quotation from the Psalm, and its introductory clause, which the Vulgate places in the 35th verse of Matthew's text is not found in the Greek uncial codices, save in the obscure codex Δ. It is also rejected by both Coptic versions, the Peshito, and Ethiopian versions, by Origen, Chrysostom, Hilary, Augustine, and Jerome, and by many excellent codices of the Vulgate. It is an interpolation taken from St. John, XIX. 24. In verse 40 *οὐά* is omitted in all the great authorities. In verse 42 *ἐὶ βασιλεύς* is found in A, Γ, Δ, Π, et al. It is adopted by both Latin versions, by the Bohairic version, both Syriac versions, the Armenian and Ethiopian versions. *Εὶ* is omitted by **ℵ**, B, D, L, 33, 102, the Sahidic version, the critics, and the Revised Edition of Oxford.

In the 24th verse of Mark, B and L have *σταυροῦσιν*: other authorities have *σταυρώσαντες*. In the 27th verse B has *ἐσταύρωσαν*, which is approved by both the chief Syriac versions, the Gothic version, many codices of the old Italian version, and some codices of the Vulgate. The other authorities have *σταυροῦσιν*. The 28th verse of Mark is found in E, F, G, H, K, L, M, P, S, U, V, Γ, Δ, Π, et al. This reading is adopted by both Latin versions, except codices d and k of the older version. It is found in both the chief Syriac versions, in the Bohairic version, in the Gothic, Armenian and Ethiopian versions. It is not found in **ℵ**, B, C\*, A, D, X, and about forty-five other uncial codices. It is rejected by Tischendorf, Westcott and Hort, by the Sahidic version and by the Revised Edition of Oxford. It appears to be an interpolation from Luke XXII. 37. In the 30th verse of Mark A, C, X, Γ, Π, et al., c, d, and ff<sup>a</sup> of the old Italian version, both Syriac versions, the Gothic, Armenian, and Ethiopian versions have *καὶ κατάβα*: the certain reading is *καταβάς*. In the interpretation of the Aramaic words in the 34th verse B alone omits the repetition of *ὁ Θεός μου*. In the 39th verse *κράξας* is inserted after *οὕτως* in A, C, X, Γ, Δ, Π, et al. It is accepted by both Latin versions, both Syriac versions, the Gothic and Ethiopian version. It is omitted by **ℵ**, B, L, the Bohairic version, the Revised Edition of Oxford, and by most of the critics. In the text of Luke in the 29th verse *ἔθρεψαν* is endorsed by **ℵ**, B, C\*, L, Tischendorf,

Westcott and Hort, Lachmann and Tregelles; other authorities have ἐθήλασαν. In the 34th verse Jesus' prayer for forgiveness of his executioners is omitted in B, D\*, 38, 435, the Sinaitic Syriac, and a, b, and d of the old Italian version. The testimony of the other codices, versions, and Fathers is a sufficient guaranty of the genuineness of the passage. In the same verse A, X, a few cursive MSS., and the two Latin versions have the plural κλήρους. In the 35th verse the Vulgate follows the reading σὺν αὐτοῖς after ἄρχοντες. This reading has no authority. It is omitted in **Σ**, B, C, D, L, Q, X, many cursive MSS., many codices of the old Italian version, the Bohairic version, the Peshito, the Syriac Evangelistary of Jerusalem, the Ethiopian version, Tischendorf, Westcott and Hort, and the Revised Edition of Oxford. In the 38th verse the whole clause, "in letters of Greek, and Latin, and Hebrew", is omitted in **Σ**<sup>ca</sup>, B, C\*, L, the Sahidic version, the Bohairic version, Cureton's Syriac, the Sinaitic Syriac, Tischendorf, Westcott and Hort, and the Revised Edition of Oxford. In the 39th verse B, L, et al. have οὐχί, and read the clause interrogatively. This reading is adopted by the Sinaitic Syriac, both Coptic versions, many codices of the old Italian version, Cureton's Syriac, the Syriac Evangelistary of Jerusalem, the Armenian, and Ethiopian version, the Revised Edition of Oxford, and the critics. In the 42nd verse κύριε is omitted in **Σ**, B, C\*, D, L, many cursive MSS., both Coptic versions, the Syriac Evangelistary of Jerusalem, Tischendorf, Westcott and Hort, and the Revised Edition of Oxford. In omitting κύριε, Ἰησοῦ is placed in the vocative case.

In the text of John, in the 17th verse, καὶ ἀπήγαγον is omitted by the best authorities.

The death sentence has been passed, and they now lead Jesus forth to crucify him. Calvary, the place of execution, was outside the walls of Jerusalem, and Jesus was led forth from the Prætorium and conducted to Calvary. During this journey he bore his cross. It was the Roman custom that those condemned to be crucified should bear their cross, or a part of it, to the place of execution. It is upon this usage that Plutarch bases his statement: "Corpore quidem quisque maleficorum suam effert crucem"—De Sera Numinis Vindicta, 15.



The Romans usually chose a very public place for their executions. Quintillian declares: "Whenever we crucify criminals, the most frequented ways are chosen, where many may witness the execution, and be moved by its fear: for all punishment is not only to punish crime, but also for an example. The Jewish Law ordered that criminals should be executed outside the gates: "Bring forth him that hath blasphemed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him."—Lev. XXIV. 14. Even in the wild fury that impelled the Jews to stone St. Stephen, they cast him out of the city, before they stoned him. (Acts VII. 58). Hence a place was chosen for the crucifixion of Jesus outside the walls of Jerusalem, but close by the walls. St John distinctly states that the place of crucifixion was nigh to the city. Though the place of execution was not far distant, the heavy load of the cross made the journey exceedingly painful.

Some have thought that Jesus bore only a part of the cross. Indeed crucifixion was often practiced by suspending the condemned man upon a tree to which a transverse piece of wood had been nailed. But since a tree was not always available in the place selected for the execution, more frequently a cross was made of two pieces of wood strong enough to support a man's body. Now we believe that our Lord was crucified upon a cross made thus of two pieces of wood. Had he been obliged to carry only the tranverse section which was to be nailed to a tree, there would have been no need to impress Simon of Cyrene to help Jesus to carry it. Moreover, St. John says that Jesus bore his cross, *βαστάζων τὸν σταυρόν*. This would not be accurate, if Jesus only bore a piece of wood that aided to fasten him to a tree. Whether the pieces of wood were fastened together in the form of a cross, before being placed on Jesus, will always remain uncertain. The traditions concerning the crucifixion are not reliable. During the first centuries of Christianity, the Christians were restrained by a feeling of reverence from representing Jesus Christ upon the cross. The sign of the cross entered largely into their liturgy, but they held back from submitting to general observation the ignominious death of the Lord. In the Kircherian Museum at Rome there

is preserved a graffite which was discovered in 1856 in the Palace of the Caesars on the Palatine hill. In this graffite in rude lines a human figure with the head of an ass is traced upon some straight lines representing a cross. At the right hand of the crucified a human form stands in the Roman attitude of adoration: "In adorando, dexteram ad osculum referimus." —Pliny, Hist. Nat. XVIII. 2. Underneath is written in rude Greek characters: 'Αλεξάμενος σέβετε Θεόν. It is quite certain that σέβετε is ignorantly placed for σέβεται, and the inscription means: "Alexamenos adores his God." Many have thought that this graffite was a rude jest of the pagan soldiers quartered about the imperial palace. M. Lenormant and M. Vigouroux believe that it was wrought by the pagan pages of the imperial palace, who had their school on this site. In this latter opinion the graffite would be a ridicule of the Christian scholar Alexamenos. In fact upon one of the "loculi" nearby the name "Alexamenos fidelis" is inscribed.

To prevent the pagans from thus insulting Christ, the Christians in the early centuries withheld from making representations of the crucifixion. It was not until after the peace of the Church was firmly established that the Christians wrought these sensible representations of the crucifixion. The two earliest Christian monuments representing Christ upon the cross are of the fifth century. One is a sculpture on the wooden doors of the Church of Saint Sabina at Rome; the other is upon ivory in the British Museum. In these early scenes of the crucifixion Christ appears upon the cross alive, with open eyes, and manifesting no sign of suffering.

It may thus be seen that those who could have handed down some authentic description of the manner of our Lord's crucifixion have not done so. The testimonies of the Fathers upon this point is worth but little; most of them who speak of it, rely upon their imaginations.

We are inclined to believe that the cross of Jesus Christ was made into the form of a cross before being placed on Jesus. St. John's statement, that he bore his *cross*, σταυρόν, seems to confirm this view. Moreover, it would be easier to bear the cross in this way, since if the two pieces were loose, the bearer could not easily handle them. And also the shame would be

greater if the instrument of death were in the shape of a cross when placed on Jesus. The transverse section needed not to be very heavy: the main weight of the crucified was sustained by the upright body of the cross. The transverse section served merely to extend the arms, and hold them in position.

As Jesus was led forth toward the place of execution, at some point of the way, the executioners, arrested a man named Simon a citizen of Cyrene, and compelled him in the name of the state to bear the cross of Jesus after Jesus.

On the northern coast of Africa, in the northeastern horn of modern Tripoli the coast line of Africa is indented by the modern bay of Sidra which was anciently called the Great Syrtis. The coast line then bends itself in a vast segment of a circle into the Mediterranean, curving itself back upon the northern coast of Egypt. To the south is the Lybian desert. This region was anciently the seat of the Pentapolis, or five cities, viz., Berenice, Arsinoe, Barca, Apollonia, and Cyrene. The remains of temples, aqueducts, and other great public works, and the discovery of Greek and Roman coins of its money show the importance to which it once attained. Cyrene was its chief city, and more frequently the whole region was called Cyrene. Cyrene entered into a treaty with Alexander the Great, and after his death formed a part of the Empire of the Ptolemies, under whom Ptolemais eclipsed the ancient Barca, of which it became the port. When the Romans entered into possession of the realm of the Ptolemies, they allowed to the Pentapolis an autonomy, under tribute to the Romans. But as the country was incapable of self-government, in the year 74 B. C. it was changed into a Roman province under a resident Roman questor. Mark Antony restored it to the form of a kingdom, and gave it to his daughter Cleopatra, but Augustus again reconquered it, and added it to the Roman Empire. In the year 27, B. C. the region was united to Crete, and formed the Roman province of Crete and Cyrene until the days of Diocletian.

Many Jews inhabited Cyrene. Josephus says that "when Ptolemy Lagus was desirous to secure the government of Cyrene and the other cities of Lybia to himself, he sent a party of Jews to inhabit them."—Josephus, *Against Apion*, II. 4. Many of

these Cyrenian Jews came to Jerusalem. They were among those who disputed with St. Stephen.—Acts, VI. 9. Simon, who bore the cross behind our Lord, was of this country. St. Mark tells us that Simon was coming from the country. It seems therefore that the man dwelt in the country near Jerusalem, and most probably was of rural occupation. He was coming in to the city from his country home, when he meets this strange procession, and is forced to carry the cross of Jesus.

It is evident that Simon was a Cyrenian Jew. His name is Jewish, and the fact that he had come from Cyrene, and fixed his abode near the great Jewish centre, shows that he belongs to those Cyrenian Jews who had a synagogue in the city. Of Simon we know only this fact mentioned here by the Gospels. St. Mark tells us that Simon was the father of Alexander and Rufus. Mark's statement must be due to the fact that Alexander and Rufus, the sons of Simon, were well known to the Romans for whom Mark wrote. In his Epistle to the Romans, St. Paul mentions a Rufus: "Salute Rufus the chosen in the Lord."—XVI. 13. This man may have been a son of Simon of Cyrene. An Alexander is mentioned in Acts, XIX. 33, but there is no proof that he is the Alexander mentioned by St. Mark as the son of Simon. All that is certain is that St. Mark describes Simon by mentioning his fatherhood of two men well known in the Roman Church.

The fact that Simon's name is Jewish, while one of his sons bears a Greek name, and the other a Roman name, shows how the cosmopolitan influence was prevailing over the strict exclusiveness of the Jews.

In commenting the fifth chapter of Matthew, verse 41, in Vol. II. of our Exposition, pag. 158, we have explained the meaning of the verb ἀγγαρεύω. The Roman executioners, relying upon the power given them as servants of the state, seize the plebeian Simon, and make him carry the cross of Jesus. That evidence that Jesus was true man, which is revealed in the agony in Gethsemane, is also revealed in Jesus' carrying of the cross. The sufferings inflicted on Jesus during the night, and during the morning, up to the time that he is made to bear his cross, have weakened him so that he makes but slow progress



on the way to death. It is not for pity that the executioners relieve him of the load of the cross, but they are eager to finish the awful act. They are embarrassed by his physical condition. It will be embarrassing if he falls down under the cross, unable to finish the way to Calvary. He has suffered greatly from the Jews in the house of Caiaphas, and from the Roman soldiers who scourged him and struck him with their hands. They are now anxious to crucify him before he falls by the way. When therefore they meet this humble man coming in from the fields, they seize him, and force him to carry the cross of Jesus.

In the estimation of those who compelled it, the service which Simon was made to do was a most dishonorable one, but the common people of the Jews were but little better than slaves under the Romans.

It is profitless to indulge the imagination in regard to any further knowledge of this event. We can not know what were Simon's thoughts, as he bore that cross after the Redeemer, nor has history told us anything more of Simon of Cyrene.

In the apocryphal Gospel of Nicodemus it is said that Jesus bore the cross to the gates of the city, and as Jesus came out of the gate, the cross was placed on Simon. In the traditional way of the cross at Jerusalem the memory of that event is commemorated where the way begins to ascend towards the Church of the Holy Sepulchre. But all this is most uncertain. In fact, the traditional way of the cross, the site of Calvary, and the site of the Holy Sepulchre are most uncertain. In these traditions, as in many others, we often meet evidences of complete disregard for all historical certitude. For instance, in the way of the cross, Jesus is represented as falling twice *under the cross*, after Simon has been impressed to bear the cross, and at Jerusalem these two places are pointed out. St. Luke tells us that "they laid hold on one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus." The only reasonable sense of this statement is that the cross was removed from Jesus and placed on Simon; and that Jesus was led first, and Simon followed with the cross. Thus the event is understood by St. Augustine, *De Consensu Evang.* III. X. 37: "On the way this Simon, of whom Matthew, Mark and Luke speak, was impressed into service, and afterward the cross

was given to him to be borne even to the place of execution." St. Leo, *Sermo VIII. De Passione Dom.*, says: "As the multitude went out with Jesus to the place of execution, a certain Simon of Cyrene was found, on whom they transferred the cross from Christ the Lord." This opinion is also endorsed by Bede, Paschasius, Bruno, Thomas of Aquin, Suarez, Salmeron, Gretserus, Maldonatus, à Lapide, Calmet, Lamy, Arnoldi, Schanz, Ollivier, Knabenbauer, and others. Calmet says: "The Evangelists most clearly teach that the whole cross was laid on the Cyrenian, although by the license of painters he is represented as bearing one extremity of the cross, while the other extremity rests upon the shoulders of Jesus Christ." Wherefore we believe that in the devotional "Way of the Cross," the seventh and ninth stations are in conflict with the certain history of the event. The substantial truth upon which the devotion of the "Way of the cross" is founded is most true, and will always hold a leading place in the worship of Jesus Christ crucified. The great truth that justifies the devotion is the fact that Jesus went forth from the judgment seat of Pilate bearing his cross, and that he died on this cross on Calvary. Out of the traditions of the past, Christian devotion has represented some scenes on the way to Calvary which have no certain historical basis. Some of these scenes may have no better foundation than the pious imagination of Christians of former times. Certain details are in conflict with historical certainty; but the substance of the devotion is true, and its spiritual profit great. It would certainly be a desirable thing if the devotion of the "Way of the Cross" were revised, and brought into a more strict conformity with the certain data of the Gospels, but it is not probable that our eyes shall see this.

Passing over these events of the "Way of the Cross," which have no Scriptural foundation, we next come to Jesus' address to the women of Jerusalem. This event is related by Luke alone.

It is natural for woman to have a tenderer heart than man, and to be more easily moved by the sight of human suffering. As Jesus went forth to die, a great multitude followed him. The event was of a nature to arrest the attention of all Jerusalem. The great Prophet was being led out to execution. Never had

Jerusalem witnessed such an event. A part of the multitude was made up of women of Jerusalem, and these bewailed and cried aloud in pity of the sufferings of Jesus. Our wonder is not that they were moved by this grief, but that all the people did not rise up and protest against the cruel crime.

Jesus turns to the weeping women, and addresses to them words of a sad and dreadful prophecy. His words are gentle, but filled with the sadness that his foreknowledge of the future compelled.

These good women bewailed Jesus' sufferings, and Jesus tells them that they and their fellow citizens of Jerusalem are more in need of pity than he. They saw his unhappy state; they did not see their own. Jesus does not forbid them to weep for him: their act of pity was a good act, most pleasing to God; but Jesus with noble self-denial took the occasion to warn Jerusalem of its impending ruin. Jesus was suffering, but his sorrow was not as of one who has no hope. He would finish his course, and then enter into his everlasting kingdom; but the sorrow of Jerusalem was without hope. She had rejected her Saviour, and had done the greatest iniquity, and the wrath of God would descend upon her.

The Lord is here speaking primarily of the temporal evils which came upon Jerusalem in its siege and destruction by Titus. In poetic language he depicts the gravity of the sufferings of Jerusalem. Motherhood was the greatest blessing of the Jewish woman, and yet in those dreadful times mothers would regret that they brought children into this world. Such language expresses the supreme degree of human suffering.

In Hebrew life it was reputed the greatest misfortune of a woman to be barren. Hence to represent a condition of things which makes barrenness a blessing is to present a fearful idea of suffering. But the Lord still strengthens his words. Hosea in speaking of the fall of Jerusalem, declared that "they shall say to the mountains: Cover us; and to the hills: Fall on us."—X. 8. St John, Apoc. VI. 16, uses the same expression to express the feelings of the reprobate in the last judgment. No human words could better express despairing fear. Jesus employed these words to describe the events which should soon

come upon the women of Jerusalem. And the cause of it all is expressed in that one awful sentence of Hosea: "O Israel, thou hast sinned."

What part these women had in the sin of Jerusalem, it is not for us to say; but they and their children were involved in the ruin of Jerusalem. If there were no other life than this, we could not justify God's ways in thus striking all together; but in that life beyond death, God's justice discriminates; and though here the innocent and the guilty may fall together in these visitations of God's wrath, God will save the righteous man out of the temporal ruin. There were some pious Christians at Jerusalem, when it fell; and these suffered in the general calamity that came upon the wicked city; but their sufferings were but the prelude to a blessed eternity with God. In reading the episode of these weeping women, we feel moved to hope that they also found salvation through the blood of Jesus. It should be noted that Jesus' address is not confined to those women who wept there in the way. Through them Jesus' words are addressed to all Jerusalem, and the one object of his words is to warn Jerusalem of the retribution which should come upon it.

To show cause why the people of Jerusalem were in a more pitiable state than he, Jesus employs a proverb: "For if they do these things in the green tree, what shall be done in the dry?" The original meaning of the proverb may have been manifold. If a man goes forth to cut down trees, and will not spare a green tree, much less will he spare a dead tree. Again, a fire so fierce that it burns even the green trees, much more will it burn the dry dead trees. In general, destructive agencies which destroy the green and fruitful tree, *a fortiori* will destroy the dry tree.

The sense of Jesus' application of the proverb is clear. In his statement the green tree is the symbol of the just man; the dry tree is the symbol of the sinful man. Jesus Christ suffered for the sins of men. He was the Holy One of God, and he bore those dreadful sufferings for the sins of men. If the rigor of God's justice exacted such atonement from the righteous Jesus, much more should it exact punishment from the impious children of Jerusalem. Christ does not mean to prove that the



citizens of Jerusalem should suffer more than he suffered; but to prove that their liability to the justice of God was far greater. God who spared not his own Son, but delivered him up to death for the sins of others, would not spare the impious ones who rejected the offer of salvation, and filled the cup of malice with their crimes. This prophecy was fulfilled in the terrible calamities that came upon the Jewish people in the days that followed upon their rejection of Christ.

It is strange indeed that in many of our churches this station of the cross is described as the point where "Jesus consoles the daughters of Jerusalem." It is just the opposite of a consolation: it is a woe more terrible than any found in Jeremiah, the prophet of the wrath of God.

Certainly Jesus was there in great suffering. He had not rested nor eaten since the supper on the preceding evening. He had been subjected to great punishment, especially in the scourging. Even the fact that these cruel men relieved him of his cross shows how much he had suffered. But yet, by Jesus' own words, the state of the daughters of Jerusalem and of their children was worse. The vials of God's wrath should be poured out upon this city. God struck the green tree for sin; but yet God's love of his righteous Son remained: the dry tree would be cut down and cast into eternal fire.

Luke tells us that there were also two others, malefactors, led with Jesus to be put to death. This was ordered and arranged by the enemies of Jesus, that his humiliation might be greater. He was ranked with the greatest criminals, led to death with them, and crucified between them.

No other event is recorded in the Scriptures until they come to Golgotha. St. John tells us that the place was called in Greek the place of a skull, and in Hebrew Golgotha. St. Luke tells us that the place was called The Skull. Matthew and Mark inform us that Golgotha means the place of a skull. It would be more correct to say that Golgotha means a skull. In this account Luke is the more accurate; the place was called Golgotha, which means a skull. The Latin term *Calvaria* has the same meaning. In Hebrew the term is גִּלְגֹּתָא from the root גָּלַל to roll. In the Aramaic dialect this becomes by contraction גִּלְגֹּתָא, *Golgotha*.

Some ancient commentators held that this name was derived from the fact that it was the place of public execution, and that the skulls of criminals were left to lie there. This is erroneous. In such supposition it should have been called "The Place of Skulls", but it was called "The Skull." Moreover, the Jewish law forbade to leave a human body or bone unburied. It seems also quite probable that the Jews had not a fixed place for putting criminals to death.

A more ancient tradition is that the name of the place was derived from the fact that Adam was buried there. In honor of this tradition the subterranean chapel under Calvary in the Church of the Holy Sepulchre is consecrated to Adam. This tradition is without any foundation. No man knows where Adam is buried, but it is highly probable that he lived and died in a land farther eastward from Palestine. Had any such tradition been known to the Jews, they surely would not have desecrated the place by the execution there of these condemned men.

Many painters have accepted this absurd tradition, and have placed a skull at the base of the cross of Christ.

The most probable theory is that the name was derived from the fact that the hill was imagined to resemble a human skull. The people of old time were much accustomed to designate places from a fancied resemblance to some well known object. Thus the mount which tradition assigns as the place where our Lord delivered the "Beatitudes" is called by the Arabs "The Horns of Hattin."

In Jerusalem within the present walls of the city there stands the church called the Church of the Holy Sepulchre. We know from history that Constantine the Great caused to be erected a church on the traditional place where our Lord was crucified. It is admitted that the original church built by Constantine the Great has been destroyed; but a strong tradition claims that the present church is built on the ancient site. Eusebius in his "Life of Constantine" tells us that the Emperor Hadrian erected a small temple of Venus upon Golgotha, and a small temple of Jupiter over the Holy Sepulchre. These are supposed to have been the landmarks which guided Constantine in erecting the great memorial

church. It is not situated on an eminence ; but an examination of the foundations reveals the fact that originally there was there a rocky protuberance from twelve to fifteen feet in height on its abrupt side, and descending in a gradual descent on the other side. In the abrupt face of this rock there was a narrow cave. About ninety feet to the northwest of the traditional site of the place of our Lord's crucifixion tradition places the garden of Joseph of Arimathæa, and here is the Holy Sepulchre. About thirty feet to the east of Calvary is the traditional site of the dry cistern hewn in the rock, where the instruments of the crucifixion were thrown, and where tradition asserts that St. Helena found the true cross. Constantine the Great employed Eustachius, an architect of Constantinople, to direct the building of the Church of the Holy Sepulchre. It inclosed Calvary, the Holy Sepulchre, and the place where the cross of Christ was found. The church was dedicated in the year 335. In 615 this church was completely destroyed by the Persians. Soon after, on the ruins, the Christians erected four smaller churches. In 1009 the Caliph Hakem caused these churches to be razed to the ground. On the fifteenth of July, 1009, the Crusaders entered Jerusalem. During their occupation of the city they partially restored the four churches, and reunited them into one. When the Mussulmans retook Jerusalem in 1187, Saladin allowed the Christians to visit the Holy Sepulchre, and worship there, and this permission has been perpetuated to our day. The rock of Calvary has been cut down and made into a chapel, up to which one ascends by eighteen marble steps. The floor of this chapel is elevated about fifteen feet above the main floor of the Basilica. To the right of the main altar there is a deep fissure in the rock, believed to have been made by the earthquake at the death of Christ. St. Cyril of Jerusalem speaks of this fissure, *Catechesis*, XIII. 4 : " If one wishes to deny that a God died here, let him but observe the rent rock of Calvary."

The authenticity of the traditional site of Calvary has been assailed by many. As far back as the seventeenth century Quaresimus complained of the "heretics" of the East, who denied the genuinity of the Holy Sepulchre. In 1741 Karte, a German traveler, in his *Reise nach dem gelobten Lande*, rejected the traditional site. The American Robinson, in

*Biblical Researches in Palestine*; Munk, *La Palestine*; Fergusson, *Dictionary of the Bible*; Tabler, *Golgotha*; M. Girdler Worrall, *Palestine Exploration Fund, Quarterly Statement, April, 1885*; and Conder, *Handbook to the Bible*, have rejected the claims of the Church of the Holy Sepulchre. It is easier to adduce arguments against the present site than to assign another more probable site. The sites of many other memorable events of the Old and of the New Testament are lost.

Conder assigns as the site of the Crucifixion a place near the Grotto of Jeremiah, northwest from the Damascus Gate of Jerusalem. It is commonly called Gordon's Calvary from its first discoverer. Conder's arguments are reducible to two main heads: 1. The most probable site of the martyrdom of St. Stephen was here, and consequently a probable inference might be made that it was the place of execution of criminals. 2. It is outside the walls of the ancient city. Conder declares that the fact that the traditional Calvary is within the walls is fatal to its authenticity. Edersheim adopts this view. Thus he writes in Vol. II. of "The Life and Times of Jesus the Messiah," pag. 585:

"We cannot here explain the various reasons for which the traditional site must be abandoned. Certain it is, that Golgotha was 'outside the gate,' and also 'near the city.' In all likelihood it was the usual place of execution. Lastly, we know that it was situated near gardens, where there were tombs, and close to the highway. The three last conditions point to the north of Jerusalem. It must be remembered that the third wall, which afterwards surrounded Jerusalem, was not built till several years after the Crucifixion. The new suburb of Bezetha extended at that time outside the second wall. Here the great highway passed northwards; close by, were villas and gardens; and here also rockhewn sepulchres have been discovered, which date from that period. But this is not all. The present Damascus Gate in the north of the city seems, in most ancient tradition, to have borne the name of St. Stephen's Gate, because the Proto-Martyr was believed to have passed through it to his stoning. Close by, then, must have been the place of execution. And at least one Jewish tradition fixes upon this very spot, close by what is known as the Grotto of Jeremiah, as the ancient 'place of



stoning' (*Beth ha Seqilah*). And the description of the locality answers all requirements. It is a weird, dreary place, two or three minutes aside from the high road, with a high, rounded, skull-like rocky plateau, and a sudden depression or hollow beneath, as if the jaws of the skull had opened."

Conder was answered by *Duchesne* in *Annals de Philosophie Chretienne*, 1883. The great historian argues that the Emperor Constantine and his mother Helena must have had good reasons for locating the Church of Holy Sepulchre in its present site; and secondly, that it is not certain that the fixed place of public executions was near the Grotto of Jeremiah. And he further argues that even if such were the appointed place, it is not thereby proven that Jesus was crucified there.

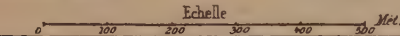
Fergusson believes that the place of crucifixion of Jesus Christ was on the slope of Mt. Moriah, where now the Mosque of Omar stands. Though the natural conditions of this site would meet the requirements of the scriptural account, the theory is destitute of positive arguments. Certainly the Mussulmans have never believed that Calvary was there.

One of the greatest objections against the traditional site now occupied by the Church of the Holy Sepulchre is the fact that it is within the walls of Jerusalem. The true Calvary must fulfill the two conditions laid down by St. John and St. Paul: it must be "nigh to the city," John XIX. 20; and it must be "without the gate," Heb. XIII. 12. Those who defend the present traditional site of Calvary, endeavor to prove that the present wall of Jerusalem which incloses the Church of the Holy Sepulchre was not built at the time of the crucifixion of Christ. This theory is well developed by M. Lesêtre, and M. Legendre in the *Dictionnaire de la Bible*. The modern "Via Dolorosa" or "Way of the Cross" leads up from the Tower Antonia through the very heart of modern Jerusalem. The location of the different scenes which tradition places on that way is utterly unfounded. How much better it would have been if the certain historical events of the life of Jesus had been taken as the basis of devotion, instead of these pious imaginings?

We may best understand the arguments for the present site of Calvary from the accompanying map by M. Legendre.

Cite de David.  
 Murs de David et de Salomon. (1<sup>re</sup> Encinte).  
 Murs d'Ezechias et de Manasse (2<sup>e</sup> Encinte).  
 Travaux d'Herode le Grand.  
 Mur d'Agrippa (3<sup>e</sup> Encinte).  
 Encinte actuelle.

Echelle  
 0 100 200 300 400 500 Mèt.





Josephus tells us that Jerusalem was successively encompassed by three walls: "The city was fortified by three walls, except where encompassed by impassable valleys; in which part it had but one wall."

"Of these three walls, the old one was hard to be taken, both on account of the valleys, and the hill on which it was built, which was above the valleys. It was also built very strong; because David and Solomon, and the following kings, were very zealous about this work. The wall beginning on the north at the tower of Hippicus, extended as far as the place called the Xistus, and then joining to the council-house, ended at the west cloister of the temple. But if we go the other way westward, it began at the same place, and extended through the place called Bethso, to the gate of the Essenes; and, after that, it went southward, (or along the south, *πρὸς νότον*,) having its bending above the fountain Siloam, where it also bends again towards the east (or along the east) at Solomon's pool, and reaches as far as a certain place which they called Ophlas, (Ophel), where it was joined to the eastern cloister of the temple (*τῇ πρὸς ἀνατολὴν στοᾷ ἱερου*.) The second wall took its beginning from the gate which they called Gennath, which belonged to the first wall, and encompassing only the northern quarter, it reached as far as Antonia. The tower of Hippicus was the beginning of the third wall, whence reaching towards the north quarter as far as the tower of Psephinus, and thence extending itself till it came opposite the monuments of Helena, who was Queen of Adiabene, and the mother of the King Izates, it then extended farther to a great length by the Royal Caverns, and bent again at the tower of the corner, near the monument called the Fuller's, and, joined to the old wall, it ended at the valley called Kedron. It was Agrippa who with the wall encompassed the parts added to the old city, which had been all naked before; for as the city grew more populous, it gradually crept beyond its walls. And those parts of it that stood northward of the temple, and joined that hill to the city, made it considerably larger, and caused the fourth hill, called Bezetha, to be inhabited also. It lies over against the tower Antonia, and is divided from it by a deep fosse, which was dug on purpose, in order to hinder the foundations of the tower of Antonia

from joining the hill, and thereby affording an opportunity for getting to it with ease, and injuring the security; so that the depth of the ditch added much to the height of the towers. The new-built part of the city was called Bezetha, in our ancient language, which, if we interpret it in Greek, may be called the New City. When the inhabitants stood in need of protection, the father of the present king, and of the same name with him, Agrippa, began that wall now mentioned; but he left off building it when he had only laid the foundation, through fear of Claudius Caesar, lest he should be drawn into the suspicion, from the magnitude of the construction, of some desire of change and of sedition. The city would have remained impregnable, if the wall had been finished in the manner it was begun; for the stones of which it was constructed were twenty cubits long, and ten cubits broad, and could neither have been easily undermined by iron, or shaken by engines. The wall was ten cubits wide, and it would probably have had a height greater than that, had not the enterprise of him who began it been restrained. It was afterward erected with great diligence by the Jews, as high as twenty cubits, above which it had battlements of two cubits, and turrets of three cubits, so that the whole altitude extended to twenty-five cubits."—Wars of the Jews V. IV. 1—2.

The course of the second wall is all important in the present question. Josephus tells us that it began at the Gate Gennath and extended to the tower Antonia, but he does not inform us of the exact location of Gennath. All archæologists are agreed that Gennath was near the tower Hippicus. M. Legendre traces the course of this wall from Gennath to Antonia, and brings the Church of the Holy Sepulchre outside that wall. To do this he is obliged to bend the wall inward in a vast right angle at the traditional point of Golgotha. No reason is assigned why this wall should make this angle. All the outer walls of Jerusalem run in a general straight course. There is no angle in all the walls of Jerusalem like to this angle; and furthermore this very angle would bring the wall down on lower ground, an undesirable condition for a wall of defense. M. Legendre seeks to confirm his theory of the site of the second wall of Jerusalem by the fact that in 1886 certain massive ruins of a wall were



unearthed at various intervals in a zig zag course from the tower Antonia down along the Via Dolorosa, bending at the Church of the Holy Sepulchre, according to the angle traced by M. Legendre in his map, and terminating at the way Schuaiquat Allân. M. Legendre declares with great confidence that the discovery of these ruins decides the question of the second wall.

It seems to be extremely hazardous to found such a theory on a few scattered ruins in a city built upon ruins. In some places only two or three of the great stones lie together. It seems to us that the preconceived determination to defend the present site of the Holy Sepulchre has led him to give more importance to these ruins than they deserve. It has been found that excavations in any part of Jerusalem will reveal similar gigantic ruins.

The eminent archæologist Dr. Wilson, from a personal study of the topography of Jerusalem, declares: "Holding, then, that the gate of Gennath was near the tower of Hippicus, and drawing a line from it to encircle the northern part of the city, according to the requisition of Josephus, to the large stones in the present wall of Jerusalem near the Damascus Gate, the Church of the Holy Sepulchre is *included*, and consequently found in such a position as is irreconcilable with the Scriptural accounts of our Lord's crucifixion and burial."—Lands of the Bible, Vol. I. page 437.

We must confess that the proof of the authenticity of the Holy Sepulchre, based upon the supposed course of this second wall seems to us very weak. In this admission we are an unwilling witness. The present site of Calvary has been for ages venerated by the Catholic Church. Many saints have traveled on foot to venerate that sanctuary. It seems like an act of desecration to deny it authenticity. But yet the historian, and the interpreter of Scripture can not be guided by sentiment, however exalted. He must follow the cold logic of facts, even though many cherished traditions thereby fall.

We believe therefore that the traditional Calvary's claim to authenticity based upon the course of this second wall is weak. But even granting their supposed course of this wall, the authenticity of the Church of Holy Sepulchre is not thereby proven. It is conceded by all that Agrippa's wall, which is

believed to have followed the course of Jerusalem's present wall, was not built in the time of Christ. Its course is roughly outlined by Josephus who says that it passed by the "Royal Caverns." Modern archæologists are agreed that these caverns were the vast quarries whence the stone of the edifices of Jerusalem was quarried. They are close by the present wall of Jerusalem, a little northeast of the Bâb el-Amoud, or Gate of Damascus. This is a strong proof that the third wall built by Agrippa followed the course of the present wall. The Grotto of Jeremiah is outside the present wall of Jerusalem, a little northeast of the Bâb el-Amoud.

We have already cited the testimony of Josephus concerning this third wall. He has another testimony concerning it in "Antiquities of the Jews," VII. 2: Then he (Agrippa) fortified (*ὠχύρουν*) the walls of Jerusalem, those which pertained to the new city; in some parts making them wider, and in other parts raising them higher, (*τῇ μὲν εὐρύνων εἰς πλατύς, τῇ δὲ εἰς ὕψος ἐξαίρων*); and he would have made them impregnable to all human power, had not Marsus, the president of Syria, informed Cæsar by letter of King Agrippa's work."

The sense of this testimony is not clear. It may mean that Agrippa, in general, fortified the walls of Jerusalem by building the new wall on the north, which in places was broader, and in other places higher, than the preceding walls of Jerusalem: or it may mean that a smaller wall had encompassed the northern quarter, and that Agrippa enlarged this and strengthened it. But this is certain, that at the time that Agrippa built this wall, all that section of the city where the Church of the Holy Sepulchre now stands must have been densely inhabited. Josephus tells us that the city had grown up to the hill Bezetha, or the New City. Now if a few years after Christ's crucifixion the city had extended itself up to the northern part of Bezetha, much more was it built up about the site of the traditional Calvary, which is down toward the heart of the city, almost directly west of the Temple. It seems incredible that such a large portion of Jerusalem should have no wall whatever on the east, north and west. But even granting this, we are persuaded that the inhabited condition of the place made it impossible to use it as a place for the execution

of criminals. The Levitical law ordered the condemned man to be put to death outside the camp, and surely the sense is that a man be taken outside the city limits. Though it may be still faintly probable that the traditional site of Calvary was outside the walls of Jerusalem at the time of the Crucifixion of Christ, there can be no reasonable doubt that this part of the city was inhabited. As those who have visited Eastern cities know, this means that the houses were huddled closely together upon very narrow streets, just wide enough to admit a loaded camel to pass through. Is it credible that in such surroundings there could be found a bare, desolate knoll bearing the name "The Skull"? Would the executioners crucify Jesus and the two thieves in the midst of the populous New City? Moreover, we know that the garden of Joseph of Arimathæa was nigh to Golgotha. In this garden Joseph had caused his tomb to be hewn. It was required by the Mosaic Law that the burying places should be outside the city. This makes it improbable that he should have had his tomb in the very heart of the New City.

Adrichomius, a priest of Cologne, 1533-1585, in his celebrated *Theatrum Terræ Sanctæ* places Golgotha beyond the third wall, and clear of all buildings belonging to the ancient city. Everything connected with the Crucifixion and the Resurrection of Christ seems to indicate that the spot was removed from human habitations.

The evidence against the authenticity of the present site of Calvary is strong. The arguments in its favor are not strong. There is little in them that is positive. Even granting that the present church stands on the site chosen by St. Helena, it is not a strong proof. Centuries of ruin and of desolation had elapsed between the death of Jesus and the building of that church. During the Roman siege under Titus, everything at Jerusalem was destroyed. All Jews were interdicted by the Romans from going up to the city. After the insurrection of Barcochebas, the Emperor Hadrian renewed this edict under more rigorous conditions. It is certain also that Hadrian endeavored to destroy every memorial of Christ at Jerusalem. Eusebius has this testimony: "After these things Constantine the Great undertook another memorable work in Palestine.

What was this work? He deemed it his duty to make the sacred place of our Lord's Resurrection at Jerusalem illustrious and venerable to all men. Therefore he gave orders that an oratory should be immediately built there, being led to do this by the will of God and the inspiration of the Savior.

Now in the preceding time impious men, or rather the universal host of demons, by means of impious men, had endeavored to involve that venerable monument of immortality in darkness and oblivion. . . . Therefore these profane and impious men thought to destroy utterly this holy grotto, foolishly believing that they would thereby obscure the truth. Therefore with great labor they brought thither earth, and filled up the whole place. By heaping up this earth to a moderate height, and paving it with stones, they buried the holy grotto under the great mass. Afterward, as though nothing else was lacking, they constructed on top of this earth an accursed sepulchre of souls, a dark cavern of dead idols, in honor of the impure demon whom they call Venus, where they offered execrable sacrifices upon profane and impure altars. . . . Constantine having invoked God his helper, ordered this place to be purified, judging that the place which the adversaries had most contaminated, should by his instrumentality be most magnificently honored in holy veneration. As soon as this order was issued by the Emperor, all that deceitful work was removed; and the temples built to deceive men, and the statues and demons were destroyed. The emperor's zeal did not stop here. He ordered the ruins to be removed, and to be thrown far outside the confines of the place.

This was immediately done. Not being yet satisfied, the emperor, being led on by holy zeal, commanded that the earth which had been contaminated by the sacrifices of the demons, should be dug up to a great depth, and should be borne far away. This also was done without delay. When the original lower stratum of soil was reached, beyond the hopes of all, the most holy monument of our Lord's resurrection appeared, the cave of the Resurrection, which may be called the Holy of Holies, etc."—Life of Constantine, III. 26—28.

There is no mention here of Calvary, or of anything but the sepulchre of the Lord. Eusebius then continues that under the direction of Macarius, bishop of Jerusalem, Constantine



caused to be erected a magnificent church. St. Jerome has the following testimony: "From the days of Hadrian to the reign of Constantine, during about one hundred and eighty years, on the site of the Resurrection a statue of Jupiter was placed by the Pagans, and a statue of Venus on the rock of the cross; as our persecutors thought that they would take away our faith in the Resurrection and in the cross, if they defiled the holy places by idols."—*Epist. Ad Paulinum*, LVIII. 3. There is a discrepancy here indicating an element of uncertainty in this tradition. Eusebius says nothing of Calvary, where Jerome says the statue of Venus stood; and Eusebius does not mention the statue of Jupiter, which according to Jerome was found above the sepulchre.

We must remember that we are dealing with an age that was fertile in legends. A superstitious age had embraced Christianity, and had transferred to it its tendency to revel in the marvelous. A vast mass of apocryphal literature was produced in those days with no evil purpose, but simply so give expression to pious imagination.

It is remarkable that in this detailed account of the restoration of the holy places, Eusebius has no word of the finding of the true cross, which is said by tradition to have been found by Helena. One is moved to believe that much is legendary in all these accounts; and that the legends are not consistent, because they are legends, and have not the unifying principle of truth. The truth of Christianity is in reality benefitted by the rejection of these legends. The honor which Catholics pay to the cross of Christ, and to Calvary and to the Holy Sepulchre is true, even though we may not have found the true relics. The formal motive of the act of worship is Christ, and the act of the mind by which it associates an object with Christ, or with any other proper subject of worship or veneration, is capable of directing the act of worship to the formal object of the religious act, even though there be an error of fact in the identity of the material object. When one venerates the Holy Sepulchre, Calvary, the Cross, or any other relic, he has in his mind an absolute certitude as the basis of his act. That certitude is that Christ is the Son of God, worthy of our worship, and that the saints are the friends of God, and

worthy of our veneration. The relic is apprehended as having an association with the object, but the act of worship or of veneration does not rest upon the truth of the historical association.

The testimonies of Eusebius and Jerome can hardly stand the test of historical criticism. The distance between Calvary and the sepulchre in the Church of the Holy Sepulchre is about ninety feet. If Calvary stood so close to the sepulchre which Constantine found, and if it was marked by a statue of Venus, it is strange that Eusebius should not mention Calvary at all, and should place that statue over the sepulchre. Two temples could scarcely be constructed so near to each other, and if both statues were placed in one Pagan temple, then Eusebius' testimony is misleading. Moreover, in examining the present site, we find it hard to believe that the Pagans should be obliged "to bring thither earth with great labor, and fill up the place." The whole place is on a slight eminence. One can see at a glance that Eusebius proceeds on the supposition that the Lord's sepulchre was in a cave. The tendency of Christian traditions as we find them to-day in the East, is to locate everything in caves. The place of birth of the Blessed Virgin is a cave, the place where she saluted Elizabeth is a cave, John the Baptist's birthplace is a cave, the stable where our Lord was born is a cave, there is a cave where he is supposed to have sought shelter during his forty days in the desert, and the most absurd of all is the tradition that places his agony in the garden in a cave. Undoubtedly some of these caves were chosen for the sake of convenience by the monks, who for many years have been the custodians of the holy places. Every word of the Gospel account of the agony in the garden proclaims the falseness of the grotto of the agony. This disregard for historical truth in locating some of these sanctuaries throws a doubt upon all the traditions.

Now we know that the sepulchre was not in a natural cave, but Joseph of Arimathea "laid the body in his own new tomb, *which he had hewn out in the rock.*"

Moreover, it seems that the distance between Calvary and the sepulchre is too short. Can it be possible that the place of execution of Jesus and the two thieves should be within

ninety feet of this tomb in this rich man's garden. It is true that St. John says that the place was nigh; but is not the present site too near? Certainly if Golgotha were the appointed place for execution of criminals, it could not be that this rich man would locate his garden and family tomb so close to it.

We find therefore that in the two centuries which separate Constantine and Eusebius from the time of the crucifixion, the traditional site of the great event could easily be lost. The indication of the place by the pagan temple or statue seems insufficient. The pagans might thus desecrate the site of any Christian Church at Jerusalem. Eusebius admits that Constantine did not expect to find the Holy Sepulchre, for he declares that it was "beyond the hopes of all, that it was found." He gives no evidence by which they knew that it was the Holy Sepulchre, except by saying that it was a cave, and this conflicts with the Gospels. And finally, even granting that Constantine found the true site, it could easily have been lost again in the vicissitudes through which Jerusalem has passed.

It is with a deep sense of regret that we confess that we believe the present site of Calvary and the Holy Sepulchre to be unsustained by historical proof. In fact, we are persuaded that the true site is unknown, and will probably always remain unknown.

When they come to Golgotha, Matthew says that they offered Jesus wine to drink, mingled with gall; St. Mark says that it was mingled with myrrh. These statements have given rise to many strange opinions. The general opinion seems to be that this wine was given in the merciful intention to render Christ less sensible to the pain of crucifixion. They appeal to the treatise of the Babylonian Gemara, *De Synedriis VI.*: "He who is led out to be put to death is given to drink a bowl of wine in which is put a grain of incense, so that his mind may be less able to (realize the suffering); for it is said in Proverbs, XXXI. 8: 'Give strong drink unto him that is ready to perish, and wine unto the bitter in soul': noble women furnished this wine at their own charge."

In his "Nat. Hist." XIV. 15, we find the following testimony from Pliny: "Lautissima apud priscos vina erant myrræ odore condita." Again, *ibid.* 19; "Aromatiten quoque invenio factitatum tantum non unguentorum compositione, primo e myrra ut diximus, etc."

These testimonies from Pliny, and other testimonies of a like nature furnish evidence that the ancients made use of aromatic wine, often flavored with myrrh. We know but little of this myrrh. It seems to have been an aromatic gum, chiefly used in making unguents, and in embalming bodies.

In the series of our Lord's sufferings up to the present point, we discern no trace of mercy practised toward him by his enemies. But at this point interpreters think to see an act of mercy in the offering of this wine. To us the offering of this wine seems just the contrary of an act of mercy. It is true that Mark tells us that it was wine flavored with myrrh, but Matthew tells us that it was "wine mingled with gall." By most violent methods the interpreters have endeavored to bring Matthew into accord with Mark, by supposing that the myrrh was bitter to the taste, and that Matthew uses *χολή*, *gall*, in a generic sense to indicate the bitter taste of the myrrh. In Deuteronomy, XXIX. 18 (Heb. 17), Moses says to the Children of Israel:—"lest there should be among you a root that beareth gall and wormwood." The Hebrew word here rendered by gall *שֶׁרָאשׁ*. Again in Deut. XXXII. 32, it is written: "Their grapes are grapes of gall"; and the same Hebrew word is used. Finally, in that wondrous sentence of Psalm LXIX. (Vulg. LXVIII.) 21: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink", it is the same Hebrew word *שֶׁרָאשׁ* that is used. Now in all these places the Septuagint employs the term *χολή*, the same term that is employed here by Matthew. The Hebrew term for the gall of animals is *מֶרְרָה* or *מֶרְרָה*. It is evident therefore that Matthew wishes to indicate not the gall of animals, but a very bitter and repulsive ingredient of vegetable origin. But at this point we can not believe with those who accept this as a sweet smelling myrrh with which the ancients used to flavor some wines. Everywhere that we see this *χολή* mentioned it is as a disagreeable thing, a synonym for intense bitterness. As it was the juice of a plant, and perhaps also aromatic, it could be classed under the generic head of myrrh; but it was a bitter myrrh that made the potion in which it was mixed disgusting to the taste.



Now we believe also that it was placed in the wine offered our Savior for the reason that it rendered the wine impossible to be drunk. The great sufferings through which Jesus had passed had produced a great thirst. On the cross he declared the excess of this thirst in that great cry: "I thirst." Therefore to tantalize him, and mock his thirst, they offered him wine which had been made so bitter that he can not drink it. By his divine knowledge the Lord knew that this wine was not fit to drink; but Jesus always allowed his human nature to act in its proper sphere of action. He tastes of the wine, and experiencing by his taste that it was nauseating, he would not drink it. It is absurd to suppose that he refused to drink it, because he wished to suffer more. The plan of the Vicarious Atonement did not demand that Christ should bring upon himself needless suffering. The Divinity of Jesus Christ allowed his humanity to suffer naturally, according to its nature; but it was not necessary for the fulfilment of the great design of God that Christ should wilfully increase the agony of the crucifixion. The very fact that Jesus tasted of the wine is an auxiliary proof that he would have drunk of it, if it were fit to drink. Moreover, few will deny that in this offering of the wine and gall there was fulfilled the prophetic words of the aforesaid Psalm: "They gave me also gall for my meat."—LXIX. 21. Now if the wine mingled with gall, were given in mercy to deaden the consciousness of suffering, the words of the Psalm would be absurd. How could the Lord complain of an office of mercy? St. Cyril of Jerusalem recognized the true sense of the event: "As Christ had suffered the other sufferings, so also he voluntarily suffered the agony of thirst." He asked therefore to drink. But they were so removed from all human feeling that instead of the refreshing draught, they offered a noxious nauseating drink, and that which seemed mercy in them was in reality impiety. For when they gave to drink to the Lord who asked it, they seemed to be moved by mercy; but the Scripture can not lie, in which in the person of Christ it is said: They gave me gall for my meat; and in my thirst they gave me vinegar to drink."—Comment on John, XII. 35.

It may have been the custom of the Jews to give wine to men condemned to death, but in the case of Jesus they tantalized him by making this wine so bitter that it could not be drunk.

The awful fact of the crucifixion of Jesus Christ is transmitted to us by the Evangelists in one short sentence: "They crucified him." No detail of the terrible event is given. It would seem as though the writers shrank in horror from going into the details of the fearful deed.

The crosses used for the crucifixion of men were of three different forms: the *crux decussata*, in form thus X; the *crux commissa*, in form thus T; and the *crux immissa*, in form thus †. The most probable opinion is that the cross of Christ was the *crux immissa*, for the reason that the inscription written by Pilate was placed over his head. It is also more probable that the cross was erected before Jesus was affixed to it. The expressions used by the Latin writers to describe crucifixion imply that such was the usual custom. Thus they speak of crucifixion as, *tollere in crucem*, *agere in crucem*, *ferre in crucem*, *dare in crucem*, *ascendere crucem*, *salire crucem*, *insultare in crucem*, *crucem statuere*, etc. This is confirmed by the following passages from Cicero: "*Quid attinuit, quum mamertini . . . . crucem fixissent post urbem in via Pompeia, te jubere figere in via quæ Rhegium spectat?*"—*In Verrem*. "*In campo Martio crucem ad civium supplicium defigi et constitui jubes.*"—*Pro Rabirio*. Wherever we read of a crucifixion in ancient days, or of the description of the punishment, the cross is first erected. In the "Wars of The Jews", VII. VI. 4, Josephus tells us that "Bassus set up a cross, as if he were about to hang Eleazar upon it immediately."

A similar custom prevailed with the Persians. In the decree of Cyrus related in I. Ezra VI. 11, it is enacted: "Also I have made a decree that whosoever shall alter this word, let a beam be pulled out from his house, and let him be lifted up and fastened thereon."

Moreover, the argument of convenience would move men to adopt this method. It would be far easier to raise a man up and bind him to a cross already fixed in position than to raise a cross upon which a man was bound. Rightly therefore does Corluy declare that the popular opinion that Christ was fastened to the cross and then raised on it, is without foundation. In this point also does historical certitude conflict with the popular devotion known as the Stations of The Cross. It conflicts also

with the traditions of the Church of the Holy Sepulchre, where they show the spot, where our Lord was laid on the cross, and nailed to it.

We are persuaded also that the popular opinion concerning the height of the cross is wrong. We know that it was not customary among the Romans to raise the bodies to any considerable height above the ground. The difficulty of the execution of the sentence would be greatly increased by the height of the cross: whereas it would be an easy work to throw up a rude scaffolding of a few rough pieces of wood, whereby they could raise the bodies of the condemned a few feet above the ground. Moreover we know that when Jesus said: "I thirst", the soldiers offered him vinegar in a sponge. St. Matthew and St. Mark tell us that they raised this to his mouth on a reed; but St. John, who stood beneath the cross, tells us that they used a stalk of the hyssop. Though the natural history of the hyssop is not well known, we know at least that in Syria there was a small bushy herb of that name, whose branches were employed as an aspersorium: "And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin and strike the lintel, and strike the two side posts with the blood that is in the basin."—Exod. XII. 22. "Cleanse me with hyssop, and I shall be clean."—Ps. LI. (Vulg. L.) 7. Now the dry stalk of this humble plant, which Matthew and Mark call generically a reed, could not have been of any great length; and as it sufficed to reach the lips of the crucified Savior, it gives evidence that he was not elevated more than a few feet above the earth. Corluy estimates the distance at two or three feet.

Pious tradition usually represents Jesus as wearing his crown of thorns upon the cross. The apocryphal Gospel of Nicodemus has the following: "And when they came to the place of crucifixion, . . . they placed a crown of thorns upon his head." Tertullian, in his treatise "Against the Jews", has this testimony: "Christ in his day bore his cross on his shoulders, and hung on the arms of the cross, crowned with a crown of thorns."

Nevertheless, it is far more probable that the crown of thorns was a part of that mockery to which Jesus was submitted in the Prætorium; and that it was laid aside when Jesus was

clothed again in his own garments, and led forth to execution. It would be out of place when separated from the other insignia of mock royalty which they put on him; and it would be difficult to preserve in place such a crown during the way to Calvary and the crucifixion. For instance, how could the seamless tunic be removed from our Savior, without displacing the crown of thorns? Everything seems to warrant that the crowning with thorns was a part of the mockery in the Prætorium, and that it was not continued outside of it. M. Lesêtre, who is most faithful to all the traditions of the Crucifixion, declares that the crown of thorns was cast aside in the Prætorium.—(Dictionnaire de la Bible, "Couronne.")

The Gospel of Nicodemus is evidently false, for it proceeds on the supposition that Christ was for the first time crowned with thorns on Calvary. Tertullian's testimony is an oratorical statement founded on imagination. The most ancient representations of the Crucifixion present our Lord without the crown of thorns.

It was the custom of the Greeks and the Romans to divest the condemned men of their clothing before crucifixion. This is abundantly attested, and in the case of Jesus it is further proven from the fact that the executioners cast lots for the garments of Jesus, while he hung on the cross. But we shrink in horror from admitting that Jesus was entirely naked on the cross. However, Suarez affirms that Jesus was stripped of all covering, and he declares that such opinion is the more common one among the Fathers. He cites St. Ambrose, and St. Athanasius. Such view is certainly held by Ambrose, but the work cited by Suarez as belonging to Athanasius, *De Passione*, is spurious.

Bonaventure, Benedict XIV, Lorinus, Calmet, and Lipsius endorse this opinion.

Nevertheless, we believe that the opposite opinion is certain. It must be borne in mind that when it is said in ancient testimonies, that a man is naked, it does not mean that he is without a covering for the loins. The athletes in the Greek and Roman games were naked, but yet provided with that covering which the instinct of nature impels a man to put on. Cicero declares, *De Officiis*, I. 35, "that the actors had this



respect for the ancient discipline that no one dared go forth before the people without a breech-cloth." In the tract of the Mishna, *De Synedriis*, it was ordered that the person who was stoned should not be entirely naked. It accords with reason that the Romans would not outrage the sense of shame innate in all men, by depriving the Lord of a covering for the loins. We would add also that the Providence of God permitted the humiliation of Jesus, but would not permit this thing which would outrage the modesty of the sacred and immaculate body of Jesus. Certainly we have a right to suppose that God would save the Blessed Virgin, and the other holy women who stood at the foot of the cross, from such an insult. Those who support the contrary view have no basis for their opinion, save their own imagination. While the question cannot be decided with absolute certainty, we believe it very probable that the Lord was provided with a covering for the loins as he hung on the cross.

Some have believed that there was fixed in the cross a piece of wood, which protruded between the legs under the middle of the body, and helped to sustain the weight of the body. The only extrinsic authority for this opinion is found in some testimonies of the Fathers, the clearest of which is that of Irenæus: "The form of the cross has five extremities, two lengthwise, and two horizontally, and one in the middle on which the body of the crucified rests."—*Contra Hær.* II. 24. The counter argument that this rest is not found in any representation of the Crucifixion is answered by alleging that the scene thus represented would be offensive to decency. In some scenes of the Crucifixion a rest is fastened to the cross under the feet of our Lord, but it is evident that there is no authority for this.

The presence of the support under the middle of the body can not be proven from the fact that ancient writers ironically speak of crucifixion as "*sedere in cruce*," "*equitare in cruce*". Such expressions would be just, in whatever manner the body of the man was affixed to the cross.

A chief argument used by those who believe that the cross of Christ was furnished with the aforesaid support, is the argument that the body of the crucified man could not be

securely fastened to the cross by the four nails. Some other means would be necessary to support the weight of the body. This statement thus far is self-evident. Without the aid of a miracle no man can hang upon an upright cross, with no other support than nails driven through hands and feet. But when the opinion wishes to maintain that the aforesaid rest supplies all the additional support that is necessary, then it becomes manifestly false. Our Lord remained calm and patient on the cross, but we do not believe that the executioners selected a special mode of crucifixion for him. Now the criminals thus executed would certainly writhe and struggle in the agony caused by crucifixion; and the heavy weight of the body would be thrown sidewise from the vertical position; the weight of the body, and the wild struggles of the dying criminal would tear the body from the cross, if it were only supported by a support in the middle of the body between the legs, and the nails driven into the hands and the feet.

We believe therefore that, in conformity with the general method of crucifixion, our Lord was bound to the cross, and then nailed to it. This opinion is strengthened by the reflection that such is certainly the natural method. If we were commissioned by the state and ordered in the name of duty to crucify a man, we should surely bind him to the cross. It seems to us that binding with cords is the idea which would first suggest itself to anyone having to execute such a dreadful sentence. It is the only way to fasten a man securely to a cross. It is the way adopted by those who employed crucifixion in modern times. On Feb. 5, 1597, twenty-six Christians were crucified in Japan. The authentic description of the crucifixions are given us by eye-witnesses. They were all bound to crosses by ropes and chains, and then pierced through the heart. In the Office of one of these, Philip de las Casas, which is incorporated in the Roman Breviary, we read that his legs, arms and neck were bound to the cross, and that he was nearly suffocated by the bands that bound his neck. It seems to us from the description of his martyrdom that the cords binding him passed around the body underneath the armpits, and then across the neck above the shoulders. It was this upper cord that suffocated the saint.

It is also certified that the Japanese crosses were provided with the support, on which the body rested. Whether such an additional support was affixed to the cross of Jesus Christ can not be ascertained; but the supposition that the body of Christ was held on the cross without ropes or chains can not be entertained.

It seems to us that it would be difficult to attach a dead body to a cross by means of a rest, and nails in the hands and feet. If this is true of a lifeless body, much more is it true of a man writhing in the agony of a most painful death.

St. Hilary clearly declares that Jesus was bound to the cross: "But is there not a cause of fear in the pain of the suspended body, the violent bonds of the ropes binding it, and the wounds of the rough nails? And let us contemplate what kind of body the incarnate Christ had, that we may understand that in that suspended, bound, and pierced flesh pain remained".—*De Trin.* X. 13.

There is nothing to allege against such a reasonable opinion, except the fact that in Christian art the body of Christ is never bound. In the rude realistic sketches which M. Tissot made during his residence in the East, the form of Christ is bound to the cross, but this is a departure from traditional art. But we do not think that our argument is weakened thereby. The accepted scene of the Crucifixion is not in this regard a tradition handed down from those who had seen the event. As we have before stated, the first Christians never represented Christ on the cross. The earliest Christian representations of Christ on the cross are of the fifth century. In the sixth century such representations are more frequent; in the ninth century they are common. There is preserved in the Laurentian Library at Florence a Syriac Evangelistary (*Codex Syriacus* 56), which has a Crucifixion which dates from the sixth century. Christ is clothed with a long tunic; the head has the nimbus, but no crown of thorns; the hands are nailed to the cross; and the feet are placed side by side, and each pierced by a nail. The thieves are also nailed in like manner, but a rope passes over each shoulder of the two thieves and crossing diagonally across their breasts binds them to the crosses.

It is certain that our Lord was nailed to the cross by four nails, a nail being driven into each hand, and one into each foot.

That the feet of Jesus were nailed to the cross is proven, first, because such was the Roman method of crucifixion; and secondly, Luke XXIV. 39, records that Jesus called the Apostles to look at his hands and his feet, to be certified that he was the risen Lord. From John, XX. 27, we know that it was the print of the nails which formed the evidence to be witnessed in these members. Moreover, in Psalm XXII. (Vulg. XXI.) 16, it is declared in the person of Christ: "They pierced my hands and my feet." The ancient Fathers with one accord bear witness to the same truth.

That this was the Roman method of crucifixion is evidenced by the following testimony of Plautus. In the comedy "Mostellaria" of Plautus, Act II. Scene I. 13, Tranio the slave, in dread fear of punishment from Theuropides, expresses his wish for a substitute who will suffer in his stead. Thus he exclaims:

"Ego dabo ei talentum, primus qui in crucem excucurrerit;  
Sed ea lege, ut affigantur bis pedes, bis brachia".

Moreover, such would be by far the easier way. It would be found a difficult thing to place one foot of the man upon the other foot, and fasten them both by one nail. Why should we suppose that the executioners selected to no purpose, a method well nigh impossible, and discarded the easy and natural method of employing two nails? And in this fact tradition is with us. In all the ancient representations of the crucifixion, whenever Jesus is nailed to the cross, his feet are each transfixed by a nail. It is only after the thirteenth century that the crucified Jesus appears with his legs crossed on the cross, and both feet nailed to the cross by one nail. Unfortunately for Christian art, Cimabue and Giotto and their schools adopted this manner of representing Christ, and after them it became the accepted usage of all the great painters. The theory may have originated in a wish to accentuate the idea of the sufferings of Christ.

The legends of these nails are most interesting. Ambrose in his oration "On the death of Theodosius", 1211, 47, has the following: "Helena searched for the nails with which our Lord was crucified, and she found them. Of one nail she



ordered a bit to be made; of the other she made a diadem; she made use of one for adornment; the others she employs for devotion."

Rufinus testifies thus: "Helena also brought to her son the nails, with which Christ had been nailed to the cross. Of some of these he made a bit, which he used in war; and he is said to have adorned a helmet with the others, which helmet was also adapted to the uses of war."—Hist. Eccl. I. 8.

Theodoret writes as follows: "The true cross having been found, the pious mother of the emperor having obtained her wish, she placed a portion of the nails in the emperor's helmet, that it might ward off the darts of the enemy from her son's head. She made of another part of the nails a bit for her son's horse, being provident for her son's safety and fulfilling the ancient prophecy of Zechariah, XIV. 20: 'That of which the bit of the horse is made shall be holy to the Lord.'"—Hist. Eccl. I. 17.

Gregory of Tours has this remarkable testimony: "The noble and most precious nails of the Lord's cross, which held the Lord's sacred members, were found by Helena, after the finding of the holy cross. Of two of these nails she made a bit for the emperor's horse, that he might by their power more easily put to flight any enemy who should resist him. It is not unknown that Zechariah prophesied of these: 'And it shall be that what is put into the horse's mouth will be holy to the Lord.'—Zech. XIV. 20.

"At that time the Adriatic Sea was most stormy, and shipwrecks and drownings of men were so frequent upon it that it was called the devourer of men. The provident queen, pitying those who perished, ordered one of the nails to be thrown into the high sea, trusting in the Lord's mercy that he would temper the waves. As this was done, the sea became calm, and mild breezes now blow thereon for the navigators. On this account, even to this day, mariners venerate this holy sea, and when they enter upon it, they fast and pray, and sing hymns. The nails of the Lord's cross *were four in number* for this reason: two were driven through the hands, and two through the feet."—De Gloria Martyr. I. 6.

The text of Zechariah is sadly garbled by all these writers. The literal text is as follows: "In that day there shall be upon the bells, **מְצִלֹת**, of the horses: Holy unto the Lord." In the Old Law the high priest bore on his forehead a plate of pure gold in which was engraven the sentence: "Holy to the Lord." Zechariah declares that in the New Covenant, holiness shall so abound that this inscription will be upon everything; and he illustrates this by saying that even the plates of bronze which adorned the bridles of the horses shall bear the inscription formerly placed on the frontlet of the high priest. These plates are called bells from their tinkling sound. The language is a very bold figure. The truth expressed is the greater sanctity of the New Law.

The bit said to have been made by Helena for Constantine's horse is preserved at Carpentras. The nail placed by her in his helmet is believed to be in the iron crown preserved at Monza. Thirty-two other nails are preserved at other places, all claiming to be the true nails of the cross of Christ. The authenticity of these nails is very doubtful. Some believe that most of them are fac similes in which some small portion of the true nail was placed.

The Evangelists tell us that Jesus was crucified between the two thieves. This was intended to increase the ignominy of the Lord's death. Though the twenty-eighth verse of Mark is interpolated, its sense is applicable here. In Luke, XXII. 37, the Lord foretold that the Prophecy of Isaiah should be fulfilled in him: "—and he was numbered with the transgressors."—LIII. 12. This prophecy was fulfilled when Jesus was condemned to die the death of the lowest criminal; it was fulfilled when he was led to Calvary with two thieves; it was fulfilled when he died on the cross between the two thieves. They gave Jesus the conspicuous place between the other two, as though he were the greater transgressor, the central figure in the sad group.

In his Crucifixion Jesus gives us the most sublime example of the forgiveness of enemies. Even while they are placing his bleeding body on the cross, he prays to his Father for those who put him to death: "Father, forgive them; for they know not what they do." This prayer extends itself to all the enemies

of Christ; it embraces in its scope the Sanhedrists, the people who had preferred Barabbas to the Son of God, and the Roman soldiers who had tortured him, and who were now nailing him to the cross. In mercy, Jesus extenuates their crime. He pleads with the Father that they know not what they do. This ignorance existed in different degrees in the different actors in the great tragedy. It was not an ignorance that excused from sin; but it was an ignorance that, in Jesus' great love of man, could be made the basis of a plea for mercy. The pagan Roman soldiers were ignorant of the character of their victim. Many of the common people of the Jews acted through ignorance, being deceived by their leaders. Pilate was ignorant of the real character of Jesus, but his ignorance was fully culpable; for sufficient evidence was given him that Jesus was a just man, and Pilate committed a judicial murder to save his temporal interests. Many of the Sanhedrists sinned against the light, and hardened their hearts against the truth. Of course, their sin was the greatest of all.

Jesus does not enter into an analysis of the various degrees of ignorance. He shows us the side of mercy, as it proceeds from him. He would forgive all those who conspired in his death. Even those who sinned against the light did not realize fully the enormity of their sin. In this sense, also they did not know what they did.

That ignorance prevailed in those who were responsible for Christ's death is attested by St. Peter: "And now, brethren, I know that in ignorance ye did it, as did also your rulers."—Acts, III. 17. And Paul says: "For they that dwell in Jerusalem, and their rulers, because they knew not Jesus, nor the voices of the prophets which are read every Sabbath, fulfilled them by condemning him."—Acts, XV. 27. And again: "—for had the rulers of this world known it (Christ's message), they would not have crucified the Lord of glory."—I. Cor. I. 8.

As the evidence was sufficiently given, it was their sin that they did not know the character of Christ; but the greatness of the mercy of Christ moves him to ask the Father to forgive this sin.

We feel persuaded that by the power of that prayer many who then were opposed to Christ were afterward converted, and found salvation through his name. He asks us to pray for those who persecute us, and here he gives us the great example. It is easier to follow an example than to follow the teaching by words alone. In the New Testament we have the words of truth and the highest examples of perfect goodness. It is a sad truth that men know so little of the New Testament. It is an unexplored world of truth. Some get a smattering of it in the elementary education of youth; others get none at all. The power of the pulpit does not really lead men into the deeper consciousness of what Christ has taught. The devil is ever active to pluck out of the hearts of men the truths of Christ. He conspires with the world to set up false standards of morality. If a man has received an injury from his fellow man, it is so easy for him to think of the injury, and so difficult for him to think of the great example of Christ. Hence men who profess to follow Christ will boast of the manner in which they have taken revenge for an injury received. They live in the great world of worldly men, and they follow the example of worldly men. The high law of perfect forgiveness taught and practised by Christ is in contrast with all the ways of men of this world. The issues of the world have grown to be so vast, and its thought is so powerful that it easily draws a man into the great current. Christ is crowded out, and men forget the one and only aim of human life. All men who think at all are aware of the widespread prevalence of evil in the world. Various theories are proposed for remedying these evils, but there is only one true remedy, and that is to go back to Christ. In him we find the truth, and the grace to believe the truth, and the grace to keep the commandments.

When of old Israel had turned away from the living God, Hilkiyah the priest found the book of the Law of Moses hidden away and neglected in the Temple. Hilkiyah delivered it to Shaphan the scribe, and Shaphan read it before King Josiah. And the king rent his clothes and said: "Great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened to the words of this book."—II. Kings, XXII. 13. But the men of our day neglect a greater book, the book of the



life of Christ. Many books are read, silly novels are devoured by the millions, but there is no time to learn anything of that great life which redeemed the world. We should know every word that he uttered; we should be familiar with every deed of his life; in every deliberation of our lives, our first thought should be to square our acts with the law of Christ. But the sad fact is that we drift with the world, and live under its control.

To diagnose a disease is not to effect a cure; after knowing the nature of the malady, we must employ a remedy. The malady of the world is ignorance of Christ, practical ignorance: we know him only as a remote historic personage. The remedy must be to come closer to Christ, to study better his divine life, and fashion our lives after his perfect model. One of the hardest of our duties is to forgive injuries. As material progress goes on, man becomes prouder; and it is very hard for the proud man to forgive an injury. When we are struggling against the impulses of our old nature, and trying to bring our rebellious hearts to forgive the man who has injured us, let us hearken to those sweet words of mercy from the cross: "Father, forgive them; for they know not what they do."

All the Evangelists tell us that the soldiers parted Jesus' garments among them; but John is the most accurate. From him we know that there were four soldiers concerned in this division, and that they divided the garments into four parts, to every soldier a part. The seamless tunic was not included in this first division. The cloak, shirt, girdle, and sandals may have constituted the first division, and it seems probable from St. Mark's account that these four parts were assigned to the soldiers by lot. The most valuable of his garments was the tunic. This was without seam, being woven from the neck downwards as one piece. Josephus describes such a tunic as worn by the high priest: "This tunic was not composed of two pieces, and therefore it had no seams on the shoulders and sides: but it was one long vestment woven lengthwise. At the neck it had an aperture not oblique, but lengthwise, extending from the breast over between the shoulders. A border was sewed to this opening to render it more seemly. In like manner there were openings for the hands."—Antiq. III. VII. 4.

As the value of this tunic would be greatly impaired by cutting it, the soldiers agreed to cast lots for it. Thereby was fulfilled the prophecy of Psalm XXII. (Vulg. XXI.) 18:

“They part my garments among them,  
And upon my vesture do they cast lots.”

The importance of this narration lies in the fact that the fulfilment of the prophecy becomes an argument of the true character of Jesus Christ.

An appointed guard of Roman soldiers now sat down and watched the crucified ones, lest any man should take them from the crosses before they expired. By the Providence of God the presence of this Roman guard becomes an additional proof that Jesus died on the cross.

In those times it was customary that when the condemned man was led out to death, a placard bearing the name of the condemned man and his crime should be carried before him, or tied around his neck. Suetonius narrates of Caligula as follows: “At Rome at a public banquet a slave who had stolen a silver plate from the couches, he delivered immediately to the executioner, commanding that his hands should be cut off and hung from his neck before his breast, and that he should be led about thus before the guests, while an inscription preceded him which announced the cause of the punishment.”—“Caligula” 32. Again in the life of Domitian, Suetonius writes: “He caused a father of a family to be taken from the theater and thrown to the dogs in the arena with this inscription: The Parmularian spoke impiously.” In the Mischnic tract *De Sinedriis*, VI, 1, it is said that in the Jewish polity, when a man goes forth to be stoned, a herald precedes, carrying an inscription: “This man N. N., the son of N. N., goes forth to die for this crime.” The crime is specified.

In conformity with this usage Pilate made an inscription which was placed on the cross of Jesus, over his head. That it might be intelligible to all who dwelt at Jerusalem, he made it in Aramaic, Greek, and Latin. It was the opinion of Rohault de Fleury, *De Reliquiis Passionis*, that the inscription was only written in the Latin language, but that it was written in Hebrew, Greek, and Roman characters. There is not sufficient proof of this. The inscription on the cross was as follows:

Aramaic: יֵשׁוּעַ נַצְרִי מֶלֶכָּא דִּיהוּדָיָא

Greek: Ἰησοῦς ὁ Ναζωραῖος, ὁ βασιλεὺς τῶν Ἰουδαίων.

Latin: Jesus Nazarenus, Rex Judæorum.

The name of the sufferer is given, and the cause for which he was crucified, that he was the King of the Jews. In the wild excitement that accompanied the carrying out of the death sentence, the chief priests had not examined this inscription. When it was now in place, and the multitudes were reading it, they saw that the inscription was a testimony of the true character of Christ. Jesus was the King of the Jews; before Pilate he had testified that he was their King. Pilate had understood that this kingship was not in conflict with the temporal sovereignty of Cæsar, and he strove to release Jesus. Being constrained against his will to pass sentence on Jesus, he placed on the inscription what he believed Jesus to be. The Jews took this inscription as an insult to their race, and they went to Pilate, and asked him to change the inscription, so that it would make Jesus appear a pretender to the kingdom of the Jews.

In a haughty tone Pilate answers that he will not undo his act; what he has written shall stand. He is no longer afraid of them. He has committed the dreadful crime to please them. They cannot accuse him now before Cæsar; hence in his answer he shows his contempt for them.

Some have believed that Pilate wrote the inscription in this manner to insult the Jews. To us it seems far more probable that he wrote in this inscription the strange, mysterious character of Jesus, which had impressed him to the extent that he had feared greatly, even while consenting to his death. The Providence of God co-operated in the event, so that even this inscription bears witness to the true character of Jesus Christ.

The inscription was most probably written on a whitened piece of wood, and thus affixed to the part of the cross which protruded above the head of Jesus. St. John gives the entire inscription: the others give the substance of it.

The title is said to have been found by St. Helena, and to have been placed by her in the Church of the Holy Cross on the Esquiline.

As Jesus now hangs on the cross, his enemies fancy that they have triumphed. They give expression to their exultation in fierce railing. The Evangelists tell us the actors that took part in this railing. The cross was nigh the highway, and the multitudes that passed by railed on him as they passed. The chief priests had persuaded the people that Jesus had spoken against the Temple; that he had boasted that he could destroy their great Temple, and build it in three days. The people think that they see in the present state of the crucified Jesus a proof that he had made a vain and wicked boast, and they throw it in his face, mocking his apparent helplessness. They jeer at him in derision.

This wagging of the head was a sign of derision. In II. Kings, XIX. 21, Isaiah prophesies that the virgin daughter of Jerusalem should wag her head in scorn at Sennacherib. In Ps. CIX. (Vulg. CVIII.) 25, David speaks in the person of Christ:

“I am become also a reproach unto them:  
When they see me, they wag their head”.

This prophecy was literally fulfilled in the events of the crucifixion.

In Lamentations II. 15, Jeremiah says:

“All that pass by clap their hands at thee;  
They hiss and wag their head at the daughter of Jerusalem”.

These references show how great was the insult offered to Christ by those who passed by. They mock his apparent helplessness, and tell him to save himself if he can. They mock his declaration that he is the Son of God. They tell him to come down from the cross, if he be the son of God. A fierce spirit of hatred and unbelief inspires all their railing. In their shortsightedness they thought that Jesus' victory was his failure; they thought that his presence there on that cross was the proof that Jesus was not the Son of God, and they taunt him with having made himself such. This shortsightedness has always characterized the world's judgments. The world can not understand Christ, nor his Church, nor his saints. The world laughed and mocked the martyrs who died for Christ; the world laughs at the foolishness of the cross.



The chief priests, scribes and elders joined in the mockery. They especially insist on the fact that Jesus, who was proclaimed as a great healer, as one who raised the dead, now hangs helpless on the cross. They wish to cast a doubt on all the works that Jesus had done from the fact that he did not deliver himself from the cross. They taunt him with having declared himself the King of Israel; and mockingly they tell him to come down from the cross, and they will believe in him. It would not have been a greater work to come down from the cross than to raise the dead, and yet though thousands of Jerusalem had seen Lazarus, who was four days dead, come forth from the tomb, yet they did not believe. Christ did not come down from the cross. In patience he died there for man. He did not exclude from the merciful effects of that death even those who mocked him while he died.

The priests and scribes declare that they would believe, if Jesus would come down from the cross. Jesus did a greater work when he arose from the tomb, and yet they did not believe. Even in the face of the clearest evidence of the Resurrection, these same priests and scribes bribe the soldiers to conceal the evidence of the Resurrection of Christ.

Horrid blasphemy mingles with the mockery and the railing. Jesus had declared himself to be the Son of God. The Father from Heaven had added his direct testimony to that of Jesus. The works of Jesus attested that God was with him, and that he was true. And yet those wicked men mock the Father also, bidding him come and deliver his Son, if he has delight in him. In this event was fulfilled the prophetic words of Ps. XXII. (Vulg. XXI.) 7—8:

“All they that see me laugh me to scorn:

They shoot out the lips, they wag the head saying:

He trusted in the Lord; let him deliver him:

Let him deliver him, seeing that he delighteth in him”.

They could not understand the great mystery of Jesus' voluntary offering of himself to die for sin. The fact that God did not deliver Jesus is taken as a sign that his claim to be the Son of God was false, and with fiendish glee they exult in their error. There is a sublime example here for men. If we are subjected to any slight injustice or are falsely represented, how

we resent it, and how we clamor for our rights. We can not bear to think that we should be undervalued, or slighted in any way. The man who dares to give us a lower place than we deserve is our enemy. We demand the recognition of every thing that we believe to be a title of recognition. And still we think that we are following Christ. Jesus Christ there on the cross heard men represent that very sublime offering of himself as an evidence that he was an impostor. He heard men ridicule and mock his miracles, and laugh at his teaching. No thought of resentment is in his soul; no word of defense is uttered by him. He commits his cause to God, and waits in patience. The triumph of falsehood and injustice is never final, and those who put their trust in God will be vindicated. We need to draw a lesson of patience from that scene on the cross. We need to teach our souls by that great example to commit our cause to God, and to wait in patience for his justification.

Matthew and Mark state that the robbers who were crucified with him, cast on Jesus the same reproach. Luke gives us a more correct account of the event. According to him only one of the robbers railed on Jesus, while the other protested against such railing. Two methods have been proposed to bring the Evangelists into harmony. The first opinion supposes that at first both robbers took part in the words of reproach; but the one seeing the patience of Jesus was converted, and asked mercy of Jesus. This opinion is endorsed by Hilary, Theophylactus, Euthemius, Ambrosius, Paschasius, Albertus Magnus, Ollivier, and others. Against this opinion it may be rightly urged that it disagrees with Luke's account. In the Gospel of St. Luke we read that the penitent thief rebuked the other robber for his reproach of Christ. This rebuke would lose all point, if its author had participated in reproaching Jesus. Again, if the penitent thief had first railed on Jesus, in his conversion he should have expressed repentance for it. But there is no mention of any such change of mind in the account given by St. Luke. The penitent robber is represented as acknowledging the justice of his sentence, of proclaiming the innocence of Jesus, and of expressing indignation at the sinful act of the other robber. Wherefore it is far more reasonable to hold that Matthew and Mark loosely ascribe to both robbers the railing

uttered by the one. If several men were standing by, witnessing a certain event, and if a cry went up from them of any nature whatsoever, an ear-witness might record it that the multitude cried out thus, even though there were some of the men who had no part in the cry. In similar manner the railing uttered by one of the robbers is, in a loose way, ascribed to both. It is not the correctest way of writing history, but in such details the Evangelists often content themselves with a general statement.

This is one of the cases where the accurate St. Luke "writes in order" the things which he had accurately traced.

This opinion is endorsed by Cyril of Alexandria, Jansenius, Maldonatus, Salmeron, à Lapide, Sylveira, Lamy, Schegg, Reischl, Bisping, Didon, Keil, Fouard, and Knabenbauer.

In this action of the penitent thief we have all the elements of a true conversion. First, there is faith. Jesus has laid aside his human majesty of person, and has allowed himself to be reduced to a state of helplessness and extreme suffering. The powerful men of Jerusalem stand there mocking him, sneering at his claim to be the Son of God. They even blasphemously cry out that if Jesus were the Son of God, God would deliver him. The great decree of God of redeeming the world through the death of his Son is proclaimed as an evidence that Jesus was not true. Jesus makes no defense, no voice comes from Heaven, nothing is heard, save the labored breathing of the crucified, and the shouts of the multitude. Surely the glory and the power of the Son of God were restrained. It was easy for those who saw the transfigured Jesus on the mount to acknowledge the Divinity of Jesus. It was easy for Thomas, who saw him in his glorified humanity, to cry out: "My Lord, and my God!" But the penitent thief looked upon Jesus in the depth of his suffering, and believed in him. He confessed that Jesus had done nothing amiss, and he asked him for a remembrance when Jesus should come into his kingdom. As Jesus hung there dying on the cross, he seemed far removed from the estate of a king, and yet the penitent robber believes that he is the King of Israel, and that he will arise and enter into his kingdom. It was great faith, and great was its reward.

The penitent robber also had sorrow for his sin. He acknowledges that he is justly punished; and he only looked forward to mercy from Jesus in his new kingdom.

Jesus had carefully taught his Apostles in preparation for the hour of his suffering. He had showed them many miracles, had predicted it all to them, and yet they all stumbled when he yielded himself up. This poor robber had not been so favored, yet he believes in Jesus, even when Jesus' humiliation has reached its culmination.

The impenitent thief forms a dreadful contrast. He surely does not believe in Jesus' Messiahship; and in a spirit of railing he asks; "Art not thou the Christ?" and asks him in mockery to save himself and them. What effect the rebuke of the penitent thief had on the railer, we do not know; but we do know that the faith and the repentance of the penitent thief opened Heaven to him. Jesus declares: "To-day shalt thou be with me in Paradise." The term Paradise is probably of Persian origin, denoting an enclosed garden. Herodotus and Xenophon tell us that the gardens of the Persian kings were called "Paradises." Thence it passed into the Septuagint to denote the Garden in Eden. Hence by a metaphor it is made to denote the state of perfect felicity in Heaven.

A difficulty arises here from the words of Christ. He tells the robber that he would be with him that day in Paradise. Yet we know that Christ first descended into Limbo, before going into his kingdom. We know so little of the nature of the state of the soul when it leaves the body that it is hard to trace the soul of the robber in its life beyond the grave. The words of Christ in substance declare that the robber was saved, and that he should be with Christ as a member of his kingdom, immediately after death. More than this is not given us to know. Limbo could, in a certain way, be called Paradise. All those who went there belonged to Heaven, and were happy in the certainty that Heaven was theirs. The veil that hangs over that unknown state that lies between this life and the Beatific Vision has not been lifted. Abraham did not precede the Redeemer into Heaven, and yet the Redeemer himself places Lazarus in Abraham's bosom in Heaven, and makes Abraham



speak from Heaven to the rich man in Hell. God has not made a clear revelation of the mysteries that lie over the border of time. Hence we must be satisfied that Jesus gave to the penitent robber the perfect assurance of Heaven, and that his soul should be with Jesus, as soon as it left the body. Who of us would not be satisfied to know that our soul should abide with Jesus, as soon as it left the body? The example of this robber, saved by faith and repentance, even while hanging on the cross, should inspire hope in every sinner. He had sunk deep in the slough of sin; perhaps his hands were stained with human blood. And yet he is saved by the power of Jesus. But his repentance was more real than the thing called repentance by many sinners. One of the worst conditions of our times is the weakness of repentance. It is so weak that often it produces only a very short lull in the way of sinning. It is not really a change of heart; it is a thing done out of routine, often with a certain amount of sullenness and unwillingness. Such poor repentance establishes no hope of Heaven; but the grand repentance of the penitent thief restores a man to the friendship of God.

St. Luke tells us that the soldiers mocked Jesus, offering him vinegar, and calling out to him to save himself, if he be the King of Israel. We believe that Luke here condenses the account. It is probable that at this point the Roman soldiers added their railing to that of the Jews; but the vinegar was offered later, in response to the cry of Jesus: "I thirst."

After the hate of Jesus' enemies had spent its fury in these insulting cries, the scene became more quiet. Then Mary the mother of Jesus, and her sister Mary of Clopas, and Mary Magdalene come up and stand by the cross. Some have thought that there were four women here mentioned. They believe that the woman called the sister of the Mother of God, and Mary of Clopas are two distinct individuals. But the Greek text excludes this view. Were not Mary of Clopas the same as she called the sister of the Mother of the Lord, St. John would have inserted the conjunction *καί* before the name of Mary of Clopas. The objection, that if we make Mary of Clopas identical with the sister of the Blessed Virgin, there will be found in the same family two sisters having the same name, is answered in many ways. That

such a thing could happen is evident from the fact that two of the sons of Herod the Great were called Herod. But a more probable opinion is that she that is called the sister of the Blessed Virgin is not consanguineous to the Mother of God, but her sister by affinity, being the wife of St. Joseph's brother.

In our judgment the most probable opinion of all is that this Mary who is called the sister of the Mother of God, was the cousin of the Blessed Virgin. Patrizi makes her the cousin of the Blessed Virgin on the paternal side. This is most probable, and answers every requirement. Whether she was wife or daughter of Clopas can not be decided with certainty. The relationship of wife is certainly sometimes designated in Holy Scripture by affirming that the woman is "of" such a man. Thus in Matthew, I. 6: "And David begot Solomon of her of Uriah". More frequently however such phrase indicates the father.

It is certain that this Mary, here called the sister of the Mother of God, is the same as the Mary spoken of by St. Mark, XV. 40, where she is by him called the mother of James the less, and of Joses. St. Matthew, XXVII. 56, affirms the same fact. In Mark, VI. 3, the Jews ask: "Is not this the carpenter, the son of Mary, and brother of James and Joses, and Judas and Simon?" Therefore these four were the sons of the woman whom John calls Mary of Clopas. That Judas is the brother of James the less is also proven from the fact that in his Epistle he calls himself "Judas, a servant of Jesus Christ, and brother of James." He introduces himself as the brother of James, because at that writing, James was most prominent in the church at Jerusalem.

Again in Acts, I. 13, Jude is mentioned as "of James," which can not have any other meaning than to fix his identity by his relation to his more widely known brother. Now in Matt. X. 3; Mark, III. 18; Luke, VI. 15; and Acts, I. 13, James the less is called the son of Alphæus. Hence it is certain that the husband of the woman, called by St. John the sister of the Blessed Virgin, is Alphæus. Eusebius declares on the authority of Hegesippus that this Alphæus was the brother of St. Joseph. (Hist. Eccl. III. 11.) This would explain clearly why these sons of Mary the wife of Alphæus, were called the brethren of the Lord. But even aside from this testimony, the fact that they

are the children of Mary, the kinswoman of the Blessed Virgin would also justify their being called the brethren of the Lord. Some of the older Protestant writers sought to prove that the Apostle James the less was not the same person as James, the brother of the Lord. The spirit that moved this absurd opinion was a desire to disprove the perpetual virginity of the Blessed Virgin. Inasmuch as the father and mother of James the Apostle are declared in the Gospels, they strove to set up another James, the brother of the Lord, pretending that he was born of the Virgin Mary. This is the old error of Helvidius, whom St. Jerome effectually refuted. The Council of Lateran celebrated in the year 649, defined the perpetual virginity of the Blessed Virgin: "If any one shall not confess that Mary conceived God the Word by the Holy Ghost, without the seed of man, and brought him forth, without loss of her virginity, and that her virginity thereafter ever remains inviolate, let him be anathema."—Can. III.

A cogent argument that Mary had no sons, save Jesus is found in the fact that had she other sons, it would not be fitting that Jesus should commit her to the care of the Apostle John.

It remains now to explain how Mary, the sister of the Blessed Virgin, who is certainly the wife of Alphæus, can be called by St. John "Mary of Clopas." There are various solutions. Alphæus may have had two names, Alphæus and Clopas. Secondly, Clopas may be the Greek rendering of Alphæus. The name Alphæus is supposed to come from the Aramaic תלפא. Now they say that if the first consonant be uttered without aspiration the name becomes Alphæus; whereas if the first letter be pronounced with the harsh aspiration, it corresponds to the K of the Greeks, and Clopas could thence easily be derived from it.

This theory is more ingenious than probable. Alphæus bears the stamp of a Semitic origin, while Clopas is pure Greek.

A third opinion is that Mary, called the sister of the Blessed Virgin, was the daughter of one Clopas, and the wife of Alphæus. This is the opinion of Patrizi, and is certainly most probable. It explains every question arising out of the identity of these actors in the Gospels.

Again, Mary may have been the sister of Clopas. The custom in Holy Scripture is to establish the identity of obscurer personages by stating their relationship to some better known individual. This individual may be any one joined to the person by consanguinity or affinity, whether in the direct line, or collateral line. Thus in Genesis, XXVIII. 9, Mahalath is distinguished as the sister of Nebaioth, the first born of Ishmael. Bathsheba is identified as the wife of Uriah, since Uriah had been made famous by reason of David's crime. The pious woman Joanna mentioned by St. Luke, VIII. 3, is designated as the wife of Chuza, Herod's steward. Salome, the wife of Zebedee, is never spoken of as the wife of Zebedee, but as the mother of her famous sons, James and John: "Then came to him the mother of the sons of Zebedee with her sons, etc."—Matt. XX. 20. This is more evident in Mark XVI. 1, where the woman called by St. John the sister of the Blessed Virgin is designated as "Mary of James."

It is evident therefore that the identity of any Scriptural personage is often established by mentioning the person's relation to any better known individual in the direct or collateral line of blood or affinity.

It seems to us therefore most probable that the mother of James was the cousin of the Blessed Virgin, that she was the daughter of Clopas, and the wife of Alphæus.

We must also note that if Mary Magdalene were identical with the sister of Lazarus, St. John, who has narrated so much of the Lord's friendship for that family of Bethany, would surely have told us so.

As the scene at the foot of the cross grew quieter, these three Marys approached and stood beneath the cross. St. John also stood there, a silent and sad witness of the great consummation. When men are about to die, they arrange their temporal interests. Jesus Christ had no proper temporal interest: his great life was identified with the great eternal interests of the universe. But there was one provision which claimed his attention before he died. His Mother was now to be left without a human protector. St Joseph was dead, and the Virgin Mother stood there poor and alone, and the sword of sorrow had penetrated her heart. In that age and country



the condition of a woman thus left would be most dependent. In the great design of God, Mary must be made like her divine Son in suffering; but yet he can not leave her to beg her bread. Close by stands the beloved disciple. He had first fled with the rest, had stumbled with the rest, but his love of Jesus had brought him back, and now he is able to show his love for his master. Looking down tenderly on the Mother, whom he loved, and on the disciple, whom he loved, Jesus commends his Mother into the care and protection of John; and with equally tender words he asks St. John to regard the Blessed Virgin henceforth as a Mother. There was no uncertainty in the provision: Jesus knew the hearts of men, and he knew that John would be faithful to that sacred trust, and John was faithful to it. St. John modestly records his fulfilment of Jesus' request by saying that "from that hour he took the Mother of God unto his own." This means that from that hour the Blessed Virgin came under his care and protection, as though she were his own mother.

The enemies of Mary have attempted to attack our veneration of her, on the ground that Jesus' present address does not invest her with the greatness that we attribute to her. They call attention to the fact that he does not address her as Mother, but merely as "woman": "Woman, behold thy Son". It is easy to refute this absurd opinion. If the Gospels are true, Mary was full of grace, she was the true Mother of Jesus, and she was a faithful Mother. Now it would be a wrongful act for Jesus to address her in any way that was not in keeping with her dignity as his Mother. The form of address used here by Jesus was most solemn and respectful. In that solemn moment when that Virgin Mother was plunged in that sea of sorrow, Christ, the perfect man, could not have scanted his respect of her as Mother. At Cana in Galilee, when Jesus wrought his first miracle at his Mother's petition, he addressed her as here. After his resurrection he addressed the weeping Magdalene at the sepulchre by the same address. The address itself was the usual oriental address to a woman in all the relations of life. From Matthew, XV. 28, we learn that Jesus thus addressed the Canaanitish woman, while admiring her faith. He thus addressed the woman in the synagogue whom

he cured of an infirmity which had held her bound together for eighteen years, Luke XIII. 12. In his interview with the Samaritan woman, such a form of address is also recorded by St. John, IV. 21. Hence it is clear that it was the usual solemn address to a woman, and of itself, it does not determine what the speaker's sentiments are toward the woman. The honor due to Mary may best be learned from the infallible teaching of the Church instituted by Mary's Son; and under the guidance of that Church we give her the honor of the first of all God's creatures.

It is often found in the works of pious writers that they regard Jesus' words here as placing the whole Church under Mary's patronage. That is, they regard John here in a representative capacity, in which he, in the name of all Christians, receives Mary as his Mother.

It must be confessed that the literal sense of Jesus' words does not justify such an opinion. The sense of Jesus' words to John is simply to consign to him as a sacred trust the care of the desolate Virgin Mary. Jesus' words to Mary do not ask her to do anything for John; they only ask her to look to him for the protection which a son gives to a mother. Nothing more is directly intended by Christ. The aforesaid opinion was unknown to the early Fathers. It first appears in the writings of Rupert of Deutz of the twelfth century. Some writers admit it as an accommodated sense; but it is hard to draw the line of exclusion upon the things which may be construed as the accommodated sense of scripture. It is true that Mary is the mother of all Christians; but such truth was not the sense of Jesus' address from the cross.

MATT. XXVII. 45—56.

45. Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν, ἕως ὥρας ἐνάτης.

46. Περὶ δὲ τὴν ἐνάτην ὥραν ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων: Ἐλωὶ, Ἐλωὶ, λεμὰ σαβακτανεὶ; τοῦτ' ἔστιν, Θεέ μου, εἰς μου, ἵνα τί με ἐγκατέλιπες;

MARK XV. 33—41.

33. Καὶ γενομένης ὥρας ἑκτῆς, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐνάτης.

34. Καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ: Ἐλωὶ, Ἐλωὶ, λαμὰ ζαβαχθανεὶ; ὃ ἔστιν μεθερμηνευόμενον: Ὁ Θεός μου, εἰς τί ἐγκατέλιπές με;

47. Τινὲς δὲ τῶν ἐκεῖ ἐστηκότων ἀκούσαντες, ἔλεγον: Ὅτι Ἡλείαν φωνεῖ οὗτος.

48. Καὶ εὐθέως δραμὼν εἰς ἑξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν.

49. Οἱ δὲ λοιποὶ εἶπαν: Ἄφες, ἴδωμεν εἰ ἔρχεται Ἡλείας σώσων αὐτόν: [ἄλλος δὲ λαβὼν λόγχην, ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα.]

50. Ὁ δὲ Ἰησοῦς, πάλιν κράζας φωνῇ μεγάλῃ, ἀφήκεν τὸ πνεῦμα.

51. Καὶ ἰδού, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπ' ἄνωθεν ἕως κάτω εἰς δύο, καὶ ἡ γῆ ἐσεισθή, καὶ αἱ πέτραι ἐσχίσθησαν.

52. Καὶ τὰ μνημεῖα ἀνεῳχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθησαν.

53. Καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.

54. Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ, τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν καὶ τὰ γινόμενα, ἐφοβήθησαν σφόδρα, λέγοντες: Ἀληθῶς Τίς Θεοῦ ἦν οὗτος.

55. Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαί, ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ

35. Καὶ τινὲς τῶν ἐστηκότων ἀκούσαντες, ἔλεγον: Ἴδε, Ἡλείαν φωνεῖ.

36. Δραμὼν δέ τις, γεμίσας σπόγγον ὄξους, περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν, λέγων: Ἀφετε, ἴδωμεν εἰ ἔρχεται Ἡλείας καθελεῖν αὐτόν.

37. Ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσεν.

38. Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπ' ἄνωθεν ἕως κάτω.

39. Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξεναντίας αὐτοῦ, ὅτι οὕτως ἐξέπνευσεν, εἶπεν: Ἀληθῶς οὗτος ὁ ἄνθρωπος Τίς Θεοῦ ἦν.

40. Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι: ἐν αἷς καὶ Μαρία ἡ Μαγδαληνὴ, καὶ

ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ.

56. Ἐν αἷς ἦν Μαρία ἡ Μαγδαληνῇ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴ μήτηρ καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

45. Now from the sixth hour there was darkness over all the land until the ninth hour.

46. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lama sabachthani? that is: My God, my God, why hast thou forsaken me?

47. And some of them that stood there, when they heard it, said: This man calleth Eliah.

48. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49. And the rest said: Let be; let us see whether Eliah cometh to save him. [And another took a spear and pierced his side, and there came out water and blood.]

50. And Jesus cried again with a loud voice, and yielded up his spirit.

Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ ἡ Ἰωσήτος μήτηρ, καὶ Σαλώμνη.

41. Αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

33. And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34. And at the ninth hour Jesus cried with a loud voice: Eloi, Eloi, lama sabachthani? which is, being interpreted: My God, my God, why hast thou forsaken me?

35. And some of them that stood by, when they heard it, said: Behold, he calleth Eliah.

36. And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying: Let be; let us see whether Eliah cometh to take him down.

37. And Jesus uttered a loud voice, and gave up his spirit.



51. And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent;

52. And the tombs were opened; and many bodies of the saints that had fallen asleep were raised;

53. And coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.

54. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying: Truly this was the Son of God.

55. And many women were there beholding from afar, who had followed Jesus from Galilee, ministering unto him:

56. Among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

38. And the veil of the temple was rent in twain from the top to the bottom.

39. And when the centurion, who stood by over against him, saw that he so gave up his spirit, he said: Truly this man was the Son of God.

40. And there were also women beholding from afar: among whom were both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41. Who, when he was in Galilee, followed him, and ministered unto him; and many other women who came up with him unto Jerusalem.

LUKE XXIII. 44—49.

44. Καὶ ἦν ἡδὴ ὥσεί ὥρα ἔκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐνάτης

JOHN XIX. 28—30.

28. Μετὰ τοῦτο Ἰησοῦς εἰδὼς ὅτι ἡδὴ πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει: Διψῶ.

45. Τοῦ ἡλίου ἐκλείποντος : ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον.

46. Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν: Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου, τοῦτο δὲ εἰπὼν ἐξέπνευσεν:

47. Ἰδὼν δὲ ὁ ἐκατοντάρχης τὸ γενόμενον, ἐδόξαζεν τὸν Θεὸν, λέγων: Ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.

48. Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρέσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον.

49. Εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν, καὶ αἱ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρᾶσαι ταῦτα.

44. And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour,

45. The sun's light failing: and the veil of the temple was rent in the midst.

46. And when Jesus had cried with a loud voice, he said: Father, into thy hands I commend my spirit: and having said this, he gave up his spirit.

47. And when the centurion saw what was done, he

29. Σκεῦος ἔκειτο ὄξους μεστόν: σπόγγον οὖν μεστόν τοῦ ὄξους ὑσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι.

30. Ὅτε οὖν ἔλαβεν τὸ ὄξος Ἰησοῦς, εἶπεν: Τετέλεσται, καὶ κλίνας τὴν κεφαλὴν, παρέδωκεν τὸ πνεῦμα.

28. After this, Jesus, knowing that all things are now finished, that the Scripture might be accomplished, saith: I thirst.

29. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth.

30. When Jesus therefore had received the vinegar, he said: It is finished; and he bowed his head, and gave up his spirit.

glorified God, saying: Certainly this was a righteous man.

48. And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts.

49. And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.

In the 49th verse of Matthew there is added ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευρὰν καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα in  $\aleph$ , B, C, L, U,  $\Gamma$ , in the Ethiopian version, and in some codices of the Vulgate. It is an interpolation from John, XIX. 34. In the 56th verse Ἰωσή is found in B, C, A,  $\Gamma$ ,  $\Delta$ , II, et al., in the Syriac versions, the Armenian version, and the Gothic version. Ἰωσήφ is found in  $\aleph^*$ ,  $\aleph^c$ , D\*, L, in both Latin versions, the Coptic versions, and the Ethiopian version.

In the 36th verse of Mark  $\tau\omega$  is the reading of  $\aleph$ , B, L,  $\Delta$ , and the Ethiopian version; the other authorities have  $\epsilon\iota\varsigma$ . In verse 39 κράξας is omitted in  $\aleph$ , B, L, and in the Bohairic version, and the Revised Edition. The term is found in A, C, X,  $\Gamma$ ,  $\Delta$ , II, et al., in most of the cursive MSS., in both Latin versions, both chief Syriac versions, and in the Gothic and Ethiopian versions.

In Luke, 45, τοῦ ἡλίου ἐκλείποντος is the reading of  $\aleph$ , B, L, and some cursive MSS. This reading is preferred by the critics, and by the Revised Version of Oxford. Other authorities have καὶ ἐσκοτίσθη ὁ ἥλιος.

It is evident that Jesus hung for some time on the cross before the sixth hour. The railing of the multitudes, the casting of lots upon the garments, the conversion of the robber, the address of Jesus to his mother and to St. John, all took place before the darkness came down upon the scene. We believe

that the Lord was placed upon the cross at least one hour before noon. It is not therefore chronologically correct to speak of "the three hours' agony on the cross."

We can not realize the dreadful sufferings endured by the Lord during those hours. His head is wounded and sore from the blows and from the punctures of the crown of thorns. His whole body is livid and bleeding from the scourges. His naked, bleeding flesh lies upon the rough wood, and the contact is most painful. The cords binding the body press into it, stopping the circulation, and causing unutterable agony. The nails through the highly sensitive members, the feet and the hands, make us shudder at the very thought. Every movement, every breathing of the Crucified increases the anguish. And this agony is drawn out for these long hours. The Sufferer utters no moan of impatience. All manner of reproach and reviling is cast upon him, and his response is a prayer to God for forgiveness of his enemies. Those sufferings, that death on the cross was the price paid for us. How truly does Paul declare "that we were bought with a price"?—I. Cor. VI. 20. The greatness of this price should help us to realize the nature of sin. When we think of the character of the Sufferer and of the nature of the sufferings, it makes us shudder to think that men sin so lightly. In the judgment of God those pierced hands and feet will testify either for us or against us. They will testify for us, if we have cleaved to Christ, and if we have by faith and works availed ourselves of the effect of these wounds; but against the unbeliever and the man of wicked deeds they will attest how such man has abused infinite love and mercy.

When one presents to our minds the picture of a sinful man in its dark contrast to God's love and mercy, it is easy for us to feel a sense of indignation against the sinner. After David's sin of adultery with Bathsheba, and after his murder of her husband, when Nathan came to him and presented David's own sin under the allegory of another man, David was filled with righteous indignation, and declared: "The man that hath done this shall die."—II. Sam. XII. 5. But it needed Nathan's declaration: "Thou art the man", to bring to David's realization that it was his own sin that was so reprehensible. So it is with us. The sins of others always look worse in our sight than our own



When the dark destiny of the sinner is the theme, too often we look away from ourselves to some other being, rather than contemplate our own possible lot. Hence in regard to the Crucifixion of Christ, let us ask ourselves how the wounds of Christ would testify in our regard if the reckoning were made now; let us ask ourselves how the general tenor of our lives agrees with that awful event on Calvary.

The synoptic writers are in accord in testifying of the darkness that came over all the land from the sixth hour to the ninth hour. This period of time would correspond to that part of our day included between noon and three o'clock after noon.

Opinions differ in regard to the extent of this darkness. Able interpreters have taught that this darkness enveloped the whole earth. That this is impossible is clear, first, from the fact that at that hour it was night in the other hemisphere of the globe; and consequently such part of the globe could not be subject to a miraculous darkening of the sun.

From the words of the Evangelists it seems probable that the darkness extended over only that part of the earth which had the same meridian as Jerusalem, for in no other land could it be said to extend from the sixth to the ninth hour. But we do not believe that it extended north and south beyond Judæa. The universal proposition used by the Evangelists is commonly used by all Scriptural writers, when speaking of the land of the Jews. It seems more in keeping with the nature of the event to restrict it to Judæa. It was a testimony to the Jews of the great crime that they had committed; it was a testimony of the Divinity of Jesus; it was nature's testimony of the sorrowful event that sin had made necessary. The sun could not apprehend the character of the event on which its light had shone; but the sun's Creator thus moved this witness of the great sacrifice that was being offered for sin.

Of this darkness Origen has this valuable opinion: "I judge that, as the other signs which accompanied the Crucifixion of Jesus were only wrought in Jerusalem, thus also the darkness enveloped only Judæa. When I speak of the signs which happened only in Jerusalem, I mean the rending of the veil of the Temple, the earthquake, the rending of the rocks, and the opening of the tombs; it is evident that not outside of Judæa

were the rocks rent, etc." This view is adopted by Cyril of Alexandria, Maldonatus, Friedlieb, Schanz, Knabenbauer, Cornely, and others.

It is absurd to try to account for this darkness on the theory of an eclipse. Our Lord died at the time of the full moon, at which time eclipses of the sun can not occur.

Many try to identify this darkness with an eclipse of which ancient writers speak. Phlegon of Tralles in Lydia, a freedman of the Emperor Hadrian, in his "History of the Olympiads," speaks of an eclipse which happened in the fourth year of the two hundred and second Olympiad. Thus Eusebius in his *Chronicon* describes the eclipse, on the authority of Phlegon: "In the fourth year of the two hundred and second Olympiad a most remarkable and unprecedented eclipse of the sun occurred. At the sixth hour the day was turned into night, so that the stars were seen in the heavens; and an earthquake destroyed many houses in the city of Nice in Bithynia." Those who have given study to the computation of time from the data here given conclude that this eclipse must have happened in the latter part of November in the year 29 A. D. At all events, it is evident that this eclipse has naught to do with the darkness mentioned by the Evangelists. Origen expressly declares: "Phlegon indeed wrote in his *Chronicles* of a solar eclipse which happened in the beginning of the reign of Tiberius Cæsar, but he did not affirm that it took place at the full moon."—Comment on Matt. XXVII. 45.

Inasmuch as this testimony must refer to another event, it can not be adduced to prove that the darkness covered the earth outside of Judæa. Neither is the testimony of Tertullian of any avail. In his *Apologia*, 21, he thus testifies: "In that moment, while the sun was at the zenith, its light failed: those who knew not that this had been foretold of Christ thought it an eclipse, and ye have the record of this event in your archives." First, it is evident that Tertullian did not share the opinion of those who thought it an eclipse; and secondly, the archives were most probably the Roman records of the events which occurred in Judæa.

Famous is the legend of Dionysius the Areopagite concerning the darkness. Among the works formerly ascribed to Dionysius there is an Epistle to Polycarp, the bishop of

Smyrna, in which this testimony is found: "We (Dionysius and Apollophanes) were then both at Heliopolis (a city in Egypt), and we both saw the moon advance and come over the sun's face in a miraculous manner, for it was not the time of their conjunction; and at the ninth hour of the day we saw the moon miraculously restored to its place at the opposite hemisphere of the heavens".

Another legend of Dionysius the Areopagite exists in different forms. In the life of Dionysius, the testimony of Michael Syngelus makes Dionysius declare on the day of Christ's death: "The unknown God suffers, on which account the universe is darkened and shaken." Another form of the legend is that Dionysius exclaimed: "Either the Deity suffers, or he is moved to pity one who suffers, ἢ τὸ Θεῖον πάσχει, ἢ τῷ πάσχοντι συμπάσχει." In the Roman Breviary, in the Office of St. Dionysius, it is recorded that on the day of Christ's death, Dionysius seeing the eclipse declared: "Either nature's God suffers or the system of the world will be destroyed." In the letter of Dionysius to Apollophanes a variation of the same legend occurs. This Apollophanes is represented as a philosopher of Egypt afterward converted to Christianity.

All these accounts are evidently extravagant fables. The omnipotence of God could have brought the moon upon the sun's face even at the full moon, but it is not credible that such a work was done to accomplish a work that could be done so much easier. God's power could at once withhold the light of the sun, without taking the moon out of its orbit. The opinion ascribed to Dionysius multiplies miracles without necessity. Moreover it is clearly proven by the best critics that all the works ascribed to Dionysius are spurious. No writer of the first four centuries ever quotes them. It was formerly contended that Origen and Anastasius of Sinai quoted him, but the Bollandists have clearly proven that the citations are spurious. The Bollandists assign the middle of the fifth century as the date of the writings supposed to be of Dionysius; Dallaeus refers them to a later date than the year 520.

When Luke says τοῦ ἡλίου ἐκλείποντος, he does not affirm that the darkness was caused by a natural eclipse: any failure of the sun's light was called an ἐκλείψις. It is no argument against

the credibility of the Gospels that no mention of this eclipse exists in profane writers. Not all things that have occurred have been recorded; of that which has been recorded much has been lost; and finally, we are persuaded that this event was restricted to Judæa. The condition of that people at that time was not favorable for the making and preserving of records of events. The people of Judæa had filled the cup of their wickedness, and all was in disorder; and their disorder increased until the whole nation was overthrown. Flavius Josephus chronicles some events of that sad history, but he wrote from Rome, and largely from memory. One looks in vain in his writings for accuracy and completeness. For the early history of the Jews he relied upon the books of Holy Scripture, but in transmitting to us the record of the last days of Jerusalem he had to rely mainly on his memory and his imagination. It is not strange that such a writer should omit to speak of that miraculous darkness. He wrote a history of his people that would please the Romans, and in his scope this one event was not considered important. But Josephus bears witness to the true character of Christ, and to the truth of his Resurrection. In "Antiquities", XVIII. 3, he has this remarkable testimony: "Now, about this time, there was Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him many of the Jews and many of the Gentiles. He was the Christ. And when Pilate, at the request of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; and he appeared to them alive again on the third day; as the divine prophets had foretold these things and innumerable other wonderful things concerning him. And his followers, called from him Christians, are not extinct at this day."

About the ninth hour Jesus cried with a loud voice: **אֱלֹהֵי אֱלֹהֵי לָמָּה שְׁבַקְתָּנִי**, that is: "My God, my God, why hast thou forsaken me?" These words are taken from the first verse of the Twenty-second (Vulg. XXI.) Psalm, excepting that Jesus employed the Aramaic **שְׁבַק** instead of the pure Hebrew **עָזַב**. St. Matthew and St. Mark are the only writers



who record these words of Jesus. These two Evangelists agree in the sense of the words, but there is a slight textual discrepancy. Most of the Greek codices of Matthew have the reading Ἠλὶ, which, is clearly the translation of the Hebrew אֱלִי. Mark has Ἐλωί, which may have come from the Hebrew אֱלֹהֵי, or from the Aramaic אֱלֵהִי. In such details it is unreasonable to look for an absolute agreement in every word. From the fact that the name of God as related by Matthew has more affinity in sound to the name of Elijah, we believe that Matthew's form is the more correct.

A great mystery hangs over these words of Christ. David uttered them in prophecy of the event which was fulfilled in Christ. The words express the fathomless depth of Christ's sufferings. We can not understand them fully; but by our partial understanding we know that, at that moment, the moment just preceding the great consummation, the full weight of God's justice upon sin fell upon the Redeemer, and was sustained by him. Our Lord does not complain of the pain of his pierced members, of his agony of physical pain; but only of being forsaken by God. Jesus was there paying the debt of the sins of all men. He suffered for us, and in our place, as an expiatory representative of man. The Lord "laid on Jesus the iniquity of us all" (Is. LIII. 6); God "made him who knew no sin, to be sin on our behalf; that we might become the righteousness of God in him."—II. Cor. V. 21. This means that Jesus Christ really in his own person paid by suffering the penalty of the sins of all men. We cannot realize what that penalty was. We are lost here in a maze of mysteries. But it is certain that the awful weight of our sins forced from the dying lips of Jesus on the cross that great cry.

In Galatians, III. 13, Paul gives us another aid to understand Jesus' abandonment by the Father. Paul tells us that "Christ redeemed us from the curse of the law, having become a curse for us". In that supreme moment Jesus felt the awful agony of the weight of the world's iniquity. It was not a cry of despair, for a few moments afterward, in perfect peace, Jesus commended his soul into the hands of his Father. Neither can we admit a moment in Jesus' life when he was deprived of

the divine consciousness of his Father's love. We can not penetrate that mystery; but we are certain of this one fact that the weight of the world's sin was so great that it plunged the Redeemer into a fathomless sea of sorrow, so that it is true in some mysterious way that in that moment he felt the anguish of being abandoned by his Father. Then were fulfilled in Christ those sublime words of the Sixty-ninth Psalm, 1—2:

“Save me, O God;  
For the waters are come in unto my soul,  
I sink in deep mire, where there is no standing:  
I am come into the deep waters where the floods  
overflow me.”

The words uttered by Christ here in his anguish were first proclaimed by David in a spirit of prophecy; but without harm to their Messianic sense, they were intended to express the feelings of the ideal man when God allows the man to suffer. They express that loneliness and abandonment, when God, for his purposes, permits a man to be perfected by suffering. Hence in Christ's mouth they express the greatness of his sufferings, and the mystery of Christ's abandonment by his Father. We stand only on the border of this dread mystery; farther entrance is not given us. The mystery is not cleared, but only intensified by those other Messianic words of the Twenty-second Psalm, 6:

“But I am a worm and no man,  
A reproach of men, and despised by the people.”

We were the worms and reproaches of men, made so by sin, and he, to redeem us from that sad estate, took upon himself our sins.

In the face of that awful tragedy, how dreadful appear the world's unbelief, and the world's sinfulness? Great must be the anger of God upon this unbelieving, sinful world. Of what importance are all the events of history when compared to the redemption of man by that death on the cross? Man's eternity is determined by that one event. And yet with a large part of the men of Christendom it is an awkward thought; it rarely comes as a living, active force among the issues of life. It is easier to think of other things. Men wish to be comfortable;

they wish to enjoy life, and the ordinary man's life seems to have little room for serious thought on the mystery of Calvary. Selfishness and inertia are the two most powerful forces in human nature. That great cry from the cross reveals the awful malice of sin, and yet men sin so easily. How easily the youth, when he is come to man's estate, and often before that time, turns to the abominations of fornication and adultery? It is only the rarely exceptional man who goes through the period of adolescence and youth with unsullied manhood. How easily man refuses to God worship on the Lord's day? How easily man commits dishonesty, drunkenness, profanity, detraction, and anger? The world's life seems a mocking of the Redeemer's death on Calvary, and we go too much with the world.

A question now arises whether the Jews misunderstood Christ, and thought that he called on Eliah, or whether they maliciously pretended to misunderstand him, in order to mock him. Many endorse the second opinion, and yet it seems devoid of intrinsic probability. Certainly the Gospels convey no intimation that those who heard Christ pretended falsely to understand him to call upon Eliah. It seems far more probable that certain ones of that lawless mob, not understanding the sentence of Jesus, but catching the first word, they believe that Jesus is appealing to Eliah. This view is endorsed by Schegg, Langen, Fillion, and Edersheim. We believe also that those who thus misunderstood Jesus were Jews. The Roman soldiers knew nothing of Eliah, and the Roman recruits from the province of Syria would be equally ignorant. Moreover, from St. John it is evident that only four Roman soldiers took part in the execution of Jesus; whereas in the present case those in question are members of the multitude standing by.

The Evangelists all concur in declaring that vinegar was offered to Jesus, but they do not agree in the order of the event. From Matthew and Mark one would be led to think that it was offered to Jesus immediately after his great cry of abandonment. Luke refers it to an earlier stage of the crucifixion. We believe that vinegar was offered to Jesus but once in his crucifixion; and we believe that St. John here has the right order of events. It is intrinsically improbable that they who took part in crucifying Jesus should at several times offer him vinegar, and

John's order of the offering of vinegar is necessarily correct. The multitude misunderstand Christ's words, and think that he calls Eliah. They mock him, saying: "Let be; let us see whether Eliah cometh to save him." It is a mockery like to that in which they cried: "Let God deliver him now, if he desireth him." They are words of unbelief and bitter derision.

A few moments elapse, and then Jesus says: "I thirst." Then it was that one there standing took a sponge and placing it on the dry stalk of the shrub hyssop, he filled it with vinegar and brought it to Jesus' mouth. St. Mark puts into the mouth of the one offering the vinegar the mocking words which St. Matthew clearly tells us were uttered by the multitude. This is a mere difference of detail which in nothing impairs the substantial truth of the narrative. Knabenbauer's theory is that the multitude by saying: "Let be", tried to restrain the man from offering the vinegar; and that the man by the same expression demanded to be allowed to offer the vinegar to revive the sufferer. He also believes it probable that the man offering the vinegar was actuated by a good motive. This theory is evidently absurd. What we have said of the wine mingled with gall is applicable here. The vinegar was offered to Jesus to mock his thirst. St. Luke, XXIII. 36, explicitly tells us that the vinegar was offered to Jesus in mockery. Now we believe that it is the one offering of vinegar that all chronicle. But even granting for the sake of argument that on two occasions vinegar was offered, how can that be an act of mercy in Mark which is a mockery in Luke?

Moreover, St. John tells us plainly that Jesus said: "I thirst", "that the Scripture might be fulfilled." Such a clear statement can only have reference to Ps. LXIX. (Vulg. LXVIII.)

21:

"They gave me also gall for my meat;  
And in my thirst they gave me vinegar to drink."

The sense of these Messianic verses is certainly that the enemies of the Messiah acted cruelly toward him. These prophetic words exclude the possibility that either the gall or the vinegar were offered in a spirit of mercy. To avoid the cogency of this argument, some declare that Christ's thirst fulfills not the words of this Psalm, but that verse of the twenty-second



Psalm: "And my tongue cleaveth to my jaws". Now we do not deny that this verse was fulfilled in the thirst of Christ, but we believe that the other was fulfilled also. The other declares how Christ's enemies mocked that extreme thirst. It is strange indeed that Catholic interpreters refuse to see such an evident fulfilment of such a clear prophecy, simply because they adopt the absurd theory that the vinegar was intended to refresh the sufferer. Common sense refutes this baseless theory. If we were thirsty, would we be refreshed by a drink of vinegar? Would it not mock our thirst, and increase the torture? An external application of vinegar may assist to restore consciousness, or may allay the pain of an aching head, but to one suffering the extreme pangs of thirst no one moved by feelings of mercy gives a drink of vinegar. The interpreters who have followed this opinion have been moved by Rabbinic fable. We can not ascertain the purpose for which the vessel full of vinegar was placed on Calvary, but there is no doubt that it was offered to Christ to mock his thirst and increase his sufferings.

Jesus patiently submits to the cruel mockery. St. John tells us that he received the vinegar. If Jesus had been the worst criminal in the world's history, some feeling of mercy should have been shown him, as he cried out in his thirst after his long hours of agony on the cross. And yet he was the Son of God, perfect, righteous, the source of all our righteousness; he was dying for the love of man, and his agonizing cry of thirst is mocked by the offering of vinegar. He invites all who thirst to come to him, and he will refresh them; but in his death-thirst he was refused a drop of water.

As Jesus received the vinegar, he cried out: "It is finished." The redemption of the world was accomplished; the work which Jesus had received from the Father was finished; the holy Scriptures were fulfilled; the Vicarious Atonement was offered; the world's sin was taken away; the decree of death which stood against man was nailed to the cross; death was vanquished. There is a spirit of peaceful gladness in these words of Jesus. They expressed the fulfilment of the end of his life. Back of him stretched out the vista of his life; years of poverty, humiliation, hardship, labor, fasting, sorrow, and dreadful suffering. It was a record of suffering, but there were

no regrets. He had failed in nothing, he had lost no opportunities. It was a perfect life, a life lived for others, a life which had redeemed the world. Before him were the present passage through death, and the entrance into his kingdom.

The hour will come when we shall cast that last lingering look behind. Back through the dim vista of years our thoughts will wander, reviewing the deeds of our life. Shall we then, in any sense analogous to the mind of Christ, be able to say: "It is finished." Our little day of life will be finished; our hour of strutting upon the stage of life will have an end, but what will be accomplished by that life? It will give us no comfort in that hour to know that we shared in the world's selfishness, and received of its prizes. The world to which so much of our lives has been given will possess no interest for us then; we belong to it no longer. Everything earthly lies there dead and worthless for us. If we leave money and possessions, others will receive them and enjoy them, and forget us. If we have occupied a post of power, another will step into it, and be thankful that one was taken away to make room for him. Wordly fame, and worldly learning will be empty, profitless things in that hour. Out of the great waste of dead years we shall have saved only those deeds which were done for the kingdom of Heaven.

Both Matthew and Mark tell us that Jesus cried out with a loud voice, before yielding up his spirit, but they do not tell us what Jesus said. St. Luke tells us that Jesus said: "Father, into thy hands I commend my spirit: and having said this, he gave up his spirit." However, Luke's text may imply that Jesus had cried with a loud voice before he uttered his last words commending his spirit into the hands of his Father. If, however, in Luke's text we make the aorist participle *φωνήσας* refer to the same action as is predicated by the principal verb *εἶπεν*, then it becomes certain that the loud voice recorded by all the Evangelists was Jesus' last words, in which he commended his spirit into his Father's hands. This latter view is made practically certain by the thirty-ninth verse of Mark's text. As we pointed out in the variant readings many authorities render this verse: "And when the Centurion, who

stood by over against him, saw that he thus cried, and gave up his spirit, he said: "Truly this man was the Son of God." But even though we consider *κράξας* as a gloss, it is demanded by the sense. The miraculous manner of Christ's death converted the hard Roman centurion to a belief in Jesus' Divinity. Now the miraculous manner of his death consisted in the fact that after Jesus had cried in a loud voice, indicating great vigor, he laid down his life as one that was master of his life, and could dispose of it as he pleased. This does not mean that Christ was not really put to death; but his great cry shows that he therein exercised a power that was above nature, and had he so willed, by the exercise of that power he could have prevailed over the natural causes that produce death. He died therefore by natural causes, but only because he refrained from further using that divine power exercised in the great cry. Now it is certain that this great cry, which had that effect upon the centurion, was Jesus' commendation of his soul into his Father's hands. Moreover, the sublime character of these last words well accords with their being uttered with a loud voice.

The fact that all the Synoptists record the loud cry of Jesus gives us to understand that it has some special significance. Catholic interpreters generally explain it as a proof that Jesus died not by necessity. As he declares in John, X. 18, "no one took away his life from him"; "he had power to lay it down, and he had power to take it up again". Therefore the loud voice from the cross showed that, had Jesus so willed, the forces that operated against his life would have no power over him. The strength of the voice denoted that there was in that body a miraculous vigor; and yet, because he had finished his work, he consented to die, and in that same moment, he bowed his head and died. The bowing of Jesus' head indicated that he then freely laid down his life.

As Jesus died, the shudder of an earthquake ran through nature, rending the bed rock of Calvary. Over in the Temple the great veil that hung before the Holy of Holies was rent asunder from the top to the bottom. There were several veils in the Temple, but it is evident that the veil here mentioned was the great veil which hung before the Holy of Holies.

This veil cut off the Holy of Holies from the court of the priests, and only the high priest could enter within it, and he only once a year, on the solemn day of expiation. This veil

had a mystic signification, and its rending had a greater mystic signification. The Holy of Holies was a symbol of Heaven; the veil before it symbolized that Heaven was closed to us: "And after the second veil, the tabernacle which is called the Holy of Holies. . . . . Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of his people: the Holy Ghost thus signifying, that the way into the holy place hath not yet been made open, while as the first tabernacle is yet standing."—Heb. IX. 3—8. Now by the blood of Jesus that veil was rent, because the way to heaven was by the shedding of Jesus' blood opened. Hence St. Paul says: "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, *through the veil*, that is to say his flesh".—Ibid. 19. That is to say, the symbol was rent to signify that a new and living way had been opened to Heaven by the sufferings of the incarnate Son of God.

The Old Law ceased by the death of Christ, and the new and better covenant of grace and life was bequeathed to man as Christ's testament.

St. Luke groups this rending of the veil of the Temple with the darkness, and mentions it before Christ's death, but it is evident that he there departs from the chronological order.

The Evangelists are careful to point out the proving force of the miracles that happened at Christ's death. Besides the Roman soldiers, and those who remained of the multitude, there were many Galilean women, among whom were Mary Magdalene, Mary, the mother of James the less, and Salome, the mother of James the greater and of St. John. Matthew and Mark tell us that these women stood afar off. The character of the multitude which surrounded the cross prevented a closer approach. But St. John tells us that Mary Magdalene and Mary, the mother of James the less, did come closer to the cross, and that they were standing by it with Jesus' Mother, when Jesus commended his mother to St. John. It seems therefore that after the wild fury of Jesus' enemies had spent itself somewhat, these two women, the Blessed Virgin, and St. John came up closer to the cross.



St. Luke tells us also that there stood with the women of Galilee all Jesus' acquaintance. There were many witnesses of the miracles, and all were moved to recognize that Jesus was of God. The multitudes returned smiting their breasts in token of fear, recognizing that Jesus was divine. The centurion and the guards stationed with him go further. Convinced by the evidence of the miracles they all proclaimed that Jesus was the Son of God. These rude soldiers were more accessible to truth than God's chosen people: the Roman soldiers yielded to evidence; the Jews fought against the known truth.

St. Matthew tells us that at the death of Christ the tombs were opened, and that many bodies of the saints arose, and appeared to many in Jerusalem, after Christ's Resurrection. Now it may be that the tombs were thrown open even at the moment of Christ's death, but it is certain that the dead appeared not till after Christ's Resurrection. No man ever arose from the dead until Christ first arose. As Paul to the Colossians, I. 18, declares, Christ is the "firstborn from the dead". Maldonatus believes that the tombs were not opened until after Christ's Resurrection, and that Matthew places the event here where he has grouped the other miracles. This opinion is very probable, since it would seem that the opening of the tomb was ordered to the Resurrection of the dead, and this resurrection did not occur until after the Resurrection of Christ. It may be that after these saints had appeared to many in Jerusalem, search was made, and the tombs were found opened, as they who went out to see Christ's tomb found it open, after his Resurrection.

The greater question here is to decide in what manner these saints arose. By designating them as saints, we are made sure that they were those known to Jerusalem as just men, and consequently those to whom Christ's Resurrection meant their entrance into Heaven. Some have thought that the real bodies of these saints did not arise, but that they appeared in apparent bodies, in the manner in which angels have appeared to men. This opinion is disproven by the words of the text, which explicitly declares that "many bodies of the saints were raised." This asserts a real resurrection of the bodies which had lain in the tombs. The tombs were opened to confirm the evidence of the real resurrection of these bodies, that men might look into the empty tombs and see that the bodies were not there.

There would be something eminently dishonest about the occurrence, if the bodies of those saints were not their own bodies. Moreover, it would lose its main force. The miracle was intended to prove Christ's victory over death, and that our resurrection is assured by the Resurrection of Christ. The very fact that the event did not take place till after the Resurrection of Christ tends to prove that it was a real resurrection of those bodies in virtue of Christ's Resurrection. But even if all these arguments be considered unconvincing, the one statement of the Gospel that "many bodies of the saints were raised", is conclusive proof that they arose in their real bodies, and in these bodies appeared to many in Jerusalem. They appeared to many, that the evidence of the fact might be indisputable. One or two might be deceived; but the testimonies of the many who saw them was positive proof. Those who arose on that day are a proof of our general resurrection; they are an example of the same. They arose then to show the power of the Resurrection of Christ. That power endures forever, and by it we shall arise at the appointed time.

A question now arises: Whither went those who arose that day? Did they come forth from the tomb as did Lazarus, and then go back to wait for the judgment day? This is highly improbable, for, unlike Lazarus, they did not arise in corruptible bodies, but in "bodies conformed to the body of Christ's glory."—Philipp. III. 21. It would be most incongruous that they who by the power of Christ had arisen to immortality, should put off that state and return to the grave. St. Thomas founds a strong argument on this consideration. He says: "Certain ones have said that these died again and returned to dust, as did Lazarus and others whom the Lord raised to life. But we should by no means believe this opinion; for it would be a greater torture for them to arise and die again, than not to arise. With full faith therefore we should believe that as they arose from the dead by the power of the Lord's Resurrection, thus they ascended into Heaven with him by the power of his Ascension."—Comment on Math. XXVII. 10.

St. Augustine shows a perplexed mind on the subject. Thus he writes in his Letter to Evodius, CXLIV. 9.

"I know that some think that at the death of Christ a resurrection such as is promised to us at the end of the world was granted to the righteous, founding this on the statement in

Scripture that, in the earthquake by which at the moment of his death the rocks were rent and the graves were opened, many bodies of the saints arose and were seen with him in the Holy City after he rose. Certainly, if these did not fall asleep again, their bodies being a second time laid in the grave, it would be necessary to see in what sense Christ can be understood to be 'the first-born from the dead', if so many preceded him in the resurrection. And if it be said, in answer to this, that the statement is made by anticipation, so that the graves indeed are to be supposed to have been opened by that earthquake at the time when Christ was hanging on the cross, but that the bodies of the saints did not rise then, but only after Christ had risen before them,—although on this hypothesis of anticipation in the narrative, the addition of these words would not hinder us from still believing, on the one hand, that Christ was without doubt 'the first born from the dead', and on the other, that to these saints permission was given, when he went before them, to rise to an eternal state of incorruption and immortality,—there still remains a difficulty, namely, how in that case Peter could have spoken as he did, saying what was without doubt perfectly true, when he affirmed that, in the prophecy quoted above, the words, 'His flesh should not see corruption', referred not to David but to Christ, and added concerning David, 'He is buried, and his sepulchre is with us to this day,'—a statement which would have had no force as an argument, unless the body of David was still undisturbed in the sepulchre; for of course the sepulchre might still have been there, even had the saint's body been raised up immediately after his death, and thus not seen corruption. But it seems hard that David should not be included in this resurrection of the saints, if eternal life was given to them, since it is so frequently, so clearly, and with such honorable mention of his name, declared that Christ was to be of David's seed. Moreover, these words in the Epistle to the Hebrews concerning the ancient believers, 'God having provided some better thing for us, that they without us should not be made perfect,' will be endangered, if these believers have been already established in that incorruptible resurrection-state which is promised to us when we are to be made perfect at the end of the world."

Epiphanius believes that they who arose at the Resurrection of Christ were taken into Heaven with Christ. Thus he writes : What can be the comparison between the Lord Jesus and man, since Jesus was God, and man is only man ? The Lord is in Heaven ; man is held to earth by reason of his body which remains in the tomb, except in the case of those who being raised from the dead, entered into the marriage feast with the Lord, as is narrated in the Gospel, Matt. XXVII. 52—53. Of what holy city does he speak ? The text can be applied equally well to the present Jerusalem, and to the heavenly Jerusalem. It is indeed certain that they who arose first entered the earthly Jerusalem ; for before the Savior ascended into Heaven no man ascended there, until these were taken into Heaven with Christ.”—Against the Heresies, LXXV. 8.

Hilary affirms the same truth : “ This King therefore is upon the holy hill of Sion. . . . upon that Jerusalem which is in Heaven, which is our mother, which is the city of the great King, in which dwell to-day, as I believe, they who arose at the death of Christ.”—On the Second Psalm, 26.

Though the mysticism of Ambrose obscures his meaning, still we can draw from his writings that he agreed with the foregoing opinion. Thus he writes : “ There were some who arose at the time that Christ suffered, and they have full blessedness, since they have received Christ’s grace, and have heard his voice, of which it is written : ‘ Verily, verily, I say unto you : The hour cometh, and now is, when the dead shall hear the voice of the Son of God ; and they that hear shall live ’ (John V. 25). And in Matthew, XXVIII. 53 : . . . I believe that he means the heavenly Jerusalem rather than the earthly one, which he left, and which denied him : they entered the earthly Jerusalem by means of their feet ; they entered the heavenly Jerusalem by their merits.”—On the First Psalm, 54.

Jerome, as is his wont, writes confusedly and inconsistently on this theme.

In the Letter marked XLVI. 7, in his works, he writes thus : “ It should not be understood, as many have ridiculously understood it, that they immediately entered the heavenly Jerusalem ; for it would be no sign to men that the Lord had arisen, that these bodies appeared in the heavenly Jerusalem.”



This would stand well in itself. Certainly when the Evangelist says that many bodies of the saints arose, and appeared in Jerusalem, it would be ridiculous to understand him to mean thereby that they appeared in Heaven. The proof of their entrance into Heaven rests on no such absurd foundation, although some of the Fathers who asserted such truth adduced that argument. But the inconsistency of St. Jerome is revealed in this that in Letter LX. 3, he adopts this absurd opinion: "In the Resurrection of Christ many bodies of the dead arose and appeared in the heavenly Jerusalem." He condemns this opinion again in Letter CXX. VIII. 1: "By the holy city we ought to understand Jerusalem in contradistinction to all the cities which served idols." It seems that he held the affirmative opinion, but he became entangled in the mysticism of his time.

We believe therefore that it is solidly probable that they who arose at the Resurrection of Christ were taken in their glorified bodies into the kingdom of Heaven. We are not permitted to conjecture who these were. They were some of the just ones of Israel who were thus permitted to bear witness to Christ's Resurrection. The arguments of St. Augustine do not in any way weaken this opinion. The statement of St. Peter in Acts, II. 29, only demands that David's body was resolved to dust in the tomb, which would be true, even if David were one of those who arose at the Resurrection of Christ, and the passage from Hebrews, XI. 40, asserts that Heaven was not open to the just of the Old Testament until the coming of Christ.

Some have proposed the theory that those who arose at that time were kept in the state where Enoch and Eliah are waiting for the time appointed for them to appear on earth. There seems to be no reason for such an opinion. These saints arose as witnesses of Christ's Resurrection; they were saints; and are examples of our Resurrection; their corruptible bodies had put on incorruption,—why therefore should they be still held back from the kingdom of Heaven? The intrinsic force of this opinion is corroborated by the endorsement of the Fathers already mentioned, and of Cyril of Alexandria, Rhabanus Maurus, Paschasius, Druthmarus, Faber, Cajetan, Jansenius, Maldonatus, à Lapide, Arnoldi, Sylveira, Suarez, and Knabenbauer.

## JOHN XIX. 31—37.

31. The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a great day), asked of Pilate that their legs might be broken, and that they might be taken away.

32. The soldiers therefore came, and broke the legs of the first, and of the other who was crucified with him:

33. But when they came to Jesus, and saw that he was dead already, they broke not his legs:

34. Howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water.

35. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe.

36. For these things came to pass, that the Scripture might be fulfilled: A bone of him shall not be broken.

37. And again another Scripture saith: They shall look on him whom they pierced.

31. Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πιλάτον ἵνα κατεαγώσιν αὐτῶν τὰ σκέλη, καὶ ἀρθώσιν.

32. Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη, καὶ τοῦ ἄλλου τοῦ συνσταυρωθέντος αὐτοῦ.

33. Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη.

34. Ἄλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.

35. Καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία: καὶ ἐκεῖνος οἶδεν ὅτι ἀληθὴ λέγει, ἵνα ὑμεῖς πιστεύητε.

36. Ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ: Ὅσοτον οὐ συντριβήσεται αὐτοῦ.

37. Καὶ πάλιν ἑτέρα γραφὴ λέγει: Ὅψονται εἰς ὃν ἐξεκέντησαν.

In Deuteronomy, XXI. 22—23, it is written: "And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree; his body shall not remain all night upon the tree, but thou shalt surely bury him the same day; for he that is hanged is accursed of God; that thou defile not thy land which the Lord thy God giveth thee for an inheritance." There is no mention of a special enactment of this kind regarding the Sabbaths of the Jews, and yet St. John speaks only of the Jews' wish to remove the bodies before the great Sabbath of the passover. But the reason of this is evident. The great Sabbath of the passover began at sundown of the fourteenth day of Nisan, the day on which Christ was crucified. In the decadent state of the Jewish nation of that day, many of their religious ordinances were not precisely observed. Therefore, had the execution of Christ taken place on a day not preceding the Sabbath, less zeal might have been exercised to have his body removed. But as the greatest day of all the year began at sundown of the day of Christ's death, the Jews moved quickly to remove the bodies from sight, that they might not defile the Sabbath.

The Roman custom in regard to the crucified was different. They usually allowed them to hang for days on the cross, and die slowly, to lose their life drop by drop, as Seneca says (Epist. 101). Sometimes they let loose ferocious beasts upon them, who tore them in pieces from the crosses. The Romans also allowed the dead bodies to remain on the crosses, to be the food of the rapacious birds. Thus Horace wishing to state that a man will not be crucified, writes: "Thou wilt not on the cross feed the ravens."—Epist. I. XVI. 48.

Here again St. John confirms the opinion that Jesus ate his Last Supper one day before the passover of the Jews, by telling us that he died on the *Parasceve*, the *Preparation*. An additional confirmation is the fact that the following day was not an ordinary Sabbath, but the great Sabbath of the Jews, the solemn day of the passover.

The punishment of crucifixion, in itself did not generally cause an immediate death. Hence the Jews ask of Pilate that the legs of these crucified might be broken, to accelerate their death. They ask for a most barbarous method of death, the

*crurifragium*, the breaking of the bones of the legs with a club or hammer. As this breaking of the bones would not itself bring death, it was always followed by a thrust of a lance in the side.

The inflicting of death by breaking the legs was a common Roman punishment. Thus Seneca testifies of it: "Magnam rem sine dubio fecerimus, si servulum infelicem in ergastulum miserimus. Quid properamus verberare statim, crura protinus frangere?"—*De Ira*, III. 32. In the comedy "*Asinaria*" of Plautus, II. IV. 68—69, the slave Leonida says to Libanus: "By Hercules thy legs shall be broken, unless thou bring forth the unclean man." Suetonius testifies of Octavius Cæsar that "he ordered the legs of Thallo to be broken, for the reason that Thallo had betrayed a letter for a bribe of five hundred denarii."—*Octav.* 67. Ammianus Marcellinus testifies that the two Apollinares, the father and the son were put to death by the breaking of their legs (XIV. 9). All things persuade us that it was a method of torture to make the death of a condemned man more painful. In all these cases it is probable that the thrust of a spear or sword ended the agony.

Pilate granted the petition of the Jews, and gave orders to the soldiers to break the legs of the three crucified men, and have their bodies removed.

In saying that "the soldiers *came* and broke the legs of the first," etc., it is not asserted that other soldiers came out from Pilate to do this deed; it was most probably done by those soldiers who had placed the three crucified ones on the crosses. The phrase "they came" is used here to indicate that the soldiers drew close to the crosses to execute the order of death.

That robber is called *first* here to whom the soldiers first came. They broke his legs, and put him to death, and they did likewise to the other robber. But when they came to Jesus they observed that he was already dead. They judged it useless to break his legs, as he was already dead, but to make sure that he was dead, one of the soldiers pierced his side in the region of the heart.

A special Providence of God ruled the whole event. Jesus' side is pierced, that no man might ever doubt of his death on the cross.



The authority of the codices make *ἐνυξ* the certain reading. This form is derived from *νύσσω*, to *prick, spur, pierce, puncture*. This verb is not found in the Septuagint, and in the New Testament is found only in this place. Though of itself it might mean only a very slight wound, it can also mean a deep thrust of any piercing weapon. The Roman soldier was very careful to certify the death of these executed men. He saw and knew that Jesus was dead; and yet for precaution, he thrusts a spear into his most vital part. It would be absurd to suppose that the Roman merely gave Jesus a surface wound. It is certain that he plunged the spear thus into his side that it removed all doubt of his death.

In the Ethiopian version, in the apocryphal Gospel of Nicodemus, it is said that the right side of Jesus was pierced.

The passage stands thus in the Greek form of the Gospel of Nicodemus: "Pilate therefore sent soldiers, and they found the two robbers yet breathing, and they broke their legs; but finding Jesus dead, they did not touch him at all, except that a soldier speared him in the right side, and immediately there came forth blood and water."

This gospel also tells us that the name of the penitent thief was Dysmas, and the name of the other Gistas.

St. John tells us that straightway there came out blood and water. The blood must have preceded the water; for had they flowed at the same time, it would have been impossible to discern the water. The words of the Evangelist plainly declare that the blood and the water were distinct; and as he mentions first the blood, it is logical to conclude that the blood first flowed.

This event must be examined in its physiological aspect. Some have supposed that there was no miracle in this flow of blood and water from the side of Jesus. They suppose that after the death of Jesus there was a partial separation of the corpuscles of the blood from the serum. Hence they believe that this serum is what St. John calls water. In order to defend their opinion they must do violence to the words of John to the extent of making him call the serum of the blood water. The serum of the blood is a pale-yellowish liquid which separates from the clot in coagulation of the blood; but all physiologists

agree that it is not until at least four hours after death that the serum separates. But Jesus' side was pierced very soon after his death. He died at about three o'clock after noon, and his side was pierced, he was taken from the cross, embalmed and laid in the tomb before the passover began. Therefore physiologically this opinion is impossible. To assert that not water, but the serum of the blood flowed from the side of Jesus makes John's testimony absurd. Why should he narrate the event, if it were nothing more than the flowing forth of coagulated blood, and the watery humor of the blood? Moreover, if it were merely a natural event, the coagulated blood and the serum would have so mingled in their flow that no observer could truthfully say that blood and water flowed from the pierced side. In this question we must bear in mind the authentic dogmatic declaration of Innocent III. in the Third of the Decretals, 41, 6, where he treats of the question what the act of consecration effects on the water which is mixed with the Eucharistic wine: "It is impious to believe, as some have presumed to say, that the water is changed into phlegm. For they lyingly assert that water did not come out of the side of Christ, but a watery humor; not recognizing that from the side of Christ two sacraments flowed; and that we are baptized not in phlegm, but in water." Corluy is too benign in exempting the theory of the serum from the condemnation here declared. Though the pontiff specially mentions phlegm, it is clear that he condemns any opinion which declares that there came forth from the side of Christ not water, but a watery humor. Now serum is certainly a watery humor, and serum must have been what they meant whom the pontiff contemplates in his declaration.

Another opinion is that the water witnessed by St. John was the fluid contained in the pericardium. This opinion is at once proven false by the fact that this fluid is a viscous humor, small in quantity, which would not flow forth as water.

We believe therefore that the blood flowed naturally from the pierced side and heart of Jesus. The water was wrought by a miracle, and symbolized the washing away of our sins by the blood of Jesus. Hence as baptism is the sacrament of regeneration by water, this water was a figure of baptism. But as the efficacy of the water of regeneration is founded in the

Redemption by the blood of Christ, so this blood flowing forth showed the source whence man's Redemption comes. The blood flowed forth naturally as an evidence that Jesus died for man; and the water flowed miraculously to show that the blood of Jesus washed us from our sins.

The Fathers usually see the Blessed Eucharist typified in the flow of the blood, and baptism typified in the water. We believe however in the broader signification of the blood, that its signification is in close connection with the water. The flowing blood as representing Christ's death is the cause of Redemption, and the water is a symbol of the washing away of the world's sin by this blood.

There seems to be some connection between this event and the mysterious words of St. John I. Epist. V. 6: "This is he that came by water and blood, Jesus Christ; not in water only, but with the water and with the blood." This text clearly proclaims the institution of the great sacrament of baptism by Christ, and also the great fact of Redemption by his blood; and these two truths are symbolized by the flowing of the blood and of the water from Jesus' side.

A recent English physician, Dr. Stroud, has submitted the theory that the heart of Jesus broke on the cross, and that the water seen by St. John was the serum which resulted from the subsequent coagulation. Besides being open to the proofs already alleged against this opinion, Dr. Stroud's theory is refuted by the fact that a healthy heart never breaks of itself. As Niemeyer wisely says: "Niemals zerreist ein gesundes Herz."—*Pathologie* I. p. 304. It would be impious to hold that the heart of Jesus was diseased. If ever in pious writings it is said that the heart of Jesus was broken, it must be taken not in a physiological sense, but metaphorically.

The mysticism of St. Augustine is sadly deficient here. He wishes to draw important conclusions from the fact that the Evangelist did not say that they "struck" the side of Jesus, or "wounded" it; but that they "opened" it. He believes that the Evangelist showed a design in choosing the term "opened", to show that that wound was the gate of life opened to us. Surely that wound is the gate of life; but the argument of Augustine is founded on a misconception. He has been

deceived by the Vulgate reading "aperuit." In a few cursive manuscripts the reading *ἤνοιξεν* is found, which the Vulgate has followed; but all the great authorities have *ἐννίξεν*, whose meaning we have before assigned. It is with this statement of Augustine as with many other opinions of the Fathers. The conclusions they arrive at are the unchanging faith of the Church; but the mystical arguments by which they essay to prove them are often of no avail.

St. John now calls the attention of men to the fact that he saw with his own eyes the facts that he has been narrating. He speaks of himself in the third person in accordance with a general usage of ancient writers. He speaks the truth because he speaks of what he saw. He recommends his testimony to men, because his aim is that men may believe that Jesus is the Messiah. There is an unmistakable air of honesty in John's testimony. It carries conviction right to the inmost soul of any man who reads it with a right mind. It is simple in its enunciation, but it is full of the power of truth. His eye-witness contemplates immediately the events which he has just spoken of, the piercing of Jesus' side, and the flow of the blood and of the water; but virtually that recommendation of his testimony extends itself to all that he wrote.

In this event the soldiers were unconscious instruments of the fulfilment of two important prophecies. In Exodus, XII. 46, and again in Numbers, IX. 12, it was written of the paschal lamb: "Ye shall not break a bone thereof". This statute was made to insure that the paschal lamb should be regarded as a holy thing, that it should be eaten with reverence. But its chief sense was its typical sense. It expressed God's care of the sacred body of his crucified Son. The Father allowed the Son to die, but he would not allow any maiming of breaking of his members. It would have been unfitting that the sacred body of Jesus, which was to arise on the third day, should suffer anything like a breaking of its bones. The piercing of the hands and feet, and the wound in the side did not injure the integrity of the body, as the breaking of the legs would have done. Man's full ransom was paid: the body of Christ was wounded and dead; but the power of God preserved it from mutilation. By his death he redeemed man; and God so ordered it that in his death all his members should remain entire.



The piercing of his side was also foreseen by God and declared through the mouth of Zechariah, XII. 10: "— and they shall look unto me whom they have pierced."

This text has been the subject of much discussion. The Septuagint renders the clause: "— they shall look unto me in turn for that they have insulted." St. Jerome explains that this error of the Septuagint arose from confounding the root  $\text{רָקַר}$ , *to pierce*, with  $\text{רָקַד}$ , *to dance*, and hence, by a derived meaning, to insult.

Gesenius is the author of a strange opinion in regard to this passage of Zechariah. He gives the following places where  $\text{רָקַר}$  is used in the sense of to pierce: Num. XXV. 8; Judges IX. 54; I. Sam. XXXI. 4; I. Chron. X. 4; Zech. XIII. 3; Is. XIII. 15; Jer. XXXVII. 10; *ibid.* LI. 4; and Lam. IV. 9. But without any precedent or any authority he declares that in Zech. XII. 10, the verb has the metaphorical meaning of to revile or insult. He tempers his statement somewhat by stating that there are some who accept the verb in its proper literal meaning in this place. The truth is that nearly all interpreters accept the verb in this passage in the sense of to pierce. Buxtorf gives only the sense of to pierce, or transfix, to the verb. Aquila, Symmachus, and Theodotion render it *to pierce*. The Peshito version also thus renders it. St. John in the present passage of his Gospel, and again in Apoc. I. 7, thus authentically interprets it. St. Cyril explicitly declares that the Hebrew of this passage does not agree with the Septuagint, but is "they pierced." Against these evidences the doubting conjecture of Gesenius avails nothing. The Revised Edition of Oxford has not noticed his opinion.

The reading  $\text{אֵלַי}$ , *unto me*, instead of  $\text{אֵלָיו}$ , *unto him*, is also certain in the original. The Revised Edition of Oxford approves the reading "unto me", but gives to the other reading a place in the margin. St. John's text can not be adduced as an authority in favor of "unto him," for St. John uses the phrase in the form of indirect speech, in which case, for clearness' sake, writers of the New Testament usually change the first person of the direct speech into the third person of the indirect speech. The reading "unto me" is endorsed by the

Septuagint, and all the versions derived from it; by the Peshito, by the Chaldean Paraphrase, by Jerome, Hitzig, the Revised Edition of Oxford, Knabenbauer, Corluy and others.

The prophetic passage is clearly Messianic. The context declares that there shall be such an outpouring of divine grace in the New Covenant that men shall look upon him whom they pierced, with hope, reverence, and love.

The act of looking is expressed in the Hebrew original by the term **הִבִּיט**, which is the hiphil of the root **נָבַט**, *to gaze steadfastly*. This is the verb used by Moses to express the act of those who gazed on the brazen serpent (Num. XXI. 9). Whenever it is used with the preposition **אֵל**, it means to gaze with hope, with expectancy of help. Thus the prophet expresses the great hope of mankind, which reposes on Jesus Christ. Unto him all eyes are turned of those who have hope. He was wounded and put to death for our transgressions, but yet he loves us, and intercedes for us. It is sad that our eyes wander away from him, and draw us to things that are contrary to him, but even then if we come back and look upon him with faith and repentance, we are healed. That crucified God is the light of all men. They who do not look upon him with faith walk in darkness forever. He is the sole hope of the world. All other things may drop out of a man's life and the loss is slight, but if we become separated from him whom they pierced on the cross, we lose all. Some have looked upon him with an all absorbing look, a look which made them "count all things worldly to be loss for the excellency of the knowledge of Christ Jesus the Lord; for whom they suffered the loss of all things, and did count them but dung, that they might gain Christ." Such was the look of Paul, and of this character has been the look of the saints.

MATT. XXVII. 57—66.

57. Ὁψίας δὲ γενομένης,  
ἦλθεν ἄνθρωπος πλούσιος ἀπὸ  
Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς  
καὶ αὐτὸς ἐμαθήτευσεν τῷ Ἰησοῦ.

58. Οὗτος, προσελθὼν τῷ Πι-

MARK XV. 42—47.

42. Καὶ ἤδη ὀψίας γενομέ-  
νης, (ἐπεὶ ἦν παρασκευή, ὃ ἐστὶν  
προσάββατον),

43. Ἐλθὼν Ἰωσήφ ἀπὸ Ἀρι-  
μαθαίας, εὐσχήμων βουλευτῆς,

λάτῳ, ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι.

59. Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ, ἐνετύλιξεν αὐτὸ ἐν σινδόνι καθαρᾷ.

60. Καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπήλθεν.

61. Ἦν δὲ ἐκεῖ Μαριὰμ ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.

62. Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, λέγοντες :

63. Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν· Μετὰ τρεῖς ἡμέρας ἐγείρομαι.

64. Κέλευσον οὖν ἀσφαλίσθῃναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ, κλέψωσιν αὐτὸν, καὶ εἴπωσιν τῷ λαῷ· Ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης.

65. Ἔφη αὐτοῖς ὁ Πιλάτος· Ἐχετε κουστωδίαν· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε.

66. Οἱ δὲ πορευθέντες ἡσφάλισαντο τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.

57. And when even was come there came a rich man

ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν Πιλάτον, καὶ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

44. Ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθηκεν· καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ ἤδη ἀπέθανεν.

45. Καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἐδωρήσατο τὸ πτώμα τῷ Ἰωσήφ.

56. Καὶ ἀγοράσας σινδόνα, καθελὼν αὐτὸν, ἐνείλησεν τῇ σινδόνι, καὶ ἔθηκεν αὐτὸν ἐν μνήματι, ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.

47. Ἡ δὲ Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ Ἰωσήτος, ἐθεώρουν ποῦ τέθειται.

42. And when even was now come, because it was the

from Arimathæa, named Joseph, who also himself was Jesus' disciple:

58. This man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up.

59. And Joseph took the body, and wrapped it in a clean linen cloth,

60. And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed.

61. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

62. Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying:

63. Sir, we remember that that deceiver said, while he was yet alive: After three days I rise again.

64. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people: He is risen from the dead: and the last error will be worse than the first.

Preparation, that is, the day before the Sabbath,

43. There came Joseph of Arimathæa, a councillor of honorable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus.

44. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45. And when he learned it of the centurion, he granted the corpse to Joseph.

46. And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb.

47. And Mary Magdalene and Mary the mother of Joses beheld where he was laid.



65. Pilate said unto them:  
Ye have a guard: go your way,  
make it sure as ye know.

66. So they went, and made  
the sepulchre sure, sealing the  
stone, the guard being with  
them.

## LUKE XXIII. 50—56.

50. Καί ἰδοὺ, ἀνὴρ ὀνόματι  
Ἰωσήφ, βουλευτῆς ὑπάρχων,  
ἀνὴρ ἀγαθὸς [καὶ] δίκαιος:

51. Οὗτος οὐκ ἦν συνκατα-  
τεθειμένος τῇ βουλῇ καὶ τῇ πράξει  
αὐτῶν, ἀπὸ Ἀριμαθαίας πόλεως  
τῶν Ἰουδαίων, ὃς προσεδέχετο  
τὴν βασιλείαν τοῦ Θεοῦ.

52. Οὗτος προσελθὼν τῷ Πι-  
λάτῳ, ᾔτησατο τὸ σῶμα τοῦ  
Ἰησοῦ.

53. Καὶ καθελὼν ἐνετύλιξεν  
αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν  
μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδεὶς  
οὕπω κείμενος.

54. Καὶ ἡμέρα ἦν παρασ-  
κευῆς, καὶ σάββατον ἐπέφωσ-  
κεν.

55. Κατακολουθήσασαι δὲ αἱ  
γυναῖκες, αἵτινες ἦσαν συνελληλυ-  
θυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ, ἐθεά-  
σαντο τὸ μνημεῖον, καὶ ὥς ἐτέθη  
τὸ σῶμα αὐτοῦ.

56. Ὑποστρέψασαι δὲ ἡτοί-  
μασαν ἀρώματα καὶ μύρα, καὶ  
τὸ μὲν σάββατον ἡσύχασαν κατὰ  
τὴν ἐντολήν.

## JOHN XIX. 38—42.

38. Μετὰ δὲ ταῦτα ἠρώτησεν  
τὸν Πιλάτον Ἰωσήφ ἀπὸ Ἀρι-  
μαθαίας, ὢν μαθητῆς Ἰησοῦ,  
κεκρυμμένος δὲ διὰ τὸν φόβον τῶν  
Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ  
Ἰησοῦ: καὶ ἐπέτρεψεν ὁ Πιλά-  
τος. Ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα  
αὐτοῦ.

39. Ἦλθεν δὲ καὶ Νικόδημος,  
ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ  
πρῶτον, φέρων ἔλιγμα σμύρνης  
καὶ ἀλόης ὡς λίτρας ἑκατόν.

40. Ἔλαβον οὖν τὸ σῶμα τοῦ  
Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίοις  
μετὰ τῶν ἀρωμάτων, καθὼς ἔθος  
ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν.

41. Ἦν δὲ ἐν τῷ τόπῳ ὅπου  
ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ  
μνημεῖον καινὸν, ἐν ᾧ οὐδέπω  
οὐδεὶς ἦν τεθειμένος.

42. Ἐκεῖ οὖν διὰ τὴν παρα-  
σκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς  
ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰη-  
σοῦν.

50. And behold, a man named Joseph, who was a counsellor, a good man and a righteous

51. (He had not consented to their counsel and deed), a man of Arimathæa, a city of the Jews, who was looking for the kingdom of God:

52. This man went to Pilate, and asked for the body of Jesus.

53. And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain.

54. And it was the day of the Preparation, and the Sabbath drew on.

55. And the women, who had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid.

56. And they returned, and prepared spices and ointments.

38. And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took away his body.

39. And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pound weight.

40. So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury.

41. Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid.

42. There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

In the 57th verse of Matthew's text *ἐμαθητεύθη* is found in  $\aleph$ , C, D, 1, 33, and in many Evangelistaries: it is approved by Tischendorf, Westcott and Hort. The form *ἐμαθήτευσεν* is found in A, B, L,  $\Gamma$ ,  $\Delta$ , II, et al. In the 58th verse *σῶμα* is added after *ἀποδοθῆναι* in A, C,  $\Gamma$ ,  $\Delta$ , II, et al. It is omitted by  $\aleph$ , B, L, and by the critics. In the 64th verse *νυκτός* is inserted in relation to *ἐλθόντες* in C<sup>s</sup>, F, G, L, M, U,  $\Gamma$ , et al. This improbable reading is followed by the Peshito, Armenian, and Ethiopian versions.

In verse 44 of Mark, in the second sentence εἰ πάλαι is found in very many codices. B and D have εἰ ἥδη, and this reading is accepted by both Latin versions, the Bohairic version, and by Tischendorf. Both the chief Syriac versions, and the Revised Edition of Oxford follow πάλαι. In verse 45 **N**, B, D, and L have πτωμα: the other authorities have σωμα.

In the 39th verse of John's text ελιγμα is the reading of **N**\* and B. The others have μίγμα. In the 41st verse **N** and B have ἦν τετειμένος: the other authorities have ἐτέθη.

A noble character now for the first time comes into the Gospel. He is Joseph of Arimathæa. This man having his sepulchre at Jerusalem, surely dwelt there, but his tribal village was Arimathæa. The name of this place is without doubt the Greek transliteration of the dual form of the Hebrew Ramah with its article רַמָּתַיִם. The Septuagint usually translates this dual form by Ἀρμαθαίμ. Flavius Josephus employs three forms of the name, Ἀρμαθά, Ἀραμαθή, and Ἀραμαθά. There seem to be good grounds for identifying Arimathæa with Ramathaim-Zophim, the birthplace of the prophet Samuel. This however does not certify us of the site of the village. Raümer, Schegg, Kitto, and Guérin believe that it is the modern Ramleh, a city of about eight thousand inhabitants, situated in the plain, about two miles south of Lydda, on the way from Jaffa to Jerusalem, about twenty miles west of Jerusalem. It is certain that Ramleh could not have been the birthplace of Samuel, for the reason that I. Sam. I. 1, tells us that Elkanah, Samuel's father was of the hill country of Ephraim. Ramleh is in the plain, and never appertained to the tribal territory of Ephraim. Moreover the Arab Aboulfeda tells us that Ramleh was founded in 716 by Soliman, the son of Abd el-Melek. William of Tyr and Marinus Sanutus confirm the testimony of the Arab writer. The archæologist Robinson also rejects Ramleh as the site of Arimathæa. There is no etymological connection between the two names; for Ramleh means sand, whereas Ramah, the root of Arimathæa means a high place.

M. Heydet identifies Arimathæa with Rentis, a little village about nine miles to the north-east of Lydda. Others place the site of Arimathæa at Nabi-Samouil situated a distance of two

hours' ride to the north-east of Jerusalem. Here a tradition places the tomb of Samuel, and supposes that it was the place of his birth. The Mussulmans have created a mosque over the supposed tomb. Therefore nothing certain is known of the site of the ancient Arimathæa.

The Evangelists concur in bearing witness to the noble character of Joseph of Arimathæa. Both Mark and Luke tell us that he was a councillor. It is the general opinion that by this designation they mean that he was a member of the Sanhedrim. This is confirmed by the statement of Luke that Joseph had not consented to the counsel and deed of the Jews. He was a secret disciple of Jesus, and "was looking for the kingdom of God." Matthew tells us that he was rich. The influence of his wealth and social position made it easy for him to approach Pilate. As the hatred against Jesus' disciples had been very intense among the principal men of the Jews, Joseph had kept secret his discipleship. He had tried to save Jesus from the wicked counsel of the Sanhedrim, but he had failed in this. We may be certain that he had been a close observer of the great events. The miracles then witnessed confirmed his preceding faith, and now despising the opposition of the Jews, he went in to Pilate, and asked for the body of Jesus. St. Mark calls attention to the boldness of Joseph's act, "he boldly went in unto Pilate, and asked for the body of Jesus." The danger attending his act came not from Pilate, but from the Jews, who would construe this act of Joseph as a sign that he espoused the cause of Jesus.

It is not intimated here that Joseph offered money to Pilate for the body of Jesus. In Ulpianus' Digest of the Roman laws XLVIII. 24, 1, it is recorded that "the bodies of executed persons are not to be withheld from their kindred." Quintillian, Declam. VI. 9, affirms the same.

Pilate is willing to deliver the body of Jesus, but he must first be sure that Jesus is dead. It would seem that Joseph informed Pilate that Jesus was dead, and Pilate marvelled that Jesus should be already dead. Those who were crucified usually lived longer on the crosses. We have already seen the explanation of this. The death of Jesus was a miracle. When he had suffered that which was in the natural order of things



a cause of death, he laid down his life by his own will. This is not to say that he was not put to death on the cross. The sentence of death in all its most dreadful tortures was inflicted on him, but had he so willed, even without a miracle, his death might have been more protracted.

But how does this marvelling of Pilate agree with his preceding command that the legs of the crucified men should be broken? Why should Jesus not be dead, when Pilate's soldiers had been commanded to kill him, and remove his body? There is some confusion of chronology here. It may be that Joseph's interview with Pilate preceded the Jews' petition that the legs of the crucified might be broken. Joseph asks of Pilate only the body of Jesus. The Jews ask for the removal of the bodies of all. As the two robbers were living, when Jesus was dead on the cross, Pilate's command to break the legs of the crucified ones was necessary, even after he knew from Joseph that Jesus was dead. Moreover, St. Mark tells us that before Pilate would give the body of Jesus to Joseph, he sent a centurion to certify that Jesus was dead. It may be that this centurion pierced the side of Jesus, or ordered it to be pierced in order to bring to Pilate the certain evidence that he was dead.

Or again, it may be that soon after the sending of Pilate's order to put all the crucified to an immediate death, Joseph had come and told Pilate that Jesus was dead, before the soldiers had executed the order to break the legs of the men. Pilate is surprised at this, and will not take definite action, till he is certified of it by his officer. In events of this nature, where there are so many details omitted, and where there are several possible orders of events, it is difficult to assign the true order; but it is also absurd to impeach the truth of the narrative.

All these data are valuable in that they accumulate evidence that Jesus really died on the cross. It was a safeguard against that form of unbelief which would try to deny the reality of the Resurrection of Jesus, on the plea that he did not really die.

Pilate wished to guard against any strategy by which the friends of Jesus might remove the body of Jesus from the cross before he died. Pilate had been so terrified by the threats of

the Jews, that he wished to be sure of Jesus' death. When the centurion had testified of Jesus' death, then Pilate gave the body to Joseph. St. Luke tells us that Joseph took the body down from the cross. St. John tells us that Nicodemus assisted Joseph in embalming the body of Jesus. We already know of Nicodemus. He had been converted to Jesus in that night interview mentioned by St. John, II. 1. This man also was of the Sanhedrim, and John, VII. 60, records that he tried to save Jesus from the unjust sentence of the Sanhedrim. It is probable that these two men had agreed together to give honorable burial to Jesus. Joseph, being the richer and more powerful, goes to Pilate and obtains the body. Nicodemus procured the myrrh and aloes for the embalming, and assists Joseph in preparing the body of Jesus for burial, and in burying it.

St. Mark tells us that Joseph bought a linen cloth in which to wrap the body of Jesus. Everything indicates the greatest reverence and love of the sacred body of Jesus. The quantity of myrrh and aloes, according to St. John, about a hundred pound weight, shows how greatly they wished to honor the body of Jesus. Of myrrh we have before spoken. One of its chief uses was the embalming of the dead. It was not so precious as the aloes mentioned by St. John. It is believed aloes was the perfume of a tree which very probably corresponded to the Hebrew **אֶרְוֹנָה** of Numbers, XXIV. 6, which the Peshito, Septuagint and St. Jerome erroneously translate "tents". Though the identity of this tree is yet doubtful, it is commonly thought to be the *Aquilaria agallocha* formerly called by the Greeks *ἀγγάλλοχον*, and later also *ξύλαλόη*, *lignaloës*. The tree is found in northern India; it sometimes reaches the height of over seventy feet. It is most probably from the wood of this tree that the perfume aloes of the Holy Scripture was obtained. It is mentioned in Proverbs, VII. 17: "I have sprinkled my bed with myrrh, aloes, and cinnamon"; and in the Canticle of Canticles, IV. 14: "Spikenard and saffron, calamus, with all trees of frankincense: myrrh and aloes, with all the chief spices". The Psalmist declares of Christ: "All thy garments smell of myrrh, aloes, and cassia."—XLV. (Vulg. XLIV.) 8.

We believe that a small quantity of the rare and costly aloes was mingled with the myrrh for the embalming of the Lord's body. The profuse use which the Jews made of perfumes in the burial of the dead may be judged from the fact that Josephus affirms that at the funeral of Herod the Great, there were in the procession five hundred of his domestics carrying spices.—Antiq. XVII. VIII. 3. The large quantity of the myrrh and aloes which Joseph employed in embalming the body of Jesus shows that he used his wealth to give the body of his Master a most honorable burial.

The respect showed to the body of Christ by these good men may well be taken as an example for the priests of the Church. To their care was committed the dead body of Christ; but to the priests is committed his living glorified body in the Eucharist. How disgraceful therefore it is to find that the priest, to whom is committed the high trust, treats the body of Christ with disrespect? We find often in our Churches that the altar is dirty and squalid; we find the ornaments covered with dirt and grease; we find the sanctuary lamp poor and neglected; we find the altar linen soiled and untidy. Fine silver and rich viands are upon the priest's table; but the chalice and the ciborium of the Lord are cheap and rusty. A dingy old torn Missal is on the altar, while elegantly bound sets of novels are in the priest's library. Spots of old black grease are upon the altar-cloth; but the priest's own table must be covered with snowy white linen. Ragged vestments are tossed into the drawers of his vestry; but the priest is clothed in fine garments. Scattered about the vestry are the ruins of cheap altar furnishings, and in the drawers of the cases are crimped and age-discolored purificators, amices, and corporals. An air of neglect reigns over altar, sanctuary, and vestry, because the priest does not know his Master, nor honor him. Joseph and Nicodemus will arise in the judgment and condemn such priests; for Joseph and Nicodemus greatly honored the dead body of Jesus, but such priests dishonor the body, soul and Divinity of Jesus.

Many Catholic interpreters believe that in the burial of Jesus by the rich man Joseph, there was fulfilled the prophecy of Isaiah, LIII. 9. The Vulgate form of this prophecy is

untelligible, but Knabenbauer, an exponent of the aforesaid opinion, thus translates the Hebrew: "They make his grave with the wicked, but after his death his grave is of a rich man." This interpreter explains it that the enemies of Jesus wished to give Jesus a dishonorable burial with the two robbers, but that by the Providence of God a rich man came and gave to Jesus a most honorable burial. The sense is good, but to arrive at it, the Hebrew text is violently handled. The Hebrew as it stands to-day is: "They made his grave with the wicked, and with the rich in his death." The sense of it is not clear, but the text will hardly suffer any other translation. It may be that this is one case where the original text has become corrupt.

Though it is not explicitly stated that Joseph and Nicodemus washed the body of Jesus, that fact is embodied in the statement that they prepared the body, "as the custom of the Jews is to bury."

St. John tells us that they "bound Jesus' body in linen cloths with the spices." The other Evangelists speak only of the one linen cloth in which they wrapped the body of the Lord. The explanation is that they wrapped the head of Jesus in a smaller linen cloth, and probably some other smaller linen cloths were bound about other portions of the body. Then a large linen cloth enveloped the whole body. Of the napkin of the head we are certain; for John, XX. 7, tells us that Peter saw it in the tomb after the Resurrection of Jesus. The spices were placed on the body, and also bound up in the folds of the linen cloths. It is also probable that they placed some of them around about the body in the tomb.

Of this tomb we know the following facts: It was the property of Joseph of Armathæa; it was near the place of execution in a garden belonging to Joseph; it was a tomb hewn in stone; it was a new tomb "wherein was never man yet laid." The tombs in the East were often natural caves, but the tomb of Jesus was cut in the rock. Such is the famous tomb of Helen, queen of Adiabene, formerly known as the Tombs of the Kings. The tomb is cut in the rock, having its opening out of a great court cut down perpendicularly in the rock to the depth of over twenty-five feet. In the south wall of this great court is the door of the tomb. It is two feet, eight inches high by



two feet, seven inches wide. The great stone which was used to close the tomb is in position in a narrow passage cut in the rock to the east of the opening of the tomb. This stone is in the form of a millstone, and it was rolled over the opening of the tomb in such a manner that its western surface entered a vertical groove in the western wall of the court. Its opposite surface was enclosed in the narrow passage cut for it, and thus it insured a secure closing of the tomb.

Through the narrow opening of the tomb one enters into an ante-chamber about twenty feet square. In the south wall two doors open, one near each angle of the wall. The south-east door leads by two steps down into a large chamber a little more than eleven feet square. The south and east walls of this chamber each contain three oven-shaped burial places cut in the rock. Two of them are made in the form of a double burial place by means of a ridge through the middle.

From this chamber there is a descent of four steps into a smaller square rear-chamber. This small chamber contains three arched niches for the burial of the dead. It was in this room that M. de Saulcy found a sarcophagus bearing a Hebrew inscription, and containing the skeleton of a woman. The sarcophagus is now in the Louvre.

Returning now to the ante-chamber, one walks along the south wall and through the second door, mentioned above, and descends by two steps into another square chamber a little larger than the preceding one. It has six oven-shaped burial vaults, all except one being divided into two resting places by a median ridge. Two of these vaults have little rooms attached to them, probably designed to contain certain objects buried with the deceased person. There is also joined to this chamber a smaller rear chamber at a lower level, which contains three sepulchral niches.

One now returns to the ante-chamber and through an opening in its west wall one descends by two steps into a third large chamber. This chamber is furnished with a larger number of vaults and niches than the preceding ones. It has also its rear chamber containing three sepulchral niches larger than those seen in the other chambers.

From the ante-chamber an opening through the north wall leads through a vaulted passage to a square unfinished chamber, nine feet square by seven feet high.

Though the sepulchre of Christ was not as large as these vast chambers, their form of construction and general arrangement give us the correct idea of the sepulchre of Christ. Both tombs were cut in the bed rock, and both were closed by a great circular stone. Within this rock-tomb Christ's body may have been placed on an arched ledge, or in an oven-shaped excavation in the side of the tomb, or it may have been placed in a sort of trough cut in the rock in one side of the tomb. The great stone which Joseph of Arimathæa rolled to the door of Jesus' tomb was the stone in form of a millstone designed by the builder of the tomb to close its opening. It corresponds to the great millstone now found near the opening of Queen Helen's tomb. It is quite probable that had time been given, the friends of Jesus would have prepared a special tomb for him, but as the passover drew on, Joseph in haste laid Jesus' body in his own new tomb which was near at hand.

The Synoptists are careful to tell us that the pious women who had witnessed Jesus' death followed and beheld where he was laid in the tomb.

It is pathetic that the Lord, who in life had no place to lay his head, in death is buried by charity in the tomb of another. The pious women followed and saw the place of burial, because they wished to show honor to the body by placing spices about it, and in the haste of the Parasceve they could not do this. But by the Providence of God this examination of the place of Jesus' burial made them more competent witnesses of the truth of his Resurrection.

It fitted the sacredness of Jesus' body that it should be laid in a tomb which had not served for the burial for any other man. He was conceived in a virginal womb; he was nursed by a virgin mother; and he was laid in a tomb wherein was never man yet laid.

The body of Christ is laid in the tomb, the great stone is rolled upon the opening, the pious women hasten back into the city to buy spices for Christ's body, Joseph and Nicodemus go away to prepare for the passover, and the body of Christ is left

alone with the angels. Every evidence is given to the world that Jesus is dead and buried in a tomb, out of which no mortal man could come forth except by divine power. But we are now being led up to the greatest miracle of all time, and its evidence must be perfect. By the Providence of God even the hatred and machinations of the Jews furnish us additional evidence of this great miracle.

The day following the death of Jesus was the solemn day of the Pasch, the greatest day of all the Jewish year, but yet the Evangelists do not designate it by its own special character, but only in its relation to a greater day of the New Covenant, the day on which the great Atonement was consummated. Thus St. Matthew speaks of Israel's great paschal Sabbath as "the day after the preparation". No day ever dawned on the world as great as the day of Christ's death, and consequently it is ranked ahead of the great Sabbath of Israel. On the passover every God-fearing Jew rested. Even the pious women, who had bought the spices before the Sabbath set in, went not out to the tomb of Jesus. But the chief priests and Pharisees continued their plotting. They remember that Christ had said that he would arise on the third day. They had observed his words more attentively than his followers; but their purpose was not to know the truth, but to catch the Lord in his speech. Many a time and oft Christ had told the disciples that he should be put to death, and should arise. He had clearly stated that he should arise on the third day. In Matthew, XVI. 21, we read: "From that time Jesus began to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day he raised up". In Matthew, XVII. 22, the same prediction is repeated: "And while they abode in Galilee, Jesus said unto them: The Son of man shall be delivered up into the hands of men; and they shall kill him, and the third day shall he be raised up." The same great truth was affirmed by our Lord in Matthew, XX. 18-19: "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles to mock and to scourge and to crucify; and the third day he shall be raised up." This

great truth was not as publicly proclaimed as the others : it was delivered to the disciples to be attested by them when the message was complete. But yet the priests and the Pharisees knew of it, and they fear it. They had put Jesus to death ; but by that fact they could not proclaim him a false prophet, for he had predicted his death and every detail thereof. If now the great prophecy of his Resurrection is fulfilled, his cause will become so powerful that no man can withstand it. On the contrary, if they can only defeat this design of the Lord, they can to all the Jews proclaim him false. They go therefore to Pilate and tell him of the prophecy of Jesus ; they tell him of the danger that threatens, if by the stealing of Jesus' body it becomes believed that he arose from the dead ; in bitter hate they call him a deceiver, to make their fears seem reasonable ; and they ask that the tomb be guarded.

In Pilate's answer it is uncertain whether we should read : " Ye have a guard ", or : " Take a guard " ; the Greek *ἐχετε* may be either the indicative or the imperative. The ambiguity of this verb does not radically affect the sense. We are assured that by Pilate's authority the Jews were furnished with a Roman guard, and were bidden go and make the sepulchre sure. As this was the day following the burial of Jesus, it is quite certain that when they went out to the tomb of Jesus, they made sure that the body of Jesus had not been disturbed during the night. They then put a seal on the great stone, and stationed there a guard of Roman soldiers. The apocryphal Gospel of Nicodemus thus describes this setting of the guard : " Pilate therefore, upon this, gave them five hundred soldiers, who also sat round the sepulchre so as to guard it, after having put seals upon the stone of the tomb." We can not ascertain the number of soldiers who were stationed at the Lord's sepulchre, but it seems quite certain that the number stated above is exaggerated. The seal furnished double security, as it was a witness of the manner in which the soldiers kept guard.

The older rationalists attacked the credibility of the sealing of the tomb. But no one acquainted with the form of these rock-tombs, and the manner of closing them, will find it hard to believe that the Lord's tomb was sealed. The ancients made great use of seals, and it would be an easy thing to place seals



on the great round stone which closed the sepulchre of Christ, so that if it were opened in any way the opening could be detected. It is a strange fact that the danger of Christ's arising from the tomb did not reveal itself to the Jews till the day after his death. While their thoughts were centered upon his death, this other thought found no room. But when Jesus was dead, then this danger came to them as an afterthought. In their blindness they thought that they made adequate provision against it by sealing the tomb, and appointing the guard. Here also events were shaped by a special Providence. The Jews could only do what God permitted them to do. Even had they wished to take the body of Jesus into their possession or in any way to dishonor it, they could not do so. That body there on the cross was defended by the almighty power of God. Jesus had paid the debt of sin: his humiliations were at an end. The enemies of Christ were not allowed to touch his sacred body after death. They were allowed to seal the tomb, and set the guard, for these two facts corroborated the truth of the Resurrection.

These very measures which in their blindness, the Jews took to defeat the cause of Christ, assisted his cause. The great vigilance of the Jews, the seals on the sepulchre, and the constant guard of the Roman soldiers testify to the world that the Resurrection of Christ was real: that it was the Resurrection of a glorified body, against which rocks, and seals, and guards of men are no obstacle.

MATT. XXVIII. 1—10.

1. Ὅψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον.

2. Καὶ ἰδοὺ, σεισμός ἐγένετο μέγας, ἄγγελος γὰρ Κυρίου, καταβὰς ἐξ οὐρανοῦ, καὶ προσελθὼν ἀπεκύλισε τὸν λίθον, καὶ ἐκάθητο ἐπάνω αὐτοῦ.

MARK XVI. 1—8.

1. Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου, καὶ Σαλώμη, ἡγόρασαν ἄρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.

2. Καὶ λίαν πρωῒ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου.

3. Καὶ ἔλεγον πρὸς ἑαυτάς :

3. Ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἄστραπῇ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιῶν.

4. Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγενήθησαν ὡς νεκροί.

5. Ἀποκριθεὶς δὲ ὁ ἄγγελος, εἶπεν ταῖς γυναιξίν· Μὴ φοβείσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε.

6. Οὐκ ἔστιν ὧδε· ἡγέρθη γὰρ, καθὼς εἶπεν· Δεῦτε, ἴδετε τὸν τόπον ὅπου ἔκειτο.

7. Καὶ ταχὺ πορευθεῖσαι, εἵπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἰδού, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε· ἰδού, εἰπὺν ὑμῖν.

8. Καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.

9. Καὶ ἰδού, Ἰησοῦς ὑπῆντησεν αὐταῖς, λέγων· Χαίρετε· αἱ δὲ προσελθοῦσαι, ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ.

10. Τότε λέγει αὐταῖς ὁ Ἰησοῦς· μὴ φοβείσθε· ὑπάγετε, ἀπαγγείλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, καὶ ἐκεῖ με ὄψονται.

1. Now late after the Sabbath day, as it began to dawn into the first day of the week,

Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;

4. Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀνακεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.

5. Καὶ ἐλθοῦσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιούς, περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν.

6. Ὁ δὲ λέγει αὐταῖς· Μὴ ἐκθαμβείσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν ἐσταυρωμένον· ἡγέρθη, οὐκ ἔστιν ὧδε· ἴδε, ὁ τόπος ὅπου ἔθηκαν αὐτόν.

7. Ἀλλὰ ὑπάγετε, εἵπατε τοῖς μαθηταῖς αὐτοῦ, καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.

8. Καὶ ἐξελθοῦσαι, ἔφυγον ἀπὸ τοῦ μνημείου· εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις, καὶ οὐδενὶ οὐδὲν εἶπον· ἐφοβοῦντο γάρ.

1. And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and

came Mary Magdalene and the other Mary to see the sepulchre.

2. And behold, there was a great earthquake; for an angel of the Lord descended from Heaven, and came and rolled away the stone, and sat upon it.

3. His appearance was as lightning, and his raiment white as snow:

4. And for fear of him the watchers did quake, and become as dead men.

5. And the angel answered and said unto the women: Fear not ye: for I know that ye seek Jesus, who hath been crucified.

6. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay.

7. And go quickly, and tell his disciples: He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

9. And behold, Jesus met them, saying: All hail. And they came and took hold of his feet, and worshipped him.

Salome, bought spices, that they might come and anoint him.

2. And very early on the first day of the week, they come to the tomb when the sun was risen.

3. And they were saying among themselves: Who shall roll us away the stone from the door of the tomb?

4. And looking up, they see that the stone is rolled back: for it was exceeding great.

5. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.

6. And he saith unto them: Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold the place where they laid him!

7. But go, tell his disciples and Peter: He goeth before you into Galilee: there shall ye see him, as he said unto you.

8. And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

10. 'Then saith Jesus unto them: Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

## LUKE XXIV. 1—12.

1. Τῇ δὲ μιᾷ τῶν σαββάτων, ὀρθρου βαθέως ἐπὶ τὸ μνήμα, ἦλθαν φέρουσαι ἃ ἡτοίμασαν ἄρώματα.

2. Εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου.

3. Εἰσελθοῦσαι δὲ οὐχ' εὗρον τὸ σῶμα τοῦ Κυρίου Ἰησοῦ.

4. Καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδού, ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθῇτι ἀστραπτύσῃ.

5. Ἐμφόβων δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν, εἶπαν πρὸς αὐτάς: Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;

6. Οὐκ ἔστιν ὧδε, ἀλλὰ ἡγέρθη: μνήσθητε ὡς ἐλάλησεν ὑμῖν, ἔτι ὢν ἐν τῇ Γαλιλαίᾳ,

7. Λέγων: Τὸν Τιδὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.

8. Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ.

9. Καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα

## JOHN XX. 1—18.

1. Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρώτῃ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου.

2. Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς: Ἦραν τὸν Κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.

3. Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς, καὶ ἦρχοντο εἰς τὸ μνημεῖον.

4. Ἐτρεχον δὲ οἱ δύο ὁμοῦ, καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον.

5. Καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια: οὐ μέντοι εἰσῆλθεν.

6. Ἐρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα.

7. Καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον.



πάντα τοῖς ἑνδεκα καὶ πᾶσι τοῖς λοιποῖς.

10. Ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα, καὶ Μαρία ἡ Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.

11. Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσεί λῆρος τὰ ῥήματα ταῦτα, καὶ ἠπίσταν αὐταῖς.

12. Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθόνια μόνα· καὶ ἀπῆλθεν, πρὸς αὐτὸν θαυμάζων τὸ γεγονός.

8. Τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητῆς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν, καὶ ἐπίστευσεν.

9. Οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

10. Ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

11. Μαρία δὲ εἰστήκει πρὸς τῷ μνημείῳ ἔξω κλαίονσα· ὡς οὖν ἔκλαιεν, παρέκυψεν εἰς τὸ μνημεῖον.

12. Καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.

13. Καὶ λέγουσιν αὐτῇ ἐκεῖνοι· Γύναι, τί κλαίεις; καὶ λέγει αὐτοῖς· Ὅτι ᾔβραν τὸν Κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκεν αὐτόν.

14. Ταῦτα εἰποῦσα, ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστιν.

15. Λέγει αὐτῇ Ἰησοὺς· Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη, δοκοῦσα ὅτι ὁ κηπουρός ἐστιν, λέγει αὐτῷ· Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκες αὐτόν, καὶ γὰρ αὐτόν ἀρῶ.

16. Λέγει αὐτῇ Ἰησοὺς· Μαριάμ; στραφείσα ἐκείνη λέγει αὐτῷ Ἐβραϊστὶ· Ῥαββουνεὶ, ὃ λέγεται, Διδάσκαλε.

17. Λέγει αὐτῇ Ἰησοῦς: Μὴ ἄπτου μου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν Πατέρα μου: πορεύου δὲ πρὸς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς: Ἀναβαίνω πρὸς τὸν Πατέρα μου καὶ Πατέρα ὑμῶν, καὶ Θεόν μου καὶ Θεὸν ὑμῶν.

18. Ἔρχεται Μαριὰμ ἡ Μαγδαληνὴ, ἀγγέλλουσα τοῖς μαθηταῖς, ὅτι ἑώρακα τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

1. But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared.

2. And they found the stone rolled away from the tomb.

3. And they entered in, and found not the body of the Lord Jesus.

4. And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel:

5. And as they were affrighted, and bowed down their faces to the earth, they said unto them: Why seek ye the living among the dead?

6. He is not here, but is risen: remember how he spoke unto you when he was yet in Galilee,

1. Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.

2. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them: They have taken away the Lord out of the tomb, and we know not where they have laid him.

3. Peter therefore went forth, and the other disciple, and they went toward the tomb.

4. And they ran both together: and the other disciple outran Peter, and came first to the tomb;

5. And stooping and looking in, he seeth the linen cloths lying; yet entered he not in.

6. Simon Peter therefore

7. Saying that the Son<sup>of</sup> of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.

8. And they remembered his words,

9. And returned from the tomb, and told all these things to the eleven, and to all the rest.

10. Now they were Mary Magdalene, and Joanna, and Mary the mother of James: and the other women with them told these things unto the apostles.

11. And these words appeared in their sight as idle talk; and they disbelieved them.

12. But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass.

also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying,

7. And the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself.

8. Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed.

9. For as yet they knew not the Scripture, that he must rise again from the dead.

10. So the disciples went away again unto their own home.

11. But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb;

12. And she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.

13. And they say unto her: Woman, why weepest thou? She saith unto them: Because they have taken away my Lord, and I know not where they have laid him.

14. When she had thus said, she turned herself back, and beholdeth Jesus standing,

and knew not that it was Jesus.

15. Jesus saith unto her: Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him: Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her: Mary. She turneth herself and saith unto him in Hebrew: Rabboni; which is to say Master.

17. Jesus saith to her: Cling not to me; for I am not yet ascended unto the Father: but go unto my brethren, and say to them: I ascend unto my Father and your Father, unto my God and your God.

18. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that he had said these things unto her.

In the 2nd verse of Matthew ἀπὸ τῆς θύρας is added after τὸν λίθον in A, C, E\*, G, H, S, V, Δ, Π, et al. This reading is followed by codices f and h of the old Latin version, by the Peshito, and the Armenian version. This reading with the addition of τοῦ μνημείου is also supported by E<sup>2</sup>, F, L, M<sup>2</sup>, U, Γ, ι, 33, et al., and by the Bohairic and Philoxenian Syriac versions. Its absence from the other great authorities convinces us that it is a gloss from Mark, XVI. 3. In verse 6, Ⲛ, B, 33, 102, and the Bohairic, Armenian, and Ethiopian versions omit ὁ Κύριος after ἔκειτο. We believe that it should be retained on the authority of the other Codices and versions.



In the second verse of Mark  $\mu\hat{\alpha}$  is the reading of  $\aleph$ , B, L, and  $\Delta$ , some cursive MSS., and the Bohairic version: the other authorities have  $\tau\hat{\eta}\varsigma$   $\mu\hat{\alpha}\varsigma$ .

At the end of the first verse of Luke A, C\*, D, X,  $\Gamma$ ,  $\Delta$ ,  $\Lambda$ , II, et al. add  $\kappa\alpha\iota$   $\tau\iota\varsigma$   $\sigma\hat{\upsilon}\nu$   $\alpha\hat{\upsilon}\tau\alpha\iota\varsigma$ . In the 4th verse  $\epsilon\sigma\theta\hat{\eta}\tau\iota$  is the reading of  $\aleph$ , B, D, the Latin versions, the Peshito and Curetonian Syriac, Tischendorf, Westcott and Hort, and of the Revised Edition of Oxford: other authorities have the plural  $\epsilon\sigma\theta\hat{\eta}\sigma\epsilon\sigma\iota\nu$ .

We are now confronted by one of the most serious difficulties in the matter of harmonizing the four Gospels. The basis of the whole difficulty lies in the fact that every Evangelist gives us only a partial account of a series of events. Now these partial accounts are not the same, and our ignorance of the connecting events renders it difficult to construct one account, in which all of these partial accounts shall fit into their right place.

The first discrepancy reaches back and affects the preceding passage. In Luke, XXIII. 56, we find it recorded that the Galilean women, on the day of the Crucifixion, "returned and prepared spices and ointments. And on the Sabbath they rested according to the commandments." But in the present passage of Mark, XVI. 1, we are told that, "when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome bought spices, that they might come and anoint Jesus." Here the Evangelists agree in substance, but differ in a mere unimportant detail, which in no way affects the real substance of the message. In the estimation of men such a discrepancy is never held to invalidate the truth of witnesses. From a comparison of the two texts it is clear that Luke has the more accurate account. The holy women would not have been able to procure these spices in the shops of Jerusalem, at the early hour at which they set out for the tomb. They purchased them on the Parasceve, before the great paschal Sabbath set in. They rested on the Sabbath, and then at a very early hour on the morning of the first day of the week, they prepared these spices, and set out for the tomb. Mark connects the buying of the spices immediately with the setting out for the tomb. The important event was the going forth of these women, and their witness of the Resurrection of Christ. What matters it whether these spices were bought a few hours earlier or not?

Another theory is that some of the spices were bought on the day of the Preparation, and others on the morning of the first day of the week.

Still another possible theory is that St. Mark has the right order of the event; and that St. Luke transposes the order of the event. It is an indifferent detail, and divine inspiration leaves us free to hold that one of the Evangelists may have transposed the order of events in this slight detail. It is left therefore to our judgment to decide which order is the more logical.

The burial of Jesus had been a hurried event, on account of the passover, and therefore the pious women had not been allowed to anoint the body of Jesus. They wish, therefore, to perform this rite of veneration after his death. They know the site of Jesus' sepulchre, but it is certain that they knew nothing of the seals on the great stone, and of the guard of soldiers stationed there. They knew that there was upon the door of the tomb a great stone, which they could not roll back. On the way out they talk of this stone, and ask one another who shall roll it back. It is probable that they hoped to find some one to help them; or perhaps they thought that their combined strength might be able to move it. The thought of this stone caused them anxiety, but women-like they went forward, trusting to some chance to accomplish their holy purpose. It is a strange fact that not one of the Apostles was near the tomb on that morning. It is only when Mary Magdalene goes to them with the intelligence of the Resurrection that Peter and John go out. Of course, to appear there was more dangerous for the Apostles than it was for the women. No one would harm the women, but the dreadful fear caused by the terrible events of Jesus' capture, trial and crucifixion was in the Apostles' hearts. When the message came through the Magdalene that Christ had arisen, only two of the Apostles ventured forth. Peter and John ran to tomb, examined it, and then came back to their home where they remained with closed doors for fear of the Jews. From John, XX. 19, we may justly infer that at this time the Apostles dwelt together at Jerusalem.

Concerning the identity of the women who took part in these events of the Resurrection, John mentions only Mary Magdalene. Luke speaks of them as the "women who had followed Jesus out of Galilee": but in the tenth verse he affirms that the women were "Mary Magdalene, and Joanna, and Mary the mother of James, and the other women with them." This Joanna was the wife of Chuza, Herod's steward: mention is made of her in Luke VIII. 3. Mark designates Mary Magdalene, Mary the mother of James, and Salome. Matthew speaks only of Mary Magdalene, and *the other Mary*, by which designation he evidently means Mary the mother of James. It is evident therefore that several women took part in these events. John mentions only Magdalene who is the chief of these witnesses; the others mention only some of the principal ones. The reason that the Evangelists leave out so many things is that the evidence of the great New Testament was so abundant in their day that they did not judge it necessary to record all of it. In their age the miracles which had accompanied the foundation of Christianity, were daily renewed in all lands, and this very fact moved them to omit in their records many things which they could have written. They seem not to have contemplated the thing as possible that a man should not believe the truths that they announce. They write with simplicity, with fearlessness, and with absolute conviction. There is never any attempt to exploit any personal theory, or to do anything, save to deliver to men the grand truths of God.

An obscure element in the account is the designation of time declared by St. Matthew by the terms *ὀψὲ δὲ σαββάτων*. The general signification of *ὀψέ* is, *after a long time, at length, late*. It is frequently used to denote the evening of a day. Thus it is used by Mark, XI. 19, "*ὅτε ὀψὲ ἐγένετο, when evening came.*" It is used in this sense again in Mark XIII, "*ὀψέ, at evening.*" This is also a classical sense of the term, as may be seen in Xenophon, *De Venat.* VI. 25, *καὶ ἡ ὀψὲ ἤδη τῆς ἡμέρας*. Thucydides, III. 108, and Demosthenes also employ the term in this sense. This sense is clearly a derived sense. The basic sense of the term is *late*, and it means the evening of a day, only because that is the day's latest point of time.

There is also ambiguity in Matthew's use of the term *σαββάτων*. He employs this term twice in the same sentence, and in the second place it evidently means the week. The plural *σάββατα* may mean the week, and it may mean the Sabbath day. In Exodus XX. 10; XXXV. 3; Numbers XXXVIII. 9, 10; Deut. V. 12; Jer. XVII. 21; Luke IV. 17, and Acts XIII. 14; XVI. 13, the plural *σάββατα* is used to denote the Sabbath day. The point now to determine is whether Matthew, using this term in the first place, meant by it the Sabbath day or the week. If we hold that he designates by it the Sabbath day, we must acknowledge that he uses the same term in the same sentence in two different senses.

However we solve this question, the designation of time in Matthew is not left uncertain. He clears away the obscurity of the first member of his sentence by the phrase, "as it began to dawn into the first day of the week". It is clear therefore that the Vulgate erroneously renders the *ὁψέ* by *vespere*.

Now it does not matter whether we understand by the first *σαββάτων* of Matthew's text the Sabbath or the week. The Sabbath was the end of the week, and consequently the end of the Sabbath coincided with the end of the week. Whatever we may say of Matthew's Greek, it is clear that what he wishes to say is, that late in the night, or rather at the end of the night which followed the Sabbath day, just as the dawn began, the women went forth from Jerusalem. Matthew considers the night which followed the Sabbath as, in some way, belonging to the Sabbath, or to the week which closed, and in the latest point of this night, just at the dawn, the women went forth to Christ's tomb.

All the Evangelists concur therefore in stating that at this early hour the women went forth to the tomb. This consensus is not broken by the fact that Mark declares "that they come to the tomb when the sun was risen". In the very verse in which this statement appears, it is also stated by St. Mark that they came *very early on the first day of the week*. From the dawn to the sunrise in the East is a brief interval. The women set out from Jerusalem at the dawn, and reached the tomb just as the sun was risen.



By comparing the four accounts of these events given us severally by the four Evangelists we find that Mary Magdalene is mentioned by every Evangelist, and she is only mentioned by St. John. We find also that St. John's account of her forms a history by itself entirely distinct from what the Synoptists relate. St. John's account merits the greatest faith, for he received the message from the Magdalene; he went out to the tomb with Peter; and he was an eye-witness of what he narrates.

It is also certain that St. Mary Magdalene was not with the women who saw the angels, and who were informed by the angels that Christ had arisen. This is abundantly proven. St. John tells us that the Magdalene came to the tomb, while it was yet dark; the other women were there when the sun had arisen. St. John tells us that as soon as Mary Magdalene saw the stone rolled away, "she runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them: They have taken away the Lord out of the tomb, and we know not where they have laid him". She was not looking for the Resurrection of Christ: she supposes that some one has taken away the body. She could not have been in this persuasion of mind, if she had seen the earthquake, or had heard from angels' lips that Jesus was risen. And moreover, if Mary Magdalene had seen the angels at the tomb, St. John would be under the obligation of truth to mention that event in his account. A historian may omit many things, and still write truthfully; but he can not omit things whose omission leads into an inevitable error.

Again, Mary Magdalene would not have taken Jesus for the gardener, and would not have asked of him concerning the body of Jesus, if she had been with the women who heard from the angels that Jesus was risen. Jesus tells us that the Magdalene saw two angels, but they do not announce to her that Jesus was risen. They only ask her: "Why weepest thou?" Though they were dressed in white, she did not recognize them to be angels. She talks to them as though they were mere men. Abraham did not recognize the three angels who ate with him under the oak of Mamre; Tobias did not recognize Raphael, who was his companion for many days.

The tomb was a chamber in the rock, with an opening through which one could enter by stooping. Also one must stoop to look into it. Within it was perhaps nearly as large as one of the chambers of the tomb of Queen Helen, which we have described. The angels whom Mary saw were sitting on the ledge on which Christ's body had been laid. One sat at the head and one at the foot. Mary was in a stooping position when she saw them. She is not moved by the presence of these men. She may have thought that they were men, in some way connected with the tomb. She rises from her stooping attitude, and looks about her. She sees the risen Lord standing there, but she does not know him. She thinks he is the custodian of the garden in which the tomb was built. She addresses him in a tone of great pleading: "Sir, if thou has borne him hence, tell me where thou hast laid him, and I will take him away." She conjectures that perhaps the gardener, finding the body of Jesus in his master's sepulchre, removed it thence. All that she knew of the burial of Jesus by Joseph of Arimathæa, was the fact that she had seen Jesus honorably buried in his tomb. She does not know what events may have arisen afterward to cause the removal of Jesus' body. Jesus utters one word; he calls the woman by name. The name was well beloved by him: it was the name of his own blessed Mother. In that one word he reveals to the Magdalene his identity, and gives her a partial manifestation of his love for her. It was not the full revelation of his love, for her present state of being could not sustain that. The full revelation was reserved for her life with Jesus in his kingdom, when her corruptible body would have put on incorruption.

As the woman realized the mighty truth that Jesus stood there, and spoke to her, she uttered one worshipful title of recognition, and rushed to him in ecstasy. Mary addresses Jesus as רַבּוֹנִי. The term is made up of the Aramaic רַבּוֹן corresponding to the Hebrew רַבִּי, and the suffix י. This suffix may be paragogic, or it may be the pronominal suffix of the first person. From the fact that St. John interprets the term as "Master" and not "My Master", if we regard the suffix as a pronoun, we must admit that it has lost its individual

signification, and has become an integral part of the title, the same as has happened in "Monseigneur", "Monsieur", and "Madame."

A difficulty arises at this point from the words of Jesus, which are rendered by the Vulgate: "Noli me tangere", and by our English versions: "Touch me not." It has vexed the minds of many to find cause why Jesus forbade Mary to touch him. Matthew, XXVIII. 9, tells us that the women whom he met in the way "took hold of his feet, and worshipped him." He invited his disciples to touch him, and see that he was a resurrected body. Why therefore should he forbid the Magdalene to touch him?

All this difficulty comes from the erroneous translation of the Greek term *ἅπτου*. The first signification of the medial voice *ἅπτομαι* is *to fasten oneself to, to cling to*. Liddell and Scott give *to touch* as the third meaning. We have clear precedents of the use of the verb in the sense of *to cling* in Holy Scripture. For instance, Job, XXXI. 7, declares: "And if any spot hath cleaved, *ἡψάμην*, to my hands, etc". Now by giving to the term *ἅπτου* of St. John the sense of *to cling*, the truth becomes clear and beautiful. In her wild joy Mary Magdalene rushed forward, and clung to Jesus. Her joy was a participation of the happiness of Heaven. Jesus allows her to enjoy that holy embrace for some moments, and then he tells her gently that she must be separated from him again, for the reason that he has not yet come into his kingdom. Such an act of ecstatic enjoyment of his presence could not be permanent on earth. When Jesus should have ascended into his kingdom, then his loved ones should always enjoy his divine presence; but while Magdalene remained in mortal flesh, she could only enjoy a few moments of the Lord's blessed presence. The conditions of things demanded that Magdalene's clinging embrace must be broken. Not willingly did she part from Jesus, but it must be. But his very words telling her of the necessity of parting from him contain an intimation of that future state of being, when Jesus should be in his kingdom, and she should be with him. In that kingdom she should never be separated from her beloved Master. Jesus contrasts the two states of being. As he was on earth, his manifestations of himself must be of short duration:

in Heaven his loved ones should always be with him. Magdalene can not enjoy on earth what is reserved for Heaven. She must leave the Blessed Lord, and she must be his messenger to Peter to tell him that Jesus was risen, and that after a short interval he would ascend into Heaven.

When Jesus bids Mary Magdalene go and announce to the Apostles that he was to ascend to Heaven, he does not preclude the events that were to intervene between the Resurrection and the Ascension. Not all of Jesus' words to the Magdalene have been recorded. But the great truth was that Jesus was risen, and that soon he would ascend to the Father, to prepare the mansions which he had promised them. The Ascension is also brought out prominently here to give peace to the loving heart of Mary Magdalene. It explained to her why she could not remain with Jesus. It furnished her the great hope of a permanent union with the Lord. It also precluded any false expectations of a reign with Christ on earth. This was one of the great stumbling stones of the Jews. They wished for an earthly Messiah, one who might restore the earth to the condition in which it was before Adam's sin. They long for the restoration of the earthly greatness of Israel; a spiritual reign interested them in no way. The Apostles were in a manner imbued with this thought. Even after the Resurrection we find them asking the Lord if he would restore Israel. (Acts, I. 6). Therefore it was necessary to keep in prominence the great truth of the Ascension, and the new life with Jesus in his kingdom.

Jesus' message to his disciples contains great love. They had not been brave; they had all but one left him to die alone. They were slow to believe, and yet he calls them his brethren; he associates them to himself in the great fatherhood of God. Jesus acknowledges them as being his brothers, from the fact that God the Father is their Father also. There is something in these words of Jesus that can only come to us from the words themselves. The great love of Jesus is breathed forth from them. We are all his disciples, and he gives us all a similar message. He wishes us to have a part in his kingdom, he wishes us to be interested in Heaven; he wishes us to come close to him, to call him brother, to love him, and receive his love.



There is much that is exemplary in Mary Magdalene's love of Jesus. The highest proof of human love is that it follows its beloved object beyond the grave. Such was the Magdalene's love. Her love draws her to Christ's tomb very early in the morning; her love holds her there, while the others go away. Love makes her weep, because she can not find the body of Jesus. There is something very pathetic in her address to Jesus, whom she supposed to be the gardener. If he will only tell her where the body is, she will relieve him of all further trouble: She will not ask him to remove the body; she herself will take the body away. It is not strange therefore that Jesus honored Magdalene by appearing first of all to her.

It is mysterious that in these events Mary the Mother of Jesus is not mentioned. Many piously suppose that Jesus first appeared to his Mother. The basis of such a belief is congruence. They believe that as Jesus loved his mother more than any other creature, he would hasten to give her the great joy of his Resurrection. This pious belief is not in agreement with St. Mark's declaration, XVI. 9, that Jesus appeared *first* to Mary Magdalene. It is hardly sufficient to say that the appearance of Jesus to his Blessed Mother was not a public event, and therefore unrecorded. The Blessed Virgin had come under the protection of St. John, and it seems hard to believe that she should have seen the Lord, and should have kept the knowledge of such event from her protector. We believe that the great plan of redemption demanded that Mary, the mother of Jesus, should renounce the happiness of being the first witness of her Son's Resurrection. Though Jesus was Mary's Son, that human relationship did not in any way conflict with his universal character as Redeemer of the World. No private interest ever took the precedence in his life's work. The grand character of the Mother of God well agreed with the plan of her Son's life. She kept his words in her heart, and waited for his own time for the revelation. Now his manifestations of himself after his Resurrection were intended as evident proofs of the truth of his Resurrection. "Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God."—Acts, X. 41.

Had Jesus chosen his mother as the witness of these, the unbelieving world might have suspected her testimony. Mary did not need that evidence to believe in her divine Son. She could wait for the greater revelation in Heaven. Others must see in order to believe: Mary was one who believed and waited. While therefore we know nothing of what took place between the risen Lord and his Blessed Mother, we find it not strange that it is not recorded that he appeared to her.

Pursuant to Jesus' instructions, Mary Magdalene came and told the disciples that she had seen the Lord, and she told them what Jesus had said to her.

We must now endeavor to bring the various accounts of these events, as narrated by the four Evangelists, into harmony. All the Evangelists agree on the fact of the Resurrection; all agree that the fact was attested by competent witnesses. Some have said that this is all that we should expect from the Evangelists. The Evangelists put us in possession of these two fundamental facts on which the world's faith rests; and the exponents of this theory say that the discrepancies in the several accounts are to be expected in the accounts of an event of which no records were taken at the time. Personal prepossession is alleged to be a large factor in causing certain variations in the details of the great fact. The falsity of this theory is in its exaggeration. We readily admit that there is a certain margin of the details of an event where the writers are subject to the common law of historians, and in these non-essential details there may be discrepancies; but in the records of the inspired writers there never can be admitted discrepancies which destroy the true historical character of the event. Now if the history of the Resurrection be a thing that was evolved out of the traditions of the early Christians, and was fashioned and shaped by prepossession and conviction, it ceases to be the great historical basis of Christianity. What certainty have we that the great fact of the Resurrection took place, if we must consider the accounts of it transmitted to us as merely the embodiment of the various beliefs and traditions of the early Christians? Hence we have the obligation of defending the various accounts as strictly historically true. As soon as the trustworthiness of the Evangelists is doubted,

a great spiritual loss must result to the faithful. If we were dealing with a fact of profane history, we might say that the intrinsic evidence of the great fact rested secure, notwithstanding the contradictory accounts of the historians, but in our case that theory can not be applied. It is true that the intrinsic evidence of the Resurrection is very great; but the inspired character of those who have handed it down to us is also a part of our faith, and we must defend both truths together. Now to defend successfully the Gospels, it is not necessary that we should discover the exact order of the events; it is sufficient if we point out that there is one way, or that there is more than one way to bring their statements into harmonious combination.

No just reader of history will reject an event of history by reason of discrepancies in the details of the event in the historians: such discrepancies are inevitable in the very nature of things. Now inspired writers are safeguarded from all error incompatible with the end of inspired Scripture, but this does not compel the several inspired witnessess of an event to agree in recording the same features of the event. Thus St. John selects from the mass of evidence of the Resurrection the testimony of Mary Magdalene, his own, and Peter's eye-witness, and the Lord's appearance to Magdalene. The other writers select the Angels' message to the holy women, and other appearances of Jesus. Moreover, in the order of events, one writer condenses into one general statement what another speaks of in detail. With these principles in mind we proceed to establish what we consider the most probable order of these events.

We can not know where the holy women spent the time between the Crucifixion and the morning of the Resurrection. They were Galileans, and their homes were not at Jerusalem. Some believe that they harbored at Bethany, but this is a mere conjecture. Very early in the morning, while it was yet dark, these holy women come to the tomb bringing spices to anoint the body of Jesus. In the natural order of events, the decomposition of a body would scarcely have begun. Between the hour of our Lord's death and the hour of the women's visit to the tomb about thirty-six hours had intervened. The body had been placed in the cool rock-hewn tomb; hence, naturally speaking, it would be in a state suitable for embalming by the women.

Of course, in fact, the body of the Lord was immune from corruption; but this was in virtue of its hypostatic union, for death did not dissolve that union.

At what moment the glorified body of Jesus left the tomb is not revealed to the children of men. The range of conjecture is wide and indefinite. We believe that it was sometime between midnight and the dawn. His Resurrection was thus on the third day, for in such a computation of time any part of the day from which the computation begins, and of the day on which it ends is reckoned as a day. The Resurrection of Christ was without observation. In his birth, he came forth without lesion of the virginal womb of his Virgin Mother; when he appeared to the disciples he came when the doors were securely closed; and thus he came out of the tomb. The guards at the tomb observed not the event, for Jesus did not make himself manifest to them. But a little before the holy women appeared at the tomb, the earth about the tomb was shaken violently, and an angel descended from Heaven, and came and rolled away the stone from the tomb, and sat upon it. St. Matthew tells us that the appearance of this angel was as lightning, and his raiment white as snow. No man could mistake his angelic character. The angel allowed the glory of his nature to appear, in order to strike terror into the hearts of the guards, that they might not interfere with the witnesses of the Resurrection. The holy women had not yet come to the tomb, and consequently did not see the miracle of the rolling away of the stone. Though this is not stated in so many words, it is clearly implied by all the Evangelists. We believe also that the earthquake was confined to the place of the Lord's sepulchre, and consequently was not felt by the holy women. The earthquake indicated the presence of a Heavenly being. Thus Sinai quaked greatly, when the Lord descended upon it in fire (Exod. XVIII. 19). The guards at the tomb perceived the earthquake, and they saw the angel descend and roll away the stone from the tomb. It is to be believed that the earthquake, and the descent of the angel were simultaneous. The guards beheld in breathless terror these events, and then they fell down in great fear and became as dead men. It is quite natural for mortal man to fear in presence of a Heavenly



being. Even the Blessed Virgin was greatly troubled at the appearance of Gabriel. These soldiers had greater cause to fear. They represented the power that had put Jesus to death, and they see in the angel the representative of a divine power operating in favor of Jesus.

At this point there is an evident lacuna in St. Matthew. In his condensed narration he has passed over some events which are partially supplied by the other writers.

As there is no further mention of the guards by the other writers, it is quite evident that after the guards recovered somewhat from the first shock of terror, they arose and fled from the tomb. This is confirmed by the subsequent statement of Matthew (verse 11), that "while the women were going to the tomb, some of the guards came into the city and told unto the chief priests all the things that were come to pass." The guards therefore arose and fled from the tomb, before the women arrived thereat.

Another point, wherein St. Matthew has obscured his account by condensation, is in making the angel immediately address the women. The series of events as supplied by the other writers makes it necessary to hold that at first the women saw no angel. They only saw that the stone was rolled away, and they entered the tomb and found not the body of the Lord. It was at this point, and before the angels appeared, that Mary Magdalene left the company of women, and ran to tell Peter and John that the stone was rolled away from the tomb, and that the body of Jesus had been taken away. It is clear that she does not contemplate the Resurrection of Christ as the explanation of the state of the tomb: she adheres to the idea that some one has removed the body of Christ. The Resurrection of Christ was a truth so high and mysterious that the clear teaching of Christ had not been able to impress it on the minds of his disciples.

It is easy to understand why Mary should have run to Peter and John. Peter was the chief, and St. John was the beloved disciple who had become most prominent in the scenes of the death and burial of Jesus.

After Mary had run forth from the tomb to bear the tidings to Peter and John, the other women remained perplexed at the empty tomb. Then the angels appear and announce to them

that Jesus was risen. We see thus at a glance why Magdalene knows nothing of the message of the angels. When she returned, somewhat after the arrival of Peter and John, the other women had received the message from the angels, and were departed from the tomb.

We have now to bring Matthew, Mark, and Luke into harmony in regard to these angels. Matthew speaks in such a way that if we were obliged to interpret him by himself, we should be led to the belief that it was the angel who sat on the great stone *outside* of the tomb who spoke to the women. Mark tells us that entering into the tomb, they saw a young man sitting on the right side clothed in a white robe. Mark gives clear evidence of a desire to be circumstantial; hence we believe that his account supplies one detail omitted in the account of Matthew.

At this point also it is easy to explain Mark's statement, that the women came to the tomb when the sun was risen. In XVI. 2 he is the most emphatic of all in declaring that the women came to the tomb early: he is not content to use *πρωί*, *early*, but he strengthens it by *λίαν*, *very*. And yet in the same verse he says that the sun was risen. The explanation is that it was not yet clear dawn when Mary Magdalene left the tomb; but as the women waited there, the sun rose.

Some have thought that the tomb of Jesus consisted of two chambers, and that the body of Jesus was laid in the inner chamber. Such is the arrangement of the traditional sepulchre at Jerusalem. This is plainly disproven by the testimony of St. John. Mary was standing *without* the tomb. She stooped and looked into the tomb, and beheld two angels sitting, one at the head and one at the feet, where the body of Jesus had lain. Also St. John himself, by his own testimony, stood without the tomb and looked in, and saw where the body of Jesus had lain. If the body had been placed in an inner chamber, this would be impossible. The range of vision could not extend through the first opening, through the ante chamber, in through its door, and behold the angels sitting on the ledge where the body had lain. And this is especially true since without the intervention of a miracle that inner chamber would be so dark that its object would not be discernible from the small outer opening.

We must therefore adopt the theory that Christ's sepulchre had only one large chamber, or at least, that his body was laid in the first chamber.

At this point a discrepancy of considerable importance arises between Luke on one side, and Matthew and Mark on the other side. It was an easy thing to bring Matthew and Mark into harmony regarding the place where the angel *sat*, who announced the Resurrection of Christ; but Luke disturbs the harmony by declaring that there were two angels, and that they *stood*. This discrepancy has led many to adopt the theory that two separate companies went to the tomb that morning. Mary Magdalene and Mary the mother of James, may have been the leaders of the first company; Joanna may have been the chief personage of the second group. After the Magdalene has departed, Mary the mother of James, and her companions see the angel sitting as described by Mark, and they flee from the tomb. When they are gone, Joanna and her companions, not knowing aught of what has happened, come, and as they stand perplexed, two angels stand by them, and speak to them as recorded by St. Luke. This theory has been accepted by many. If no better way of reconciling the Evangelists were at hand, this theory would suffice. It thus becomes a possible theory, and as such is a defense against the attacks of unbelief. But we believe here that the principle should be employed: "*Non sunt multiplicanda entia sine necessitate.*" The discrepancy between Luke and the other two Synoptists is not of such magnitude that we must admit the two companies of women. It seems improbable that these women, who had been closely associated at the death of Jesus, should separate in their visit to the tomb. And moreover, in none of the Gospels is there an intimation that the women came in two companies.

Let us suppose that the angel who rolled away the stone was seen by none of the women. This angel was seen by the guards; he appeared in the majesty of an angel to strike terror into these men. It is quite probable that some of these guards afterward gave testimony of this occurrence, and from that source St. Matthew took his data. When the women came up, they found only that the stone had been removed. No angels were visible. They may have at first looked into

the tomb, but it is clear that at the point where Magdalene left them, no angel had appeared. It seems quite certain that Jesus' body was laid on the ledge at the right side of the tomb. As the women entered the tomb and looked at the place where the body of Jesus was laid, they saw a young man clothed in white, sitting on the right side of the tomb where the body of Jesus was laid. The women did not immediately know that this young man was an angel. Mary Magdalene did not know that the two men whom she saw there were angels, till she had seen the Lord himself. The empty tomb and the presence of this strange being there fill the women with amazement. It is at this point that Mark says that they were amazed, and Luke says they were perplexed. To dispel this fear, and to bear witness that Christ is *arisen*, the angel rises and comes and stands by the women. They then become aware that there are two of these angels, and the majesty of the angels is more clearly revealed. Certainly angels have the power to veil their glory, or reveal it, as the event may demand. These angels did not wish to cause these women sudden fright, and yet they wished to make known to the women that they were angels, that their testimony might have greater weight.

As the women perceived by the greater revelation of the glory of the angelic nature that they were in the presence of angels, they fell on their faces in fear. This fear is most natural. The angels reassure them, and dispel their fear. It is of course probable that only one angel spoke, and therefore Mark speaks only of one angel. Luke mentions both angels, and represents the message as coming from both, inasmuch as the words spoken by one conveyed the message to which both bore witness. The three synoptists give partial accounts of what the angels said, but a more complete statement is obtained by combining all three accounts. The angels dispel the women's fears by assuring them that their loving search for Jesus is known. They clearly fix the identity of the central figure in the great event; it is Jesus of Nazareth who was crucified. Those seeking him with the faith and love of those good women have no cause to fear. The angels tell the women that Jesus is risen, and they ask the women to inspect the place where Jesus was laid. Proof upon proof is accumulated of the



Resurrection of Christ. The angels declare to the women that Jesus is no longer to be sought among the dead; he is risen, and is living. They remind the women of the words of Jesus, in which he prophesied the whole series of events, from his betrayal even to his Resurrection. The present fulfilment coupled with that prophecy formed a mighty proof of the Resurrection.

The angels also say to the women to go and tell the disciples that Jesus is risen, and that they should see him in Galilee as he had promised them. In Matthew, XXVI. 32, Jesus had prophesied: "But after I am raised up, I will go before you into Galilee." Those prophetic words are kept in the foreground in all these testimonies of the Resurrection. That prophecy must be fulfilled. Galilee was the home of the Apostles. There, away from the fierce priests and scribes of Jerusalem, they could meet in greater peace, and be instructed by the great Master. Jesus appeared to them in Jerusalem, but his appearance at Jerusalem did not conflict with that great meeting which was promised in Galilee, and which took place in Galilee.

The message of the angels was so wonderful, so hard for poor dull human nature to realize, that Matthew narrates that the angel strengthened the force of his statement by the phrase, "lo, I have told you." This is added to give greater force to the wondrous truth that Jesus was risen, and would see them in Galilee.

Mark adds one touching detail. He tells us that when the angel bade the women go and tell the Apostles that Christ was risen, he made special mention of Peter. This illustrates the mercy and love of Jesus. Peter had denied Jesus, and yet Jesus forgives him all, and sends a special message to him. We shall see later on that Jesus also appeared in a special way to Peter. Peter's fall is forgiven, and he is still the chief of the Apostles, and as such Jesus gives to him the honor of his place.

We must now answer a discrepancy between Matthew and Mark. There is no discrepancy in the fact that St. Mark speaks only of the trembling and astonishment which filled the minds of the women, and Matthew speaks of fear and great joy. Both writers describe the same state of mind, in which a

mighty joy mingled with that fear and awe which it is natural for a mortal to feel in the presence of a heavenly being. The two emotions are compatible, and the causes were in these wondrous events to produce both feelings. If one whom we had loved should come back from the dead, and should come close to us, and tell us that he was in Heaven, it would be a cause of great joy, but the awful presence of that being from the other world would also fill us with fear. But the difficulty consists in the fact that Matthew says that the women went forth from the tomb, and ran to bring the disciples word: Mark tells us that "they said nothing to any one for they were afraid." Some answer this by supposing that the women at first, through fear, said nothing, but that in the course of the day they told the disciples. This opinion is impossible. They were told by the angel to go and tell the disciples, and Matthew adds that the angel bade them go *quickly* and tell the disciples. Now the very fact that this commission is given to the women presupposes that they should fulfill it. And Matthew tells us that they were so eager to bring the disciples word that they *ran* to them. Moreover, what could the women have to fear from the disciples? Is it natural that these should be the first to whom they would come. Hence it is clear that Mark's statement means that the women feared to tell any one in Jerusalem, *save the disciples*. In great joy and fear they came to the disciples, and told them all, but fear kept them from announcing the great event in Jerusalem. Mark has here explained why the news of the great event did not immediately fill all Jerusalem. They all knew of the wondrous character of Jesus: thousands had seen him crucified; and now his tomb is empty, and angels testify of his Resurrection, yea more, he appeared himself to chosen witnesses, and yet there is no evidence in the Gospels that this fact became known to the people of Jerusalem. The solution is that statement of St. Mark, the women were afraid to make known what they had seen and heard, and the disciples also were held in silence by this same fear.

While these things are occurring at the tomb, Mary Magdalene has run to Peter and John, and has told them of the open and empty tomb. The two Apostles and Mary Magdalene

immediately set out to go to the tomb. The two men run faster than the woman, and she drops some distance behind. John, by reason of his greater physical agility, outran St. Peter and came first to the tomb. He stoops and looks into the tomb, and sees the linen cloths lying there, giving evidence that Jesus' body was not in the tomb, but fear restrains John from entering the tomb: he would wait until his companion came up. This action does not brand John as a coward. There was no urgency to enter at once, and he waited for his companion before making a further investigation. As soon as St. Peter came up he entered the tomb. Some attribute this to Peter's more ardent disposition; but we must bear in mind that John's presence there may have given him courage.

The simplicity and ingenuous truthfulness of this account is revealed in every word. John does not represent himself as a hero. He gives a minute and faithful account, in which all thought of personal interest is eliminated.

Peter enters the tomb, and observes the linen cloths which had bound the body of Jesus. He finds "the napkin, which had been upon Jesus' head, not lying with the linen cloths, but rolled up in a place by itself." This detail is mentioned to show that there were evidences of order in the tomb, precluding the thought of a robbery of the body of Jesus.

John followed Peter into the tomb, and also saw all these evidences of Christ's Resurrection. St. John is very precise in telling us that he saw these evidences. He is by excellence the eye-witness. Again and again he insists on his eye-witness, in a great longing to impart to men that faith which filled his soul.

St. John also tells us that up to that point the Apostles had not understood the Scripture, that Jesus must arise from the dead.

The Resurrection of Jesus is clearly predicted in the Sixteenth Psalm (Vulg. XV.) 7—10:

"Therefore my heart is glad, and my tongue rejoiceth:  
My flesh also shall dwell in hope.  
For thou wilt not leave my soul in Sheol;  
Neither wilt thou suffer thy Holy One to see corruption."

This Scripture was corroborated by many statements of Jesus, and yet the truth was so wonderful that the Apostles did not realize it. St. John tells us that as he looked upon the evidences of Christ's tomb that morning he for the first time believed the truth of Christ's Resurrection. It is absurd to give any other sense to the direct statement of John, "and he saw, and believed." Whenever John uses the verb to believe without any modification, he means to signify divine faith. Some have tried to give to the words of John the sense, that he then believed the statement of Magdalene that the body was not there. It did not require any minute examination of the tomb to acknowledge this fact; and John would make himself ridiculous by declaring in such a solemn way that he saw, and believed such a fact. That solemn expression announces the great truth that then for the first time he grasped the truth which had been declared in the Scriptures of the Old Testament, and which had been clearly delivered to them by Jesus.

Peter was more slow to believe, for Luke, XXIV. 12, tells us that even after he saw the tomb of Jesus, "he departed to his home wondering at that which was come to pass."

No angels appeared to the Apostles, for the angels had already delivered their message, and the Apostles were to see Jesus many times in the days that should intervene before his Ascension.

We know not whether Mary Magdalene came back to the tomb before Peter and John departed from it; but we know that she remained after their departure; and we know that her persevering love was rewarded by the meeting with Jesus which we have already described.

Peter, and John, and Mary Magdalene on their way going to the tomb did not meet the women who ran forth from it to deliver the angels' message to the disciples. Such a thing could easily happen. We have only to suppose, that the group of women coming forth from the sepulchre took one road, and the two Apostles and Mary went forth by another way.

St. Luke has disturbed the chronological order of these several events. He represents Peter as arising and going to the tomb, after the women have told him of the vision of angels. Now it is clear that when Peter went to the tomb, he had only



received the Magdalene's message of the empty tomb, but the other women had not come to him. Moreover, after recording the appearance of the two angels to the women, and the angels' words to the women, Luke tells us that these women came and told these things to the eleven and to the other disciples. And finally, he declares that the women were "Mary Magdalene, and Joanna, and Mary the mother of James, and the other women with them." Luke condenses here into one general statement a series of events. He gives a true list of the witnesses who brought the facts to the Apostles, but he neglects the order. Mary Magdalene had no part in the event which the other women saw at the tomb: she was a witness of another event still more convincing. The other women told their vision of angels, and the angels message, and Mary also told what she had seen and heard, and Luke groups it all together.

We are helped to realize how slow the disciples were to believe when, after the women had given their testimony, and after Mary Magdalene had told that she had seen the Lord, had clung to him, had received a message to the Apostles from his divine lips, these words appeared unto the Apostles as idle talk. The faith of St. John does not conflict with this general statement; for Luke thereby declares the mental attitude of the main body of the Apostles. Thomas would not believe even after this evidence was confirmed by Jesus' appearance to the other ten Apostles. The Resurrection was a new truth, and it was difficult for human minds to grasp it. The Apostles did not doubt the truth of Jesus' words, but they considered them as the expression of a mystery which they could not understand. Evidence upon evidence accumulated before them, until the most stubborn of all had to cry out in acknowledgment of the risen Christ: "My Lord, and my God."

It is clear from Luke's account that during the course of the day the women told the things that they had seen and heard to other disciples besides the Apostles. Who these disciples were, and how many they were, we can not tell. Certainly Joseph of Arimathæa and Nicodemus were among them. These disciples are clearly distinguished by Luke from the Apostles; for he says that the women "told all these things to the eleven and to all the rest."

There is but one more feature of the account that needs explanation. St. Matthew tells us that as the women ran to bring the disciples word of the Resurrection, Jesus met them in the way, and saluted them. The women took hold of his feet, and worshipped him. Many believe that this appearance did not take place immediately after the women's departure from the tomb. They hold that the women first brought the disciples word of the appearance of the angels, and then later in the day these women saw Jesus, and took hold of his feet. They argue for this position from the fact that no other Evangelist mentions this appearance of Jesus, and secondly, the two disciples who went that day to Emmaus spoke of the vision of angels at the tomb, but said nought of an appearance of Jesus to the women. The advocates of this opinion argue that these two disciples must have received knowledge of what the women saw at the tomb. Now if the women also saw Jesus before they came to the disciples, they would not fail to mention the appearance of Jesus, since that was the greater fact; and thus they believe that if such were the order of the events, the two disciples could not have omitted to speak of the greater fact of the appearance of Jesus.

Nevertheless, we believe it certain that Jesus met the women as they were on the way to tell the disciples the things which they had seen and heard at the tomb. In King James' version the verse stands: "*And as they went to tell his disciples, behold Jesus met them,*" etc. It is conceded by all critics that the clause placed here in Italics is spurious. It is rejected without notice from the Revised Edition; it is not found in the Greek. But yet as a gloss it indicates the right order of events. The expression used by St. Matthew *καὶ ἰδοὺ* indicates a close order between the preceding fact and the appearance of Jesus. Now the preceding fact was that the women were running to bring the disciples word. Against this argument, it can not be urged that the aforesaid phrase, "*and behold,*" is sometimes used by Matthew to indicate a transition from one memorable particular to another, without affirming anything of the relative order between them. We admit such use of the phrase, but in the present passage it is the construction of the sentence, of which the phrase is a part, that clearly reveals the mind of the

writer to have been to connect closely event with event. Neither has the argument any avail against us, that if the women were going to the disciples, it would be unnecessary that Jesus should bid them go. This argument is self destructive. When the Lord met those women, they were either going to the disciples, or they had gone to them. Now if it is found incongruous that Jesus should bid them go and convey his message, while they were going to the disciples, it is still more incongruous that he should send them back, *after they had gone*. Any theory which supposes that those women did not run directly from the tomb to bring the disciples word is absurd, and at variance with the positive statements of the Gospels. The fear mentioned by St. Mark, which restrained them from speaking to the people of Jerusalem, impelled them to seek the Apostles. It agrees with the proper order of things that Jesus should appear to them while they were going. He thus confirmed the evidence given by the angels at the tomb, and he approved the angels' message to the Apostles. Jesus added something to the message of the angels : he added the fact that the women had seen himself and touched him. The great joy of seeing Jesus held the women in rapture in his presence. As he dealt with Mary Magdalene, so he dealt with these. He gently tells them that they must leave him, and go and tell all things to the Apostles. We may well call the order of events here inevitable. The angels' message was sent, because Jesus willed it ; and when he met the women, he could not do less than confirm that which by the mouth of the angels was the expression of his will.

A final objection against our opinion is the fact that the two disciples to whom Jesus appeared on the way to Emmaus, knew of the vision of the angels to the women, but knew nothing of the appearance of the Lord. This objection has a broader range than its relation to the order of Jesus' appearance to the women. Emmaus was at a distance of sixty *stadia* from Jerusalem. The *στάδιον* is estimated by [Liddell & Scott to contain  $606\frac{3}{4}$  English linear feet, or about one-eighth of a Roman mile. As the Roman mile is 1617 yards, while the English is 1760 yards, it thus results that the distance would not be quite seven English miles. As they reached Emmaus at

evening, it must have been some hours after noon when they left Jerusalem. At that time Mary Magdalene must have told the Apostles of Jesus' appearance to her at the tomb. Hence we are under the necessity of explaining why the aforesaid two disciples did not know this fact.

We must know therefore that a great fear had fallen upon all the disciples. We know from St. John that the Apostles were assembled on that day behind closed doors, for fear of the Jews. This fear would also retard communication among the disciples. The two disciples who went to Emmaus were not Apostles ; and most probably were not in the company of the Apostles. Hence on that day they were not informed of all the events which were known to the Apostles. To these two there came only a partial account of the events of the day. In our remoteness from the event, we can not trace the circumstances which brought it about that these two knew only a part of the evidence. They may have come into communication with the women after the women had seen the angels at the tomb, but before Jesus had appeared ; or it may have been that when the women returned from the tomb, some of them left the main body, and brought the intelligence of the vision of angels to these two disciples. Another possible theory is that the testimony of the great events of that morning was not directly communicated to these two disciples by the witnesses. It may have been transmitted through several persons, before it reached the two disciples ; and in its transmission the fact of Jesus' appearance may have become obscured.

Finally, as the women's testimony appeared to the disciples as idle talk, they may have classed it altogether under the head of a vision of angels. Our defense of the Gospels does not demand that we find the exact circumstances of the events ; our only duty is to show that there are various possible ways of bringing the four Gospels into harmony. This very fact shows that the basis of these possible theories is the truthfulness of the narratives. The Gospels themselves are a part of that great system of truth that in many ways God has delivered to the world. The vital power of that great system of truth is the source of all our spiritual life. By that power we know that



the Gospels are true; and with this certain faith as our guide we are able to bring the four narratives into a harmonious combination.

## MARK XVI. 9—13.

9. Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven devils.

10. She went and told them that had been with him, as they mourned and wept.

11. And they, when they heard that he was alive, and had been seen of her, disbelieved.

12. And after these things he was manifested in another form unto two of them, as they walked, on their way into the country.

13. And they went away and told it unto the rest: neither believed they them.

9. Ἀναστὰς δὲ πρῶτ' ἀπὸ τῆς σαββάτου, ἐφάνη πρῶτον Μαρίας τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.

10. Ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσιν καὶ κλαίουσιν.

11. Καὶ αὗτοι, ἀκούσαντες ὅτι ζῇ, καὶ ἐθεάθη ὑπ' αὐτῆς, ἠπίστησαν.

12. Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν.

13. Καὶ αὗτοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς: οὐδὲ ἐκείνοις ἐπίστευσαν.

The part of Mark's Gospel from the ninth verse to the end is not found in B and  $\aleph$ . It is also omitted in the ancient codices of the Armenian version, in two codices of the Ethiopian version, in the great codex of Bobbio of the older Latin version, and it is discriminated by an asterisk in many cursive Greek MSS.

On the other hand these verses are present in A, C, D, E, F, G, H, K, M, S, U, V, X,  $\Gamma$ ,  $\Delta$ , II, et al., in most codices of the old Italian version, in the Vulgate, and both chief Syriac versions. On this point the testimony of Eusebius is of great weight. Being asked by Marinus to reconcile the discrepancy in the designation of the time of the Resurrection in Matthew

and in Mark, he replied that one manner of solving this difficulty was to reject the authenticity of these verses of Mark. And he continues: "The accurate codices of Mark's Gospel conclude with the words *ἐφοβοῦντο γάρ*, *for they were afraid.*" In nearly all the codices the Gospel of Mark ends at this point. The following verses which occur in a few MSS. seem to be superfluous, especially if it is found that they contradict the other Gospels."—Ad Marinum I. 1. St. Jerome in his Epistle to Hedibia adduces the statement of Eusebius. In the works of Athanasius, Basil, Gregory of Nazianzus, Cyril of Alexandria, Theodoret, Severus of Antioch, and Victor of Antioch, no clear trace of these verses are found. The evidences in the other Fathers are not convincing, except in St. Irenæus, who declares: "In the end of his Gospel Mark says: 'So then the Lord Jesus, after he had spoken unto them, was received up into Heaven, and sat down at the right hand of God.'"—Against The Heresies III. 10.

The critical editions of the Greek text made by Tischendorf, Tregelles, and Westcott and Hort treat these verses as spurious. And yet Hort honestly declares: "It is incredible that the Evangelist deliberately concluded either a paragraph with *ἐφοβοῦντο γάρ*, or the Gospel with a petty detail of a secondary event, leaving his narrative hanging in the air."

Those who reject this pericope insist much on its difference of style from the rest of the Gospel. But this argument is most fallacious. Quite recently Prof. Dr. Klostermann of Kiel has shown the inherent weakness of this method of argumentation by a *reductio ad absurdum*. In a recent article in the *Neue Kirchliche Zeitschrift* he inveighs against what he calls the "wireless" process of Wellhausen and his followers. These endeavor by internal evidences of the style of a book, etc., to determine a book's author without the "wire" of tradition. Dr. Klostermann applies their method in a satirical way to the One hundred and nineteenth Psalm (Vulg. CXVIII); and he comes to the conclusion that by their method the psalm is the work of St. Paul.

The weightiest objection against these verses is their absence from codices B and  $\aleph$ . But it must also be borne in mind that at the end of Mark's Gospel in B there is a vacant

space in the folio sufficient to contain these verses. No such vacant space is found in the other folios of the codex. This is an evident proof that the scribe knew of these verses, and the vacant space makes known that he labored under a doubt regarding them. Of the sinaitic codex Scrivener (Intro. p. XIII.) introduces the following testimony of John Gwynn: "As regards the omission of the verses of St. Mark, XVI. 9—20, it is not correct to assert that Codex Sinaiticus betrays no sign of consciousness of their existence. For the last line of verse 8, containing only the letters ΤΟΓΑΡ, has the rest of the space (more than half the width of the column) filled up with a minute and elaborate *arabesque* executed with the pen in ink and vermillion, nothing like which occurs anywhere else in the whole MS., such spaces being elsewhere invariably left blank. By this careful filling up of the blank, the scribe distinctly shows that the omission is not a case of non-interpolation, but of deliberate excision."

Now it is the opinion of Tischendorf, concurred in by many other critics, that this portion of **Ν** was written by the same scribe who wrote B. It is also very probable that B was one of those fifty codices which, at the command of Constantine, Eusebius caused to be written for the churches. As Eusebius positively doubted of the genuineness of the passage, his doubt would be reflected in these codices. This fact would also explain the silence of many Fathers, and the doubts of others. It is certain that Gregory of Nyssa and Jerome simply accepted the opinion of Eusebius.

No valid argument can be alleged against the passage from intrinsic reasons. The seventeenth and eighteenth verses enumerate some of the miracles by which the Lord confirmed the Apostles' teaching. History bears witness to the fulfilment of these prophetic words. Even that statement, "they shall take up serpents", which has been most fiercely attacked by the spirit of unbelief, is confirmed by Acts, XXVIII. 3—6: "But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand. And when the barbarians saw the beast hanging from his hand, they said one to another: No doubt this man is a murderer, whom, though he has escaped from the sea,

yet Justice hath not suffered to live. Howbeit he shook off the beast into the fire, and took no harm. But they expected that he would have swollen, or fallen down dead suddenly; but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god."

It must be conceded that the close of Mark's Gospels is very condensed, and thus causes some obscurity, but we shall see in the treatment of his text that there is no contradiction between him and the other writers. We believe therefore that these verses were originally in the text of Mark, but that they were purposely cut off in the two great codices. Cornely and Knabenbauer assign as the cause of this excision the fact that the Alexandrian Church terminated its fast and celebrated the Resurrection at midnight: the other churches began their celebration at dawn. The Alexandrian Church erroneously believed that Matthew favored their usage; and as these verses of Mark seem to conflict with their usage, they cut off these verses. This opinion is a mere conjecture, and is unsupported by any historical evidence. It seems far more probable to assign the cause which moved Eusebius to state that the verses were not found in the accurate Greek codices. This cause was the belief that in the designation of the time of the Lord's Resurrection, Mark contradicted St. Matthew. When Marinus consulted Eusebius, the latter, in perplexity at the difficulty, appealed to the absence of the verses from the codices. Hence it is logical to suppose that the same difficulty moved others before the time of Eusebius to drop these verses from the codices. Such has happened in other portions of the Holy Scriptures. The pericope concerning the adulterous woman was dropped from the text of John in many codices, simply on account of its internal difficulties. This was a method which was quite common in early times.

While therefore it is not absolutely certain that Mark wrote these verses, it is of faith that they are inspired Scripture. From the acts of the Council of Trent it is learned that when the Council declared that the books of the Vulgate "should be received with all their parts", their intention was to include these verses of Mark in their definition. The Cardinal



of Trent declared "that the decree was made to the end that no doubt might henceforth exist concerning these portions of Scripture."

The verses are considered authentic by Wolf, Storr, Kuinoel, Hug, Schott, Himly, Olshausen, Kirchhofer, Guerike, Ebrard, Rink, Bisping, Demaret, Danks, R. Simon, Bengel, Matthaei, Eichhorn, Saunier, Feilmoser, Scholz, Schleiermacher, de Wette, Schwarz, Lange, Bleek, Reithmayr, Maier, Patrizi, Hilgenfeld, Keil, Schanz, Burgon, Salmon, Scrivener, Corluy, Knabenbauer, and nearly all Catholic interpreters.

It is the statement in the ninth verse that has occasioned all the difficulty. It is clear that the *πρωτ* must modify *ἀναστῆς*; hence the time of the Lord's Resurrection is placed "early on the first day of the week." It is strange that men should have seen a difficulty in these verses. Mark does not affirm that any man knew the exact moment of the Lord's Resurrection; but from the evidence of eye-witnesses men knew that early on the first day of the week, *while it was yet dark*, the stone was rolled away from the tomb, and the body was not there. Moreover, Mark knew that the prophetic declaration of the Lord made it necessary that he must arise some time on that first day of the week. Wherefore, since Jesus must arise some time on that day, and since at the first dawn of that day, when the women went out to the tomb, Jesus was risen, it was most accurate for Mark to say that Jesus arose "early on the first day of the week." Matthew is in exact agreement, for he places the first witness of the Resurrection "as it began to dawn into the first day of the week". Mark is in perfect accord with St. John, and with the order which we have traced, in saying that Jesus appeared *first* to Mary Magdalene. We have explained this fact in our commentary on the text of John.

It is quite natural that Mark should here speak of the devils who were cast out of the Magdalene. It helped to fix better the identity of the witness, and it showed the wonderful mercy of God, that she who had been a most wretched demoniac, is now made the first witness of the Resurrection. And also, as Mark had not before spoken of the casting out of the devils from Mary Magdalene, the present reference to her gave him the occasion to supply that omitted fact.

We are not surprised to hear from Mark that when Mary Magdalene returned from the tomb the second time, and announced to the Apostles that Jesus had appeared to her, she found them mourning and weeping. We should expect them to be in that state from the time in which Jesus was taken from them until the full realization of his Resurrection took possession of them. St. Luke tells us that the two disciples on the way to Emmaus "looked sad."

Mark is also in agreement with the others in telling us that when the Apostles heard that Jesus was alive, and was seen by Mary Magdalene, they disbelieved. This very slowness to believe shows the strength of the evidence which finally overcame that unbelief.

In the twelfth and thirteenth verses of his text St. Mark narrates in a very condensed form the appearance of our Lord to the two disciples on their way to Emmaus. As St. Luke gives a fuller account of the event, we shall, farther on, explain the event from Luke's account.

#### MATT. XXVIII. 11—15.

11. Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass.

12. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying:

13. Say ye: His disciples came by night, and stole him away while we slept.

14. And if this come to the governor's ears, we will persuade him, and rid you of care.

11. Πορευομένων δὲ αὐτῶν, ἰδοὺ τινὲς τῆς κουστωδίας, ἐλθόντες εἰς τὴν πόλιν, ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γεγόμενα.

12. Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβούλιόν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, λέγοντες:

13. Εἶπατε: Ὅτι οἱ μαθηταὶ αὐτοῦ, νυκτὸς ἐλθόντες, ἐκλεψαν αὐτὸν, ἡμῶν κοιμωμένων.

14. Καὶ ἐὰν ἀκουσθῇ τοῦτο ὑπὸ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν, καὶ ὑμᾶς ἀμερίμνους ποιήσομεν.

15. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.

15. Οἱ δὲ λαβόντες τὰ ἀργύρια, ἐποίησαν ὡς ἐδιδάχθησαν: καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον ἡμέρας.

In the 14th verse ἐπὶ τοῦ ἡγεμόνος is the reading of **Σ**, A, C, L, Γ, Δ, Π, et al., the Syriac versions, and Tischendorf, Westcott and Hort. B, D, 59, and the Latin versions, adopt the reading ὑπὸ τοῦ ἡγεμόνος. In the same verse αὐτόν is omitted after πείσομεν by **Σ** B, 33, 102, Tischendorf, Westcott and Hort.

The Resurrection of Jesus Christ is the greatest fact in human history. It was the consummation of the redemption of man. The risen Christ was the first-born of the great new world of eternal life. All the hopes of the faithful of all ages centre on that one fact, on which is founded the hope of our future life. Such a mighty truth had need to be abundantly proven, and it has been so proven. Matthew here adduces a testimony in support of it from unwilling witnesses. The soldiers who guarded the tomb, did not see the risen Christ, but they saw the angel roll back the stone, and they knew that the body of Jesus was not in the tomb. It was an indirect evidence of the Resurrection; for the act of the angel indicated that Yahveh fully endorsed the claims of Jesus. The appearance and the act of the angel have to be taken in conjunction with what went before. The man buried within that tomb had said that he was the Son of God; he had said that he would arise the third day. The soldiers were watching there to prevent that body from being taken from that tomb, lest it should be believed that Jesus arose. Therefore the fact that God sends an angel to open the tomb, and show that the body is not there, is proof conclusive that Jesus was the Son of God, and that he was risen. God would not send an angel to assist the false pretenses of an impostor. Hence, if nothing more were given us, except what the guards saw that morning, it would prove the Resurrection. But God has given us a cumulus of proof. So much was given that the Evangelists present only a portion of their abundance. St. Paul omits Jesus' appearances to the women, and mentions additional facts omitted by all the

Evangelists: "For I delivered unto you first of all that which also I received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he hath been raised on the third day according to the Scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as unto one born out of due time, he appeared to me also."—I. Cor. XV. 3—8. When a man has a small portion of any thing, which may barely suffice for the uses for which it is destined, he is careful of every part of it; but if he has a superabundance, he will select what he wishes, and leave the rest. The Evangelists never contemplated recording all the words and deeds of Jesus. Out of their abundance they presented that which was sufficient to produce faith; and the freedom which was given them has given to every Gospel certain individuating characteristics. Moreover the particular scope of every one has influenced the selection of the data. The episode of the guards is narrated by Matthew only, since their false witness had no effect outside of Judæa.

These guards were directly responsible to the Sanhedrim. They had been given to the chief priests by Pilate to do the chief priests' bidding. Therefore it was natural that a delegation of the guards should report to the chief priests.

The chief priests now find themselves in a serious dilemma. Their guilty conscience vexes them; they were stepped so far in blood that to hold to their course they must add crime to crime.

"Things bad begun make strong themselves by ill."

They do not question the veracity of the soldier's statements. The Resurrection of Jesus was only the logical fulfilment of what the priests had witnessed of the life of Jesus. They know in their hearts that the soldiers speak truly, and therefore with fearful impiety they prepare to fight against God himself. The fact that the tomb of Christ is empty must become known in Jerusalem. If the soldiers are permitted to tell what they saw at the tomb, the cause of Jesus will be strengthened. On the other hand, the soldiers will not dare to admit that they did not



guard the tomb. There is but one thing left to the chief priests, to appeal to the power of money. In the world's history money has always been the great promoter of crime. Money made a traitor of one of the twelve Apostles, and money made of these soldiers false witnesses. It was a desperate deed which the chief priests asked the soldiers to do, and therefore they made the consideration large. St. Matthew tells us that the chief priests gave large money to the soldiers, and thus they bribed them to say that the disciples came by night and stole the body of Jesus away while the guards slept. The lie is intrinsically absurd. If the guards were asleep, how could they testify that the disciples took away the body? But poor deluded Israel would believe any lie, rather than accept the truth. And so St. Matthew tells us that years afterward, when he wrote his Gospel, that false witness was spread abroad among the Jews.

The chief priests also promised to shield the soldiers from all blame, if knowledge of the affair came to the ears of Pilate. The chief priests could easily do this. Pilate cared only to be rid of the affair. As long as the chief priests were satisfied with the services of the guard which he gave them, he would not trouble himself further. He was corrupt, and venal, and he was afraid of the principal men of the Jews. He had tried to avoid the whole affair, and strove to leave it all in the hands of the Jews. If any complaint now were to be raised, it must come from the Jews themselves. If any one charged the guard with a breach of duty, Pilate would appeal for information to those to whom he gave the guard. Therefore all possibility of the punishment of the guard is taken away.

Thus did Israel fight against her Redeemer, and for this cause, she is left in the shadow of death. How the knowledge of that foul bribery became known to St. Matthew, we can not say, but it is in the nature of such an event to leak out. In the mighty changes which came over society in the days that followed, some actor in the affair may have become converted to the truth. The chief priests could purchase the silence of these soldiers, but they could not put down the truth. With a mighty surge the truth of the Redemption swept over the world, and swept away the false gods of paganism, and established on earth the kingdom of Christ, which shall not have an end.

## LUKE XXIV. 13—35.

13. And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem.

14. And they communed with each other of all these things which had happened.

15. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them.

16. But their eyes were held that they should not know him.

17. And he said unto them: What communications are these that ye have one with another, as ye walk? And they stood still, looking sad.

18. And one of them, named Cleopas, answering said unto him: Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?

19. And he said unto them: What things? And they said unto him: The things concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people:

13. Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίων ἐξήκοντα ἀπὸ Ἱερουσαλὴμ, ᾧ ὄνομα Ἑμμαοὺς.

14. Καὶ αὐτοὶ ὁμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.

15. Καὶ ἐγένετο ἐν τῷ ὁμίλῳ αὐτοῦς καὶ συζητεῖν αὐτοῦς, Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς.

16. Οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν.

17. Εἶπεν δὲ πρὸς αὐτούς: Τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; Καὶ ἐστάθησαν σκυθρωποί.

18. Ἀποκριθεὶς δὲ εἰς ὀνόματι Κλεόπας, εἶπεν πρὸς αὐτόν: Σὺ μόνος παροικεῖς Ἱερουσαλὴμ, καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;

19. Καὶ εἶπεν αὐτοῖς: Ποῖα; Οἱ δὲ εἶπαν αὐτῷ: Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ.

20. And how the chief priests and our rulers delivered him up to be condemned to death, and crucified him.

21. But we hoped that it was he who should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass.

22. Moreover certain women of our company amazed us, having been early at the tomb;

23. And when they found not his body, they came, saying, that they had also seen a vision of angels, who said he was alive.

24. And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not.

25. And he said unto them: O foolish men, and slow of heart to believe in all that the prophets have spoken!

26. Behooved it not the Christ to suffer these things, and to enter into his glory?

27. And beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself.

28. And they drew nigh unto the village, whither they

20. Ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν.

21. Ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ. Ἀλλὰ γε καὶ σὺν πάσιν τούτοις, τρίτην ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα ἐγένετο.

22. Ἀλλὰ καὶ γυναῖκες τινὲς ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον:

23. Καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ, ἦλθαν, λέγουσαι καὶ ὅπτασιν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν.

24. Καὶ ἀπῆλθον τινὲς τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὔρον οὕτως καθὼς αἱ γυναῖκες εἶπον: αὐτὸν δὲ οὐκ εἶδον.

25. Καὶ αὐτὸς εἶπεν πρὸς αὐτούς: ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦν ἐπὶ πάσιν οἷς ἐλάλησαν οἱ προφῆται.

26. Οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;

27. Καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν, διηρμήνευσεν ἐν τοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἐαυτοῦ.

28. Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο: καὶ αὐτὸς

were going: and he made as though he would go further.

29. And they constrained him, saying: Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide with them.

30. And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and broke, and gave to them.

31. And their eyes were opened, and they knew him; and he vanished out of their sight.

32. And they said one to another: Was not our heart burning within us, while he spoke to us in the way, while he opened to us the Scriptures?

33. And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34. Saying: The Lord is risen indeed, and hath appeared to Simon.

35. And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

προσεποιήσατο πορρώτερον πορεύεσθαι.

29. Καὶ παρεβιάσαντο αὐτὸν, λέγοντες: Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν, καὶ κέκλικεν ἤδη ἡ ἡμέρα: καὶ εἰσῆλθεν τοῦ μέιναι σὺν αὐτοῖς.

30. Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησεν, καὶ κλάσας ἐπέδιδον αὐτοῖς.

31. Αὐτῶν δὲ διηνοιχθησαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν, καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.

32. Καὶ εἶπαν πρὸς ἀλλήλους: Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς;

33. Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον ἡθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς,

34. Λέγοντας: Ὅτι ὄντως ἡγέρθη ὁ Κύριος, καὶ ὤφθη Σίμωνι.

35. Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

In the 13th verse *σταδίους ἐξήκοντα* is found in A, B, D, K<sup>a</sup>, L, N<sup>a</sup>, X, Γ, Δ, Λ, et al., in the Peshito Syriac, in most codices of the Latin versions, in the Coptic versions, the



Diatessaron of Tatian, Cureton's Syriac, the Sinaitic palimpsest Syriac, many codices of the Armenian version, the Ethiopian version, and the Revised Version of Oxford. Ἑκατὸν ἐξήκοντα is found in **ℵ**, I, K\*, N\*, II, some codices of the Armenian version, and the Syriac Evangelistary of Jerusalem. Inasmuch as Eusebius, Jerome, and Sozomen place Emmaus at Nicopolis, they may justly be said to favor the second reading. In the 17th verse καὶ ἐστάθησαν is the reading of B, A, the Coptic versions, Tischendorf, Westcott and Hort, and the Revised Version of Oxford. The Vulgate and other authorities have καὶ ἔστε. In verse 21 σήμερον is omitted by **ℵ**, B, L, the Syriac versions, the Bohairic version, the Armenian version, Tatian's Diatessaron, Tischendorf, Westcott and Hort, and the Revised Version of Oxford. In verse 32 B and D omit ἐν ἡμῖν.

There is no means of determining who these two disciples were. We know that they were not of the Apostles, and we know that they were disciples, and that is all. St. Luke does not help us to a knowledge of their identity by telling us that one was Cleopas; for we know not who Cleopas was.

A famous controversy exists concerning the site of the ancient Emmaus. Though it might seem a very slight detail of the account of St. Luke, there is perhaps no other question of Palestinian topography which has been so much discussed. Volumes in all languages have been written on it. Party spirit has entered into it, and in much that has been written there is an evident attempt to make facts agree with preconceived ideas.

There is no reasonable theory of the signification of the name Emmaus. Some have thought that it meant *springs*, or *hot springs*, but there is no foundation for this.

There is an Emmaus mentioned in the First Book of Maccabees, III. 40; III. 57; IV. 3; and, from the indications there given, it was situated down in the plain, west of Gazer. Josephus, in "Wars of the Jews," II. XX. 4, affirms that Lydda, Jaffa, and Emmaus formed one province. All the ancient writers are of one accord in declaring that in the third century of the Christian era the name of this Emmaus was changed to Nicopolis.

Eusebius declares: "Emmaus, whence was Cleopas, who is mentioned in the Gospel of Luke, is now Nicopolis, a celebrated city of Palestine."—*Onomasticon*, p. 186. Whenever

Jerome speaks of Emmaus, he declares the same fact. Sozomen says of Emmaus: "There is a city of Palestine called Nicopolis; it is mentioned in the Gospels, and called a village, because it was in that day a village, under the name of Emmaus."—Hist. Eccl. V. 21, Tom. LXVII. Col. 1280—1281. The pilgrim Theodosius about the year 530 A. D. writes thus: "Emmaus is now called Nicopolis, where St. Cleopas recognized the Savior in the breaking of bread."—*De Terra Sancta*, p. 71.

Such testimonies are found in all the ancient writers. The situation of Nicopolis agrees well with the site of Emmaus as indicated by I. Maccab. and Josephus. It is in the plain, a little north of west of Jerusalem, at a distance variously computed from eighteen to twenty-two Roman miles. The difference in the computation of the distance results from the different routes from Jerusalem to Nicopolis. The shortest way leads through the mountains, and is about eighteen Roman miles. The old Roman way avoided in part the mountains, and thus was lengthened to about twenty-two Roman miles. We are supposing here that the site, now called by the Arabs Amouas, is the ancient Nicopolis. We are simply accepting the unanimous opinion of Palestinographers. It is also accepted by the same that the Emmaus spoken of in I. Maccab., and by Josephus is identical with the present Amouas, on the site of the ancient Nicopolis. The identification of the Emmaus of Maccabees and Josephus is only a theory; but it is a certainty that the aforesaid Emmaus must have been down in the plain, at the foot of the mountains of Judæa, a sister city to Lydda and Jaffa. As this fact is certain, the identification of its site with the ancient Nicopolis, and the present Amouas becomes most probable. The great point now to determine is whether the Emmaus of St. Luke is to be identified with Nicopolis.

Amouas is a little village of about five hundred inhabitants, almost entirely Mussulmans. The village is built upon vast ruins of Roman architecture. The area covered by these ruins is more than a mile in circumference. The actual village does not occupy one sixth of this area. Greek, Latin, and Hebrew inscriptions have been found on these ruins. There have been discovered here also the ruins of a Roman basilica. Everything points to the fact that the present Amouas is built on the site of a Roman city of considerable importance.

A little to the south of Amouas, at a place called Latroun, in 1890 the Trappist monks established a convent. Their convent is within a few rods of the ruins of the basilica of which we have spoken. These good monks are very hospitable. They are not aggressive in asserting the claims of their sanctuary, but seem to welcome honest investigation.

Coming now to the main question it may be seen at a glance that if the reading, "ἑξήκοντα σταδίων, *sixty furlongs*," of Luke be accepted, the Emmaus of St. Luke can not be placed at Nicopolis. Even by the shortest route Nicopolis would be distant one hundred and forty-four furlongs from Jerusalem.

Now we believe that the aforesaid reading of Luke is authentic, and consequently we must reject the claims of Amouas-Nicopolis. So strong are the proofs for the reading, *sixty furlongs* in Luke that the Revised Edition of Oxford adopts it, and gives not even a marginal reference to any other reading. The best critics admit that the great uncials B, D, and A, represent three independent families of codices, the neutral, the western, and the Byzantine family. Their accord establishes the universality of the reading *sixty*. There is not a version of earlier date than the end of the fourth century which has *one hundred and sixty*. The codex of Fulda is the only codex of the Vulgate which has *one hundred and sixty*, and this reading is probably of the second hand. **Σ** is the only other great authority for *one hundred and sixty*. The cursive manuscript 194, in a scholion on the passage, declares: "The reading should be *one hundred and sixty*: thus read the most correct manuscripts, and it is confirmed by Origen, according to the truth." Therefore, though this part of Origen's commentary on Luke has been lost, we know that he favored the reading *one hundred and sixty*. Eusebius was a close disciple of Origen, and codex **Σ** most certainly felt the influence of Eusebius. Origen's method was to change a text of Scripture, whenever he thought that the facts demanded it. We see in **Σ** therefore a critical change of a text thought necessary by its author. But, on the other hand, there is an unconscious agreement of so many and so great authorities that all the laws of critical treatment of texts compel us to adopt the reading *sixty*.

Though St. Jerome was led by authority of Eusebius to support the claims of Nicopolis, yet in his recension of the New Testament, he accepted the reading *sixty*. No other theory will explain the presence of *sixty* in all the codices of the Vulgate, except the codex of Fulda. Even though we give to the codex of Fulda the first place among all the codices of the Vulgate, it cannot be asserted that its reading is the true version of Jerome, and that all the other codices are wrong.

We see in this fact that Jerome has been forced by the evidence of the authorities to adopt a reading which conflicted with his other statements. It is one of the many cases where Jerome is in contradiction with himself.

We must also add here that most of the cursive manuscripts have the reading *sixty*. Those which bear the other reading reveal the influence of Titus of Bosra, a disciple of Origen.

The reading *sixty* is also recommended by intrinsic evidence. Indeed it may truthfully be affirmed that a just consideration of the text of St. Luke makes the reading *one hundred and sixty* impossible. St. Mark tells us that Jesus appeared to the two disciples "as they walked, on their way into the country, περιπατοῦσιν . . . πορευομένοις εἰς ἀγρόν". The terms here employed clearly indicate an easy walk, in the cool of the day, towards evening, into some little village in the country, lying at no great distance from Jerusalem. Will any man say that such an expression is fit to affirm a journey of from eighteen to twenty-two Roman miles, to a city lying away down in the plain beyond the mountains of Judæa? Moreover, St. Luke tells us that the two disciples were going to a village (εἰς κώμην) named Emmaus." Now Emmaus-Nicopolis could not be designated as a κώμη. It was a city of considerable importance in the days of Josephus. It was burnt by Varus, about the year two of the Christian era, but even the ruins of such a city would be improperly designated as a κώμη.

Another strong argument against Emmaus-Nicopolis is its distance from Jerusalem. St. Luke tells us that the two disciples arrived at Emmaus towards evening, and when the day was far spent. The very fact that the disciples urge this as a reason why their mysterious companion should not continue his journey shows that night was approaching. They went in, and



sat down. Some time was spent in preparing the evening meal, and then Jesus revealed himself to them. And then St. Luke tells us that the two disciples rose up that very hour, and returned to Jerusalem, and found the eleven gathered together." From a comparative study of St. Mark's account it is certain that the two disciples came into the company of the disciples at Jerusalem that night, before the Lord appeared to the whole company. Now no one will believe that the Lord deferred his coming until the approach of midnight. It is far more reasonable to suppose that in the early hours of the night, as the disciples were gathered together, discoursing of the wonderful events of the day, Jesus came, and stood in the midst. To suppose that Jesus delayed his coming until a very late hour seems to introduce an element of unseemliness into the account. Surely he did not wish to keep his sad and weary followers from rest on that night.

If the day was far spent when the two disciples came to Emmaus, it must have been fully spent when they left it to go back to Jerusalem. Now is it reasonable to suppose that two men, whom they suppose to have just completed a journey of from eighteen to twenty miles over a difficult mountainous road, should arise and retrace their steps over that same road, and arrive in Jerusalem that night before the Lord appeared to the disciples? "Hoc credat Judæus Apella."

One of the most earnest defenders of the site Emmaus-Nicopolis is M. Schiffers. In various articles written for the *Revue Biblique* for the year 1893, and in his work *Amouas*, he aggressively asserts the claims of Nicopolis. In his fifth thesis in the *Revue Biblique* for January, 1893, he asserts that the two disciples set out from Jerusalem early in the morning. He deduces this opinion from the fact that these two disciples knew nothing of the appearance of Jesus to the women. Though he endeavors by trivial arguments to prove that it was not late in the day when the disciples arrived at Emmaus, he seems willing to admit that it was five o'clock after noon. He argues that the Emmaus of St. Luke must be Nicopolis, from the fact that the two disciples set out from Jerusalem early in the morning, and did not arrive until the day was far spent. We have made the journey from Jerusalem to Nicopolis by diligence, and we can

assure M. Schiffers that to make such a journey on foot a whole day is none too long. But now M. Schiffers turns and argues against himself. He declares that four hours suffice for the return to Jerusalem. He will have then set out to return at five o'clock, and arrive in Jerusalem at nine o'clock. The argument is absurd. We left Jerusalem at three o'clock after noon, in a diligence drawn by fresh horses inured to travel, and we journeyed as rapidly as the road would permit, and we arrived at the Trappist Convent at ten o'clock at night. It would be a marvelous feat of human endurance for a man to make that journey once in six hours; but that these men should travel forth from Jerusalem to Nicopolis, and then, when weary by reason of the labor of the journey, should almost immediately go back to Jerusalem in the time which must be assigned to make their arrival in Jerusalem agree with the events of that night, is impossible.

With the rejection of Amouas-Nicopolis as the Emmaus of St. Luke, we acknowledge that the true site of Emmaus is lost. The Franciscan Monks have a sanctuary at Qobeibeh, which they defend as the true Emmaus. There is nothing to support its claims, except that its distance from Jerusalem agrees with the true reading of St. Luke; and the Crusaders founded there a sanctuary. There is not a positive argument in its favor.

Mrs. Finn in the *Palestine Exploration Fund, Quarterly Statement*, 1883, believes that Emmaus of St. Luke is the modern Ortas, a little village of five hundred inhabitants, situated in the valley beyond Bethlehem, near the famous cisterns of Solomon. The distance would agree with St. Luke.

M. Conder places Emmaus at Khamseh or Hameseh, a little village eighty-five furlongs south west of Jerusalem. There have been found here the ruins of a church of the epoch of the Crusaders.

Sepp, Reischl, Caspari, Weiss, Schürer, and others place Emmaus at Qolounieh, a little village thirty-five furlongs to the north-west of Jerusalem. They argue in favor of this site from the following facts: In *Wars of the Jews*, VII. VI. 6, Josephus tells us that Titus gave Ammaus to eight hundred of his well deserving veterans. He tells us also that Ammaus was distant

from Jerusalem sixty furlongs. Now the Arabic Qolounieh is supposed to come from the Latin word *Colonia*, indicating the colony of these veterans. They believe that this theory receives confirmation from the fact that the Talmud, *Sukkah*, IV. 5, declares that "Kolonia is Hammauza." The advocates of this opinion do not give a satisfactory explanation of the difference in distance from Jerusalem of Qolounieh, and of the Emmaus of Luke.

M. Mauss believes to find the Emmaus of St. Luke at Quariat-el-Aneb, the village where is situated the celebrated sanctuary of Abou Gosch. The distance is a little more than sixty furlongs from Jerusalem, but M. Mauss has no positive argument for his thesis.

We conclude with the conviction that the Emmaus of St. Luke is certainly not Nicopolis, and that the true site can not be determined.

These two disciples went forth that day with troubled minds. They had waited in Jerusalem until the third day waiting, for the fulfilment of Jesus' promise, that he would arise on that day. They evidently had expected some great manifestation of the Lord's power and glory. Nothing had been given them, except the testimony of the women's vision of angels, and the testimony of Peter and John, who saw the empty tomb. They were puzzled by the course of events, and as they walked forth to their home, they communed with each other.

Jesus joins their company, and walks with them. The scene is most natural, a truly oriental scene, where the stiffness and formality of our manners are unknown.

The disciples did not know Jesus. St. Mark tells us that "Jesus was manifested to them in another form". The sense is evident that Jesus concealed his glory and identity from them till the proper time. He could best teach them the wonderful truths concerning himself, by discoursing with them first as an unknown man, and then confirming his teachings by revealing himself to them.

Jesus leads them up to the point where he is to instruct them by asking them the subject of their earnest communications with each other. The spokesman Cleopas expresses surprise that any man in Jerusalem should be ignorant of the Crucifixion

of Jesus. The exact force of Cleopas' remark is to express surprise that there should be one man, even a sojourner in Jerusalem, who is ignorant of the great events which had come to pass there. The object of Jesus is to draw from the disciples such statements as might be made an occasion of their instruction.

Cleopas gives to his mysterious questioner a condensed statement of Jesus' life and death; and at the end he reveals their staggering faith. They had hoped that Jesus would redeem Israel. It is clear that in the disciples' minds there yet remained the Jewish idea of a worldly restoration of Israel. They were not yet prepared to look for the great spiritual reign of the Messiah. They had seen the miracles of Jesus, and they had hoped in him; but their hopes fell when he was crucified. When the third day was declining, they left Jerusalem with heavy hearts, plunged into an abyss of mystery. The testimony of the women and of Peter and John did not clear up the mystery. Where was the great Prophet? Who could explain how the Messiah, for whom Israel had waited, was he who died on the cross?

Throughout the whole course of the Gospel narrative the Apostles and other disciples are represented as slow to believe. Many times Jesus rebukes them sharply for it. The intent of the rebuke is to make them realize how evil a thing is unbelief. The disciples' slowness to believe helps our faith. It shows clearly that the Gospel of Jesus Christ was not a thing which credulous enthusiasts accepted, and transmitted to men. It was a difficult task for the great spiritual creation of the New Testament to fix itself in the minds of the first witnesses whom Christ chose. But by its truth, and by its divine power it triumphed in them, and it shall triumph in those who are called, until the end of time.

Jesus now explains to the two disciples the fulfilment in the Man who died on the cross of the Messianic prophecies, from Moses down through the prophets. The power of the truth of his words leads their minds unto the understanding of the great truths. As they afterward declare, their hearts were burning within them, while Jesus opened up to them the Scriptures. Jesus led them to an understanding of the great



plan of the Redemption of the world by the cross, and the realization of this truth moved their hearts. They are drawn to reverence their mysterious companion.

As they approach the village, Jesus shows an intention of continuing his journey. He does this to give the disciples an occasion of offering him hospitality. There is nothing deceptive in the act of Jesus. As a companion traveler, he could not come in unbidden to the house where these men were to sup and rest. Had he not been invited, he would not have come in. It was not fitting that Jesus should so thrust himself upon these disciples that they should feel obliged to invite him in. He therefore acted in such a way that the offer of hospitality was free and genuine.

Those who place the Emmaus of St. Luke at Nicopolis endeavor to prove that at the time that Jesus and the two disciples arrived at Emmaus it was not very late in the day. Against the fact that the two disciples declare that it was toward evening, and the day was far spent, they bring a fact from the Book of Judges. In Judges XIX. there is related the dreadful history of the Levite and his concubine. Now when they set out from Bethlehem, the father of the damsel said unto the Levite: "Behold, now the day draweth toward evening, I pray you tarry all night: behold the day groweth to an end". But the Levite went forth to go to his home, "and the sun went down upon them near to Gibeah which belongeth to Benjamin." The exact site of Gibeah has not been determined. Some place it at Tell el-Foul; others place it at Schafat. We know however from Josephus, *Antiq.* V. II. 8, that Gibeah was twenty furlongs north of Jerusalem, on the way to Ramah. Josephus also tells us that the Levite had made a journey of thirty furlongs to come to Jerusalem, which was then called Jebus. It is contended that the Levite must have departed from Bethlehem several hours before sunset, and yet his host uses the same designation of the hour of the day which St. Luke employs. This argument is weak in many points. In the first place, the whole distance from Bethlehem to Gibeah is about fifty furlongs. The sun went down upon them before they arrived at Gibeah. The Levite and his wife were mounted on asses, which were rested and fresh for the journey. They

would naturally hasten on their way to reach a fit place to lodge for the night. Hence at most it was not more than two hours before sunset that the Levite set out from Bethlehem. It must have been in the time of the year when the days are longer, for the Levite intended to pass the night in the street of Gibeah. This would be impossible in the cold or rainy season. The father of the damsel speaks of the hour of the day in its relation to the journey which the Levite must make to reach his home; hence that circumstance added to the relative lateness of the hour of the day. Now no such circumstance influenced the statement of the two disciples at Emmaus. They allege the lateness of the hour in the sense that it did not permit their fellow traveler to reach any other place of lodging before nightfall; and hence when they urged this reason, there could have been left but a small part of the day's light. The statement of the two disciples corresponds better to what the writer of the Book of Judges says in XIX. 11: "When they were by Jebus, the day was far spent." And we know that at that point there was left of the sun but a fraction of an hour.

Jesus went in, and sat down with the disciples to meat. His bearing and his words of divine truth moved the men to treat him with great respect. They gave him the place of honor at the table. Jesus took the bread and blessed it, and gave it to the disciples; and they knew him in the breaking of the bread, *ἐν τῇ κλάσει τοῦ ἄρτου*.

Knabenbauer believes that Jesus did not consecrate the Eucharist by this blessing. He thinks that Jesus only performed the ordinary blessing of the food. He enumerates for his opinion Albertus, Euthemius, Cajetan, Dionysius the Carthusian, Estius, Jansenius, Calmet, Schegg, Schanz, and Fillion. The only intrinsic argument that he adduces is the fact that these disciples were not present at the Last Supper, and knew not the doctrine of the Eucharist. This is plainly absurd. These two disciples had been in the company of the Apostles after the Last Supper, and could have been taught by the Apostles the fact and doctrine of the Eucharist. Moreover, Luke does not relate all of Jesus' words to these disciples. Perhaps Jesus himself prepared them for the Eucharist by his own personal teaching.

We firmly believe therefore that Jesus here consecrated and gave the Eucharist to the two disciples. This opinion is clearly the opinion of the Fathers. Augustine declares: "Behold, brethren, where wished the Lord to be known? in the breaking of bread. We rest securely: we break bread, and we know the Lord. He wished not to be known, except there, for our sake, who were not to see him in the flesh, and yet were to eat his flesh. Whoever thou art, O faithful one, whoever thou, who art not vainly called a Christian, whoever thou, who entered not the Church in vain, whoever thou, who hearest the word of God with fear and hope, let the breaking of bread console thee."—Sermon CCXXV. 3. In his *Harmony* of the Gospels, III., he declares that Satan held the eyes of the two disciples, that they should not know Christ, and that this impediment was removed by the *Sacrament* of the Bread.

When St. Jerome, in speaking of Emmaus, declares that the Lord consecrated the home of Cleopas into a Church, he clearly refers to the consecration therein of the Eucharist. Theophilus, Salmeron, Lucas of Bruges, Jansenius of Ypres, Maldonatus, à Lapide, Corderius, Sylveira, Reischl, Bisping, Fouard, and Grimm defend the opinion that the bread broken and given to these two disciples was the Eucharist.

The intrinsic evidence is also strong. If Jesus effected only the ordinary blessing of a meal, why does St. Luke so carefully rehearse every detail of it? why does Jesus break the bread, and give it to the disciples, if it were only ordinary bread? This formula is consecrated in the New Testament to signify the celebration of the Lord's Supper. It seems to us that Jesus would have weakened the proofs of the Eucharist given in the great Last Supper, if he had here so solemnly blessed and broke common bread, and had given it to the disciples. Moreover, there must be a special significance in the fact that in the very act of the breaking of the bread the disciples knew Jesus. The phrase employed by St. Luke shows that the breaking of the bread exerted a causal influence on the act of the disciples' mind by which they knew Jesus. We believe here that the word "breaking" is used by St. Luke to indicate the distribution of the bread, and the eating of the same. Hence we believe that it was the reception of the Eucharist which opened the eyes of the disciples to know the risen Christ.

The Lord's purpose in appearing to these disciples was accomplished, when he had taught them the truth concerning himself, and had given them a sensible proof of his Resurrection. Therefore, using the power of a glorified body, he vanished out of their sight. It was but natural that these disciples should wish to make known to the Apostles Jesus' appearance. They were not far from Jerusalem; so therefore rising up that very hour they hastened back to the Holy City, and found the eleven Apostles gathered together. On coming into the company of the eleven, the two disciples are told that Jesus has appeared to Simon Peter. There is no other mention in the Gospels of this appearance to Peter; but St. Paul, I. Cor. XV. 5, speaks of it as the first vision which he records. When and how it happened, we can not know. We know only a small part of the wonderful events of that day. The Apostles do not mention to Cleopas and his companion the appearance of Jesus to Mary Magdalene, and to the other women. They evidently put no faith in these. Luke tells us that they considered them as idle talk. But the appearance of Jesus to Peter, their chief, was of greater weight.

Cleopas and the other disciple now tell what has happened to them in the way, and of the marvelous revelation of Jesus as they received the Eucharistic bread from his hands. The evidence was cumulative, and yet St. Mark tells us that so slow to believe were the Apostles that they believed not the testimony of Cleopas and his companion. The Resurrection of Christ from the dead was such a wonderful truth that they would not give faith to it until all possibility of hallucination was removed. Of course, in saying that the Apostles did not believe, the Evangelist does not mean to affirm a state of positive unbelief; he means rather that there remained some degree of uncertainty, some longing for more evidence. The minds of the Apostles were moving toward faith; but the motion was somewhat retarded by the inertia of human nature. Some believed fully at that time. Peter, who had seen the Lord, must have believed, and John tells us that he believed when he went into Christ's tomb. But there were others slower to believe; and of the act of these Mark speaks. Thomas doubted until the Lord appeared personally to him.



LUKE XXIV. 36—43.

36. Ταῦτα δὲ αὐτῶν λαλούντων, αὐτοὺς ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς: Εἰρήνη ὑμῖν.

37. Θροηθέντες δὲ καὶ ἔμβοφοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν.

38. Καὶ εἶπεν αὐτοῖς: Τί τεταραγμένοι ἐστέ; καὶ τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν;

39. Ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου: ὅτι ἐγὼ εἰμι αὐτός: ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σὰρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα.

40. Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.

41. Ἐτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμάζόντων, εἶπεν αὐτοῖς: Ἐχετέ τι βρώσιμον ἐνθάδε;

42. Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος.

43. Καὶ λαβὼν, ἐνώπιον αὐτῶν ἔφαγεν.

JOHN XX. 19—31.

19. Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς, καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς: Εἰρήνη ὑμῖν.

20. Καὶ τοῦτο εἰπὼν, ἔδειξε καὶ τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον.

21. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν: Εἰρήνη ὑμῖν, καθὼς ἀπέσταλκέν με ὁ Πατήρ, καὶ γὰρ πέμπω ὑμᾶς.

22. Καὶ τοῦτο εἰπὼν, ἐνεφύσησε, καὶ λέγει αὐτοῖς: Λάβετε Πνεῦμα Ἅγιον.

23. Ἄν τινος ἀφήτε τὰς ἀμαρτίας, ἀφίενται αὐτοῖς: ἂν τινος κρατῇτε, κεκράτηνται.

24. Θωμᾶς δὲ, εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς.

25. Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί: Ἐωράκαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς: Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

26. Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. Ἐρ-

MARK XVI. 14.

14. Ὅστερον ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανερώθη, καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ

σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον οὐκ ἐπίστευσαν.

χεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον, καὶ εἶπεν: Εἰρήνη ὑμῖν.

27. Εἶτα λέγει τῷ Θωμᾷ: Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός.

28. Ἀπεκρίθη Θωμᾶς, καὶ εἶπεν αὐτῷ: Ὁ Κύριός μου, καὶ ὁ Θεός μου.

29. Λέγει αὐτῷ Ἰησοῦς: Ὅτι ἐώρακάς με, πεπίστευκας: μακάριοι, οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.

30. Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν, ἃ οὐκ ἔστιν γεγραμμένα ἐν τῇ βιβλίῳ τούτῳ.

31. Ταῦτα δὲ γέγραπται, ἵνα πιστεύητε, ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

36. And as they spoke these things, he himself stood in the midst of them, and saith unto them: Peace be unto you.

37. But they were terrified and affrighted, and supposed that they beheld a spirit.

38. And he said unto them: Why are ye troubled? and wherefore do reasonings arise in your heart?

19. When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them: Peace be unto you.

20. And when he had said this, he showed unto them his hands and his side. The dis-

39. See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.

40. And when he had said this, he showed them his hands and his feet.

41. And while they still disbelieved for joy, and wondered, he said unto them: Have ye here anything to eat?

42. And they gave him a piece of a broiled fish.

43. And he took it, and did eat before them.

ciples therefore were glad, when they saw the Lord.

21. Jesus therefore said to them again: Peace be unto you: as the Father hath sent me, even so I send you.

22. And when he had said this, he breathed on them, and saith unto them: Receive ye the Holy Ghost:

23. Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.

24. But Thomas, one of the twelve. called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him: We have seen the Lord. But he said unto them: Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

26. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be unto you.

27. Then saith he to Thomas: Reach hither thy finger, and see my hands; and reach hither thy hand, and put

#### MARK XVI. 14.

14. And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them who had seen him after he was risen.

it into my side: and be not faithless, but believing.

28. Thomas answered and said unto him: My Lord and my God.

29. Jesus saith unto him: Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30. Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book:

31. But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

In the 36th verse the whole phrase, *καὶ λέγει αὐτοῖς: 'Ειρήνη ὑμῖν, ἐγὼ εἰμι, μὴ φοβεῖσθε*, is omitted by D and some other ancient authorities. Tischendorf approves this omission. The clause, with the omission of the *ἐγὼ εἰμι, μὴ φοβεῖσθε*, is found in **Σ**, B, A, L, P, X, Γ, Δ, Λ, Π, et al., in nearly all the cursive manuscripts, and in the Coptic and Syriac versions. The Revised Version of Oxford adopts it with a marginal reference. The words, *ἐγὼ εἰμι, μὴ φοβεῖσθε* are found in G, P, a few cursive manuscripts, and in the Vulgate and Peshito. The words are clearly an interpolation, and may have been taken from John, VI. 20. In verse 37 B has *θροηθέντες*: the other authorities have *πτοηθέντες*. Verse forty is omitted from Luke's text by D, and many codices of the old Italian version. Tischendorf omits it, and Westcott and Hort consider it doubtful. Its presence in the other codices and versions is a sufficient guaranty of its authenticity. In the 42nd verse the words *καὶ ἀπὸ μελισσίου κηρίου* are not found in **Σ**, A, D, L, Π, et al. In verse 43 the phrase *καὶ τὰ ἐπίλοιπα ἔδωκεν αὐτοῖς* which the Vulgate has



followed is an interpolation. It is only found in K, Π\* and some cursive MSS., the Syriac of Cureton, and the Ethiopian and Armenian versions.

In the 19th verse of John the term "congregati" has no good authority in the codices. In the 23rd verse the singular *ἄν τινος* is found in both members.

Luke and John here narrate one of the great proofs of the Resurrection. St. John gives the fuller account, but in his condensed account St. Luke adds some features omitted by St. John. The time is the evening of the first day of the week, the first Sunday of the new age, which dates from that event. The phrase of St. John, *οὔσης οὖν ὀψίας* is best rendered here, "when it was evening." Matthew, XX. 8, uses the same phrase for the close of the day, when the laborers are paid. Everything seems to indicate that this appearance of Jesus was not deferred into the night, but happened just at the close of day. This confirms our opinion of the site of Emmaus.

St. John is careful to mention that the Apostles were assembled behind closed doors; and in assigning the fear of the Jews as the cause of the closed doors, he gives us to understand that the doors were made fast so that no one could enter. The first miracle in the event is the fact that suddenly, without opening the door, Jesus stood in the midst of the assembly. This fact gives evidence of the quality of a glorified body.

The manner of Jesus' appearing terrifies the Apostles, and they suppose that they see a spirit. We see here, we have seen in preceding events, and we shall see in succeeding events, how slowly the minds of the Apostles yielded to belief in Christ's Resurrection. We find in this history a refutation of the ignorant assertion of Renan, that the belief in the Resurrection was a creation of the ever credulous enthusiasm of the Apostles, and that Mary Magdalene's love of Jesus led to a hallucination in her that gave a risen God to the world. It is a disgrace to humanity, that a man who writes thus flippantly, ignorantly, and impiously, finds followers. The facts are just the opposite. We find that the Apostles did not believe the women; that they did not accept the appearance of Jesus to Peter as definite proof; that they did not believe the two disciples who returned from

Emmaus; and that here when they saw Jesus, and heard him speak; saw the scars of the wounds in his hands and feet, and in his side, and touched him, they even yet doubted.

Luke tells us that Jesus saluted the Apostles with the invocation of peace upon them; that he chided them for their slowness to believe; and that he showed them his hands and his feet. St. John adds that he showed also his side. But St. Luke adds that he asked them: "Touch me and see; for a spirit hath not flesh and bones, as ye behold me having." As Jesus wished that their sense of touch might be a means of attesting that he was risen, it is quite probable that they touched Jesus. And even then, though they were filled with joy, the truth was so great that it left some vestiges of doubt. It seemed too great, too good to be true. The very greatness of the joy they felt at seeing the Lord caused in their minds a certain longing for more evidence. This is the nature of human minds, when they are in presence of some incomprehensible joy, there remains a degree of uncertainty caused by the very magnitude of that which has come to them. We value the joy so highly that it engenders a fear that it may not be real.

These doubts were not equally in all; St. Luke's statement simply states that the evidence had not removed the last vestige of doubt from all of the Apostles.

Jesus gives them more evidence. He asks for food, and eats before them. On the authority of the codices, we omit the *additamenta* of the forty-second and forty-third verses, which appear in the Vulgate text. The sense is not altered in either reading. Another ignorant objection of Renan is that this event must have taken place on the shore of the Lake of Genesaret, from the fact that they gave Jesus a broiled fish. Shall men believe that a fish could not be procured in Jerusalem?

Aside from any reference to Renan's vain doubt it would not impeach the credibility of St. Luke's Gospel to suppose that in his very condensed account he groups here with Jesus' appearance behind closed doors the eating of the broiled fish which St. John narrates at length in his twenty-first chapter, verses nine to thirteen. Luke's account would be true, for Jesus appeared at one time to the Apostles, and showed them the

scars of his wounds, and at another time he ate the broiled fish for the purpose of confirming their faith. The omission of the intervening time does not place an element of falsehood in Luke's account.

Some object that the fact that Jesus showed to the Apostles his flesh and scars and ate before them was not conclusive evidence that he was not a spirit. Angels ate with Abraham by the oaks of Mamre (Gen. XVIII., et seq.), and exhibited the corporal members of men; they laid hold upon the hand of Lot, upon the hand of his wife, and upon the hands of his two daughters, and yet they were angels.

To meet this difficulty we must first realize that the evidence furnished by Jesus must be examined in the circumstances in which it was given. First, it proved that the Apostles had before them a real being, and not a creation of their fancy. Secondly, from the fact that they saw the scars in his hands and feet and in his side it proved that he was that Being that was crucified on the cross. The event must not be taken alone by itself. They saw before them that same Being with whom they had lived for years. This event was a fulfilment of his promise to them. It came with other corroborative elements. No angel would be allowed by God to assume such a body to lead the Apostles into error.

When Jesus says that a spirit hath not flesh and bones as they saw him to have, he means that the proper nature of a spirit is not to have these bodily members; and also that in the Resurrection of the flesh man shall have flesh and bones, though in a glorified state.

The repetition of Jesus' invocation of peace upon the Apostles shows Jesus' love of the Apostles, and the value of the state of peace. Peace is the harmony of the constituents of the universe among themselves, and the harmony of the whole with God. It is not the conflict of the powers of nature; not the earthquake, the volcano, or the cyclone which breaks this harmony: it is broken only when God's rational creature breaks the moral law. God wishes that there should be peace on earth. Christ was born that men might return to peace: in Heaven there shall be eternal peace.

Jesus now confers on the disciples the power of forgiving sins. His act is most solemn. He breathes upon them, and says: "Receive ye the Holy Ghost." His act of breathing is symbolic of the Holy Ghost. It is the most apt human action to illustrate the spiritual nature of the Holy Ghost. Jesus' words show that he acts with supreme authority. He was the authorized Legate of God, for he was the Son of God, equal to the Father in nature and in power. In virtue of that full power, he confers upon the Apostles the great power of forgiving sins. To show them the greatness of the power to be exercised by them, by a symbolic action he shows them that they act in virtue of the Holy Ghost, conferred upon them by the Son of God, for the special purpose that they might be the authorized judges of the consciences of men.

Jesus spoke no vain words, and therefore we must believe that the words of Jesus brought the Holy Spirit into the Apostles in a special manner. As men they could forgive no sins; but as men acting in the delegated power of God, as instruments of the Holy Ghost, they could exercise judgment upon the consciences of men. We can not comprehend the nature and the operations of the Holy Spirit of God; but we know that it is because the authorized legate of God acts in the power given him by the indwelling Spirit of God, that he can fulfill the high offices of his ministry.

This giving of the Holy Ghost is not to be confounded with the descent of the Holy Ghost at Pentecost. The present event had a particular end; it was ordained for the specific ministry of the forgiving of sins. The event of Pentecost was the great public manifestation of the Spirit, which gave the Apostles not only the authority of their commission, but gave them the gifts of the Holy Ghost, to strengthen them to perform their duties. Pentecost was the grand final act corroborating all that had gone before, strengthening faith to believe all that they had been taught, and giving strength to do all that had been commanded. The sensible presence of the Holy Ghost on Pentecost strengthened the Apostles' realization that they were to work in the power of the Holy Ghost residing within them. Pentecost confirmed all the acts by which the Apostles were ordained ministers of the word of God and of the Sacraments.



The words of Christ conferring the power of forgiving sins are so clear that even Montanus and his followers dared not deny it in general. They restricted it in the case of adultery, apostasy and some other sins which they held to be irremissible. Novatian also in the third century, at first, conceded the general power subject to certain limitations. The Novatians afterward degenerated to the point of denying forgiveness of any sin committed after baptism, falsely interpreting Hebrews, VI. 4. These applied Christ's words to the sins committed before baptism.

That it is false to interpret Christ's words of the sins committed before baptism is evident from many proofs. In the text Christ's words are universal, and furnish a remedy for all men in the state of sin. Now if he only contemplated those who were not yet baptized, his words would be misleading. When he spoke of baptism, his words clearly imply that it is a rite that can be received but once; but in the present text there is no limitation to Christ's words: with emphatic universality they contemplate man in the state of sin. The Novatians were more logical than the Protestants. The older heretics denied the application of these words to sins committed after baptism, only because they denied that a man falling into sin after baptism could be forgiven. In their theory a man who, after his regeneration by baptism, turned away from God by sin, placed himself in a state out of which there is no redemption. There is no basis in Holy Scripture or in tradition for the error of the Montanists and Novatians. St. Paul forgave the incestuous Corinthian, and took him back into the Church. The whole history of Christianity is a refutation of these heresies. Now Protestantism does not adopt the errors of Montanus and Novatian; but with far less logic, it denies that Christ here conferred power upon authorized legates to forgive sins. In their error they are helped by the prejudices of men who naturally hate to lay bare their sins before a fellow man. They say that to forgive sins is a power that by its very nature demands to be reserved to God. It is true that it is a great power, and in nowise within the compass of man's natural authority; but it is not a power that God can not delegate; and by his solemn formula, Christ makes it known that he does

delegate it. In Matthew, XVIII. 18, this same power is outlined to the Apostles. The words of Christ in John, XX. 23, confirm that great commission, and develop in a special sense that part of it which pertains to the forgiveness of sins. No reasonable man can deny that there is question in both texts of a judicial power supreme in its order, authorized to examine the state of a man's soul and forgive sins or refuse forgiveness, as the case shall demand. This certainly demands that confession of sins be made before that judicial power; and hence the Church has recognized that the precept of confession of sins is contained in this text. The Council of Trent declares: "But the Lord then principally instituted the Sacrament of penance, when, being raised from the dead, he breathed upon his disciples, saying: *Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained.* By which action so signal, and words so clear, the consent of all the Fathers has ever understood, that the power of *forgiving and retaining* sins was communicated to the apostles and to their lawful successors, for the reconciling of the faithful who have fallen after baptism. And the Catholic Church with great reason repudiated and condemned as heretics, the Novatians, who of old obstinately denied that power of forgiving. Wherefore, this holy Synod, approving of and receiving as most true this meaning of those words of our Lord, condemns the fanciful interpretations of those who, in opposition to the institution of this Sacrament, falsely wrest those words to the power of preaching the word of God, and of announcing the Gospel of Christ."—Sess. XIV. Chap. I. The Council confirms the same doctrine by various canons, among which the following are most important:

"CANON II.—If any one, confounding the Sacraments, saith that baptism is itself the Sacrament of Penance, as though these two Sacraments were not distinct, and that therefore Penance is not rightly called a second plank after shipwreck; let him be anathema.

"CANON III.—If any one saith, that those words of the Lord the Savior: *Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained,* are not to be understood of the power of

forgiving and of retaining sins in the Sacrament of penance, as the Catholic Church has always from the beginning understood them; but wrests them, contrary to the institution of this Sacrament, to the power of preaching the Gospel; let him be anathema."

That Christ gave power to his Apostles and to their successors to forgive sins has been the constant belief of the Church. St. Cyril of Alexandria declares: "It has been demonstrated by this fact (the cure of the paralytic) that the son of man has power on earth to forgive sins. But of whom does he say this? of himself or also of us? It is true of both. The Son of man as incarnate God, the Lord of the law, forgives sins; and we also have received that great and wonderful grace from him. For he wished to elevate human nature to this dignity. He saith therefore to his Holy Apostles: 'Verily I say unto you: What things soever ye shall bind on earth shall be bound in Heaven: and what things soever ye shall loose on earth shall be loosed in Heaven.' And again: 'Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.' When is it found that he said these things to them? At the time when, having trampled on the power of death, and being risen from the dead, he breathed upon them saying: 'Receive ye the Holy Ghost.' For when he had proven that they were partakers of his nature, and had given the Holy Spirit to dwell in them, then he also made them partakers of his majesty, giving them the power to forgive sins, and to retain sins. And because we are commanded to do the same, how much more does he forgive sins, who gives this power to others?"—On Luke, V. 24.

St. Ambrose thus refutes the Novatians: "They say that they are moved by reverence for the Lord, to whom alone belongs the power of forgiving sins. But no one does a greater injury to the Lord than they who break his commandments, and set at nought his committed office. For when in his Gospel the Lord Jesus says: 'Receive ye the Holy Ghost: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained', who more honors the Lord? he who obeys the command, or he who rejects it? The Church obeys both parts of the commandment, in that she binds sin

and looses sin. . . . This right is reserved to the priests alone ; and therefore rightly does the Church claim this right, for she alone has lawful priests.”—On Penance, I. II. 6.

St. Anastasius of Sinai declares the doctrine briefly : “Confess your sins to God through the priests.”—De Synaxi : Migne, LXXXIX. 834.

In the Coptic Liturgy of St. Basil this formula is found : “Lord Jesus Christ, . . . who didst breathe in the face of thy disciples and thy holy Apostles, saying : ‘Receive ye the Holy Ghost : whose soever sins ye forgive, they are forgiven unto them : whose soever sins ye retain, they are retained’, even thou Lord, by the holy Apostles hast chosen those who should always be priests in thy Church, that they may forgive sins upon earth, and may bind or loose all the bonds of sin.”—Patrol. Graeca : Migne, XXXI. 1659. It is not asserted that this liturgy is the genuine work of St. Basil ; but it at least shows the ancient belief and practice of the Coptic Church.

In the “Sermon on Penance” of John the Faster this formula is found : “O Lord our God, who hast said : ‘Whose soever sins ye forgive, they are forgiven, . . . look down upon this thy servant, and by the mouth of me, sinner though I am, take away the sins of his soul into which he has fallen.’”—Patrol. Graeca, LXXXVIII. 1926. The belief and practice of the Church was uniform and universal.

St. Gregory the Great comments John, XX. 22-23, as follows : “Behold, the Apostles receive the power of loosing the sins of others, and are given the authority of the judgment of Heaven, that in the place of God they retain the sins of some, and forgive the sins of others. Behold, they who fear the severe judgment of God, are made the judges of human souls ; and they condemn and pardon, who themselves feared lest they might be condemned.”—Hom. XXVI. 4.

St. Augustine in his Letter to Honoratus (Epist. CCXXVIII.) speaks of the necessity of this power of the priests : “Do we forget how, when these dangers have reached their extremity, and there is no possibility of escaping from them by flight, an extraordinary crowd of persons, of both sexes and of all ages, is wont to assemble in the church,—some urgently asking baptism, others reconciliation, others even the sacramental



absolution of penance, and all calling for consolation and strengthening through the administration of sacraments? If the ministers of God be not at their posts at such a time, how great perdition overtakes those who depart from this life either not regenerated or not loosed from their sins! How deep also is the sorrow of their believing kindred, who shall not have these lost ones with them in the blissful rest of eternal life! In fine, how loud are the cries of all, and the indignant imprecations of not a few, because of the want of ministrations and the absence of those who should have dispensed them! See what the fear of temporal calamities may effect, and of how great a multitude of eternal calamities it may be the procuring cause. But if the ministers be at their posts, through the strength which God bestows upon them, all are aided,—some are baptized, others reconciled to the Church. None are defrauded of the Communion of the Lord's body; all are consoled, edified, and exhorted to ask of God, who is able to do so, to avert all things which are feared,—prepared for both alternatives, so that 'if the cup may not pass' from them, his will may be done who cannot will anything that is evil."

We have therefore a text of Scripture whose obvious sense is the power vested in the priests of the Church to forgive sins. Jesus founded in the Apostles a Church to last till the end of time. The powers given to them, which pertained to the ordinary life of the Church, must have passed to their legitimate successors. Certainly the power of forgiving sins is necessary in all ages of the Church. It is clear that Jesus in the first delivering of the commission contemplated all the Apostles and their successors till the end of time. Hence, though Thomas was not present when Jesus delivered the power, he was included in Jesus' intention. On the contrary, though Cleopas of Emmaus and his companion were present when Jesus spoke, they were excluded from the body to whom he gave this power. Jesus chose the Apostles as the first ministers of the sacraments; he afterwards chose Paul and commissioned him in the same way, and by the power of the Holy Ghost a legitimate succession has been confirmed from these, and shall be till the end of time.

Jesus had forgiven sins while in his mortal life; he confirmed by miracles his power to forgive sins. He gives his power to his Apostles, in the clearest words; and bids them also

forgive sins. No other sense can be received from the words of Christ, without violence to the text. The Church which Jesus established to teach us infallible truth has always understood his words of the forgiveness of sins, and has defined the doctrine thus. There is no room for doubt or cavil.

The witness of the tradition is not broken by the fact that the Fathers sometimes apply the Lord's words to Baptism. They do this by extension, and never with the intention of excluding the Sacrament of Penance. Baptism and Penance are the two great destroyers of sin. Inasmuch as the priests were the only ministers of Penance, and the ordinary ministers of Baptism, they could be said to forgive sins as the ministers of both Sacraments. Hence the Fathers sometimes extend the words of Christ to Baptism. Thus St. Cyril of Alexandria says: "Those who received the Holy Ghost forgive sins, and retain sins in two ways. They call to baptism those who are worthy, those whose faith and righteousness have been proven; and they thrust away from the divine grace those who are unworthy. Secondly, they forgive sins or retain them when they impose punishment on the sinful children of the Church, or forgive those who are penitent."—*Patrol. Graeca*: In Joan. VII. Baptism is the Sacrament of regeneration, and hence it is of the greatest importance. A consideration of its great importance led Cyril to apply to it the text of John. By a certain extension the text may be said to include the power of taking away sin by the conferring of Baptism; but the main literal sense of the words is the power of forgiving sins through the Sacrament of Penance, which Cyril also expounds in this place. In his commentary on the words of Luke, before quoted, he is a strong witness of the Church's belief in the forgiveness of sins through Penance.

The Fathers always understand the first and proper sense of the text of John to be the power of the lawful ministers of Christ to forgive sins.

When therefore it is clearly revealed by Christ, and defined by the Church, that the priests of the Church have power to forgive sins, we must keep well in mind that it is a delegated power which must be used in accordance with the mind of God, who gives the delegated power. Hence an act on the part of

the delegate, which is not approved by God is null and void. If the priest absolves an unworthy one, his act is of no avail, for God nullifies it. The priest can not always be sure of the real state of the penitent. He must exercise his best judgment, and loose those whom he thinks worthy, and refuse to loose those whom he judges unworthy. God ratifies his act; but in his infinite wisdom God corrects what may be erroneous in the judgment of his delegate. The words of the priest have an intrinsic force, and if the penitent be in a state to receive their effect, he is forgiven; but if the obstacle of unworthiness be in the penitent, the words of absolution are null and void, not from any intrinsic weakness of the priest's power, but on account of an intrinsic defect in the penitent. This limitation does not conflict with the universality of the power committed to the Church. Neither does it reduce the power of the priest to a thing unnecessary, and superfluous. God has established the Sacrament of Penance as the ordinary means by which sins are forgiven. God has not restricted his power to this means only. God forgives sins outside of this Sacrament; but whenever it is possible, God wishes sins to come under the jurisdiction of this ministry of forgiveness. A perfect act of contrition obtains the immediate forgiveness of sins directly from God; but the forgiven sinner has still the obligation to submit his sins to the tribunal of penance, when it is possible. We are taught this doctrine from this text interpreted by the infallible Church. God has decreed to exercise his power through the instrumentality of the Sacrament of penance. Hence God demands that for the proper effects of this power there should be present in the penitent the qualities of sorrow for sin and a purpose of amendment. The act of the priest is the real cause of the forgiveness, but it is an instrumental cause. Back of it is the first cause, the power of God, which elects to operate through the ministry of men. Hence the act of the priest acts as the power of God himself acts; for it is the instrument through which the power of God is applied to the penitent.

Therefore it is absurd to say that the act of absolution by the priest merely declares that God has forgiven the sin. The Council of Trent has condemned this error in Canon IX.

Sess. XIV.: "If any one shall say that the priest's sacramental absolution is not a judicial act, but a mere ministry of declaring that the sins are forgiven to the one confessing, if only he believes himself forgiven . . . let him be anathema." This doctrine rests on the fact that Christ's words convey a commission to execute a real effect, an effect which he wrought on earth, and which he commanded his Apostles to perform in the power which they received from him. It agrees well with the great plan of salvation revealed to us in the New Testament. Christ has established a great organization, furnished with full power to apply to men the salvation purchased for men by Christ's blood, and among the powers of that great organization the power of the forgiveness of sins has a chief place.

As the legate of God is to bind or loose, as the exigency of the case demands, confession must be made to him of the sins. As far as regards the power of the Church to forgive sins, it is immaterial whether the confession be public or secret or auricular. It is for the Church to establish the mode of submitting sins to her tribunal. She exercised her power of forgiving sins from the beginning, but she has modified the mode of confession of sins, to suit the changed conditions of men. In the early ages public confession was in general practice: with the progress of time, auricular confession supplanted it.

It is useless to conjecture why it was that the Apostle Thomas was not with the twelve when Jesus appeared the first time to the Apostles. The Gospel asserts a credible fact in saying that he was not present, and that is all we can know of it. When Thomas is told of the appearance of the Lord, he is emphatically incredulous. He fears deception. There is something almost defiant in his demand to see and touch the wounds of the risen Christ. And after eight days, when the Apostles were assembled behind closed doors, Thomas being with them, Jesus comes in the same miraculous manner, and gives to Thomas the very evidence which he had demanded.

We believe that in the fourteenth verse of his last chapter, Mark relates this second appearance of Jesus to the assembled Apostles. Hence we believe that they sat at meat when Jesus appeared the second time.



In his address to Thomas, Jesus makes known that he is aware of Thomas' unbelief, and of his demand. As Jesus wished Thomas to see and handle his wounded members, it is probable that Jesus came close to Thomas, and caused Thomas verily to do that which he had demanded to do. The nature of things did not permit a greater proof of a fact. Thomas is fully convinced of the truth of Christ's Resurrection. He makes a grand confession that the Being before him is Christ, and that Christ is God. Christ by the sheer force of evidence moved Thomas to acknowledge that Christ was God. Thomas was hard to convince, but when convinced he expresses the highest faith that Christ was God. Any belief in Christ which stops short of acknowledging Christ as God equal to the Father, is an illusion and a snare.

Though Christ gave himself to be seen and handled by Thomas, yet there was room still for the virtue of faith in Thomas' confession. He believed more than he saw. He saw his great Leader now risen from the dead, and he believed that he was God.

The evidence given to Thomas can not be given to all men. The belief of Thomas was not the highest degree of faith, because it demanded such an extraordinary degree of proof. Hence Christ pronounces a benediction on those who should believe, without seeing the Lord in person. It is a grand invitation to faith. And we who have believed are included in that blessing of Christ. We have not seen Christ in his glorified humanity, but we see in the world the realized fact of nineteen centuries of Christianity. Let us not therefore, like Thomas, ask for more evidence, but let us ask for the power of the Spirit to help us to believe with a full faith.

In the two closing verses of the twentieth chapter, John informs us that only a part of Jesus' works was written. He gives us also the great purpose of the writing of the Gospels: they are written to prove that Jesus was the Christ, the Messiah, and that by this belief men might have life by the power of Jesus. How impious therefore is the assertion made by some, that Christ did not perform his miracles to prove his Messiahship? We find Jesus always appealing to his works to prove that he was the Son of God, and here John declares such

to be the great purpose of the Gospels. The heretical sects of to-day have made up a religion of Arianism, and humanitarianism. It is a worldly thing, which shrinks away from the supernatural and from the obedience of faith.

## JOHN XXI. 1—25.

1. After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested himself in this wise.

2. There were together Simon Peter, and Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3. Simon Peter saith unto them: I go a fishing. They say unto him: We also come with thee. They went forth, and entered into the boat; and that night they took nothing.

4. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was Jesus.

5. Jesus therefore saith unto them: Children have ye aught to eat? They answered him: No.

6. And he said unto them: Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

1. Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριαδος: ἐφάνερωσεν δὲ οὕτως.

2. Ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

3. Λέγει αὐτοῖς Σίμων Πέτρος: Ὑπάγω ἀλιεύειν. Λέγουσιν αὐτῷ: Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. Ἐξῆλθον, καὶ ἀνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.

4. Πρωτὰς δὲ ἤδη γεινομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν: οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν.

5. Λέγει οὖν αὐτοῖς Ἰησοῦς: Παιδιά, μή τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ: Οὐ.

6. Ὁ δὲ εἶπεν αὐτοῖς: Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. Ἐβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκῦσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων.

7. That disciple therefore whom Jesus loved saith unto Peter: It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea.

8. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes.

9. So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread.

10. Jesus saith unto them: Bring of the fish which ye have now taken.

11. Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent.

12. Jesus saith unto them: Come and break your fast. And none of the disciples durst inquire of him: Who art thou? knowing that it was the Lord.

13. Jesus cometh, and taketh the bread, and giveth them, and the fish likewise.

14. This is now the third

7. Λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ: Ὁ Κύριος ἐστίν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ Κύριος ἐστίν, τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνὸς, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν.

8. Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων.

9. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην, καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον.

10. Λέγει αὐτοῖς Ἰησοῦς: Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.

11. Ἀνέβη οὖν Σίμων Πέτρος, καὶ εἴλκυσεν τὸ δίκτυον εἰς τὴν γῆν, μεστὸν ἰχθύων μεγάλων, ἑκατὸν πεντήκοντα τριῶν: καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.

12. Λέγει αὐτοῖς Ἰησοῦς: Δεῦτε, ἀριστήσατε. Οὐδεὶς ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν: Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριος ἐστίν.

13. Ἐρχεται Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.

14. Τοῦτο ἤδη τρίτον ἐφανε-

time that Jesus was manifested to the disciples, after that he was risen from the dead.

15. So when they had broken their fast, Jesus saith to Simon Peter: Simon, son of John, lovest thou me more than these? He saith unto him: Yea, Lord; thou knowest that I love thee. He saith unto him: Feed my lambs.

16. He saith to him again a second time: Simon, son of John, lovest thou me? He saith unto him: Yea, Lord; thou knowest that I love thee. He saith unto him: Tend my sheep.

17. He saith unto him the third time: Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time: Lovest thou me? And he said unto him; Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him: Feed my sheep.

18. Verily, verily, I say unto thee: When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

ρώθη Ἰησοῦς τοῖς μαθηταῖς, ἐγερθεὶς ἐκ νεκρῶν.

15. Ὅτε οὖν ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς: Σίμων Ἰωάννου, ἀγαπᾷς με πλεόν τούτων; Λέγει αὐτῷ: Ναὶ, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ: Βόσκει τὰ ἀρνία μου.

16. Λέγει αὐτῷ πάλιν δεύτερον: Σίμων Ἰωάννου, ἀγαπᾷς με; Λέγει αὐτῷ: Ναὶ, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ: Ποίμαινε τὰ προβάτιά μου.

17. Λέγει αὐτῷ τὸ τρίτον: Σίμων Ἰωάννου, φιλεῖς με; Ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον: Φιλεῖς με; Καὶ εἶπεν: Κύριε, πάντα σὺ οἶδας, γινώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ Ἰησοῦς: Βόσκει τὰ προβάτιά μου.

18. Ἀμὴν, ἀμὴν λέγω σοι: Ὅτε ἦς νεώτερος, ἐζώννυες σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελες: ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος ζώσει σε, καὶ οἴσει ὅπου οὐ θέλεις.



19. Now this he spoke, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him: Follow me.

20. Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said: Lord, who is he that betrayeth thee?

21. Peter therefore seeing him saith to Jesus: Lord, and what shall this man do?

22. Jesus saith unto him: If I will that he remain till I come, what is that to thee? follow thou me.

23. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but: If I will that he remain till I come, what is that to thee?

24. This is the disciple who beareth witness of these things, and wrote these things: and we know that his witness is true.

25. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

19. Τοῦτο δὲ εἶπεν, σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν. Καὶ τοῦτο εἰπὼν, λέγει αὐτῷ: Ἀκολουθεῖ μοι.

20. Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ, καὶ εἶπεν: Κύριε, τίς ἐστὶν ὁ παραδιδούς σε;

21. Τοῦτον οὖν ἰδὼν ὁ Πέτρος, λέγει τῷ Ἰησοῦ: Κύριε, οὗτος δὲ τί;

22. Λέγει αὐτῷ ὁ Ἰησοῦς: Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολουθεῖ.

23. Ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει: οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ': Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ;

24. Οὗτός ἐστιν ὁ μαθητὴς ὁ καὶ μαρτυρῶν περὶ τούτων, καὶ ὁ γράψας ταῦτα: καὶ οἶδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.

25. Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρήσειν τὰ γραφόμενα βιβλία.

In the 16th verse *προβάτια* is found in B, C, et al. A, D, and nearly all the other uncials have *πρόβατα*. The same variant occurs in the 17th verse, except that in the 17th verse A accedes to B and C. It is hard to decide which is the true reading, but in either reading the sense remains substantially the same. In the 18th verse the reading, "sic eum volo manere", is an error. It has no foundation in the Greek codices, and is at variance with many good codices of the Vulgate. The 25th verse is omitted by *N*\* and Tischendorf. Its presence in all other authorities is a sufficient proof of its genuineness.

We place this event at this point in the series of events which happened after the Resurrection, for the reason that in the course of the narrative John declares that this was Jesus' third appearance to the disciples. He does not count in this enumeration Jesus' appearance to the women, and Jesus' appearance to Simon; he speaks only of Jesus' appearances to the assembled Apostles. Now two of these have already been described; hence this appearance on the shore of Lake Gennesaret must have preceded Jesus' appearance on the mountain, which Matthew records.

The authenticity of the chapter has been denied for various reasons. First, the preceding chapter is terminated in such a manner that it gives evidence that the writer closed his narrative. In the twenty-fourth verse the use of the plural "we know" seems to indicate the collective testimony of John's disciples. And finally, the hyperbole in the twenty-fifth verse is not of the style of John.

The two last verses are objected to more strongly than the others. Kuinoel, speaking of this text, declares that, if we except the two last verses, no valid argument can be brought against it from the difference of the style.

In the first place, it is of faith that this whole chapter is inspired. It certainly is a part of the Gospel of St. John, and as such, comes within the definition of the Council of Trent. This is as far as the absolute force of the definition of the Church extends. But from intrinsic and extrinsic evidence the belief is well founded that St. John wrote the chapter. It is true that the intrinsic evidence is stronger for the main body of the chapter than it is for the two last verses, but the definition of inspiration extends to all.

The chapter is found in all the codices and ancient versions, and is recognized by the Fathers, without exception. In many parts the style is peculiarly Johnnean. There is no incongruity in supposing that, after John had closed his Gospel, he added this chapter, as a sort of appendix.

There is some difficulty in the plural form of expression in the twenty-fourth verse, and the bold hyperbole in the twenty-fifth, but it does not establish a proof that the verses were not written by John. In the fourteenth verse of his first chapter he employs a similar plural; and the hyperbole was caused by the realization of the great number of Christ's wonderful works which had not been recorded.

The important truth is that the whole chapter is inspired; and when that is accepted, it is unimportant whether these verses were written by St. John, or added by some other inspired writer.

As the scene is now changed from Jerusalem to the Sea of Galilee, we must suppose that some days after the Resurrection of Jesus, the Apostles returned to their native Galilee. As they were obliged to provide their food, seven of them under the leadership of Simon Peter go forth by night to fish in the Sea of Galilee. The company was made up of Peter, Thomas, surnamed Didymus: *the twin*, Nathanael, John, James the Greater, and two others who are not named. They fished by night, as that was the most favorable time to catch the fish. God so disposed the event that in the whole night they took nothing. This unfruitful labor made them more ready to receive the miracle about to be wrought.

When the day was breaking Jesus appeared on the beach, but he purposely concealed his identity from the fishers. He asks them if they have aught to eat. The exact thing asked for by Jesus is in the original *προσφάγιον*, which denotes any species of food other than bread, and which is eaten with bread.

The Apostles declare that they have nothing. The manner of Jesus' address is most affectionate: "Children, have ye aught to eat?"

Jesus, still unknown to them, now directs them to cast the net on the right side of the boat, and he assures them that they will take some fish. The august bearing of the unknown man

and his evident friendliness move the Apostles to follow the advice thus given. They cast the net, and they were not able to draw it into the boat for the multitude of the fishes. They were obliged to drag the boat to the land, and thus secure the fishes. The specification of the right side of the boat as the exact place to cast the net was made by Jesus to bring them to a greater realization that the great draught of fishes was accomplished by Jesus' power.

John, seeing the miracle, declares that the unknown man is the Lord. As Peter hears this declaration, he can not wait to row to the land. They are but a few hundred feet from the land in shallow water. While engaged in the labor of fishing Peter had thrown off his outer clothing. As he realizes that Jesus stands on the beach, out of reverence he girds his tunic about him and steps forth into the water to go to Jesus. It was an eager, ardent act of love, characteristic of the Apostle, who could truthfully say that he loved Jesus more than the other Apostles.

When the Apostles come to land they find that the loving care of Jesus has miraculously provided bread, and a fire on which a fish is being roasted. Jesus tells them to bring of the fish which they had taken, that they might broil them on the fire. Peter goes up into the boat, and draws the net to land. The others may have assisted him, but he is the leader in the work.

Many have sought mystic meanings for the number of fishes. It is quite evident that no such mystic meanings are contained in the number recorded. The number of the fishes is stated solely to make more evident the great multitude of the fishes. Being astonished at the multitude of the fishes, the Apostles counted them, as they took them out of the net, and St. John as an eye-witness records the number. He also implies that it was a miracle that such a number of large fishes did not break the net. This draught of fishes is a type of the great fruits which by the power of God the Apostles were to have as fishers of men.

Jesus now invites them to come and eat, and with loving care he distributes to them the bread and the fish.



Whether Jesus himself at this time ate of the bread and fish, is uncertain, but it is certain from the text of Luke that on a former occasion Jesus ate before his Apostles, to prove the truth of his Resurrection.

St. John tells us that there on the shore of the lake the Apostles knew that it was Jesus who was there present with them, and the realization of this great truth held them in reverential awe, so that no one dared ask him: "Who art thou?" The proof of Jesus' presence was so great that such a question was unnecessary, and awe held the Apostles from indulging in such unnecessary question.

John omits the appearance of Jesus to the women, to Simon, and to the two disciples of Emmaus, and places this as the third appearance, with the two recorded at Jerusalem.

When the Apostles had eaten, Jesus addressed Peter in a solemn manner: "Simon son of John, lovest thou me more than these?" The form of the address is the same as that delivered in Matthew, XVI. 17; hence we know that "Bar-Jona" is a shortened Aramaic form for "son of John."

Christ proposes his question in such a way to move Peter to confess the truth which Jesus already knew. Jesus knew the hearts of all men, and he knew that Peter loved him more than the other disciples, even more than the beloved disciple himself. Hence again we plunge into the land of mystery, where we see but in part. Jesus did not wish to move the Apostles to any evil rivalry, but to teach them the power of love. From Jesus' address to Peter the other Apostles are inspired to love Jesus more.

Again, the event shows Jesus' love for his Church. Summoning forth a confession of love from the man who of all his Apostles loved him most, he bids the man show his love by feeding the lambs of his flock. Jesus was about to leave the world, and there was one great interest which he committed to Peter as the chief; of his band of Apostles. Faith and love made Peter their chief; and hence Jesus delivers to Peter as their chief his most sacred trust. Three times Jesus appeals to his love, and three times he bids him in the name of that love: "Feed my lambs, feed my sheep." All the Apostles were to feed the sheep, but Peter as their chief was honored by

receiving the order from the great Captain. It is clear that the language of Christ is metaphorical. By the terms *βόσκει*, *feed*, and *ποιμαίνει*, *tend*, he appoints Peter and the other Apostles under Peter to be to men what the shepherd is to the flock. The shepherd finds pasture for his sheep, watches over them, and rules them. Wherefore the power conferred upon Peter by this metaphor is by virtue of his office an immediate, universal, supreme power to teach men the doctrine of Christ, to furnish them the pastures of salvation through the Sacraments, evangelical counsels, etc.; to make laws by which the sheep may be directed to the eternal pastures; to appoint subordinate pastors; to provide that the laws be observed; to punish disobedient sheep, and to bring back erring sheep to the fold. There is in Peter and his successors the fullest power of episcopal jurisdiction. St. Peter, I. Peter II. 25, calls Christ the Shepherd and Bishop of Souls, and Peter is appointed Christ's supreme representative on earth.

In establishing the official character of Peter in the Church, we do not rest upon this text alone. Throughout the history of Christ's dealings with the Apostles, we find that Christ in every thing official dealt with them through Peter. Christ makes him the rock foundation of the Church; Christ prays for Peter that he may confirm his brethren. Christ gives to Peter the keys of Heaven; and here Christ commits the great commission of feeding his sheep to Peter as the head of the Apostles. As the Church was to last till the end of time, her constitution was fashioned in accordance with her duration. The Church was apostolic in her origin, and she must remain apostolic. In the beginning Christ vested a supreme authority in one man; and through the ages, without change or alteration, we see that there has been in the Church one man who corresponds to what Peter was in the first Apostles. The primacy given to Peter has been confirmed to Peter's successors forever. As St. Leo the Great declares: "Out of the whole world Peter is chosen and placed over those called of all nations, placed over all the Apostles, and over all the Fathers of the Church, so that, although in the people of God there are many priests and many shepherds, Peter rules them all, and Christ rules them as the supreme authority. Christ assumed Peter to a great and

wonderful participation of his divine power, and whatever Christ has willed to give to the other legates, in common with Peter, he has not given, except through Peter, whatever he has given.”—Sermon IV. 2. Wherefore the Vatican Council has defined: “We teach therefore and declare, according to the testimonies of the Gospel, that the primacy of jurisdiction in the whole Church of God was immediately, and directly promised and given to St. Peter by Christ the Lord . . . . And to Peter alone, Christ the Lord, after his Resurrection, delivered the jurisdiction of supreme shepherd and ruler over his entire flock, saying: ‘Feed my lambs; feed my sheep.’”—De Apost. Prim. Inst. I.

Christ designates his faithful as *ἀρνία*, and *προβάτια* or *πρόβατα*. It is certain that by these various terms Christ does not distinguish various classes or orders of his followers, but contemplates the whole body of the faithful under the metaphor of a flock of sheep. *Ἀρνία* is the diminutive plural of *ἀρνός*, *a lamb*. In later Greek the specific force of the diminutive was lost, and *ἀρνίον* was used in general for a lamb. If we accept the reading *προβάτια* the diminutive, instead of *πρόβατα*, the same rule will apply. A flock of sheep is made up of sheep and lambs, and under the metaphor of a flock of sheep, Peter is commanded to be the supreme shepherd of Christ’s Church.

Three times Christ asks of Peter a confession of love, and three times does he bid Peter feed the lambs and the sheep. The sense of this is the great importance of the sacred trust committed to Peter. It proves how much Christ loves his sheep. With sublime emphasis Jesus appoints this one way in which Peter was to direct the force of his love for Jesus. Jesus identifies with himself his sheep. Their cause is his cause; what is done to them is done to Jesus himself. This applies to all who are appointed to minister to the faithful. Jesus will hold as done to himself what is done for the sheep.

There is a beautiful climax in the dialogue between Jesus and Peter. When Jesus first asks a confession of Peter’s love, he employs the term *ἀγαπάω*. Peter declares his love by the stronger verb *φιλέω*. The latter verb expresses a stronger degree of love. When Christ repeats the question, the same diversity appears in the use of the verbs. But in his third

address Jesus, uses the term *φιλέω*; for Peter merited that trust. The repetitions of Jesus' questions move Peter to fear that the Master doubts of Peter's love. This is a saddening thought; but this sadness is soon dispelled by the manifestation of Jesus' love of him. We repeat that the motive of Jesus' threefold address to Peter was to impress on his mind the importance of feeding the sheep. Woe to the man who holds the post of a shepherd of Christ, and feeds not the sheep.

Christ now predicts the martyrdom of Peter. He prefaces his declaration by the solemn formula: "Verily, verily, I say unto thee", by which a thing of great moment is fitly introduced. Christ uses the figurative symbolic language of prophecy. The truth declared is that when Peter should be old, he should be bound, led forth, and crucified. In saying that another should lead Peter whither he would not, Christ does not mean that Peter went unwillingly to death. The sense is that men shall lead Peter to something which is against the desire of nature. All men shrink from death, as far as regards the instinct of nature; and it is only by the ascendancy of the supernatural motive over the natural that men willingly give up their lives. Christ speaks of death as a thing that men naturally do not desire.

In declaring that Peter should extend his hands, Christ surely has in mind the extension of Peter's hands on the cross. He places this act before the act of binding him and leading him forth to death, using the freedom of prophetic diction. The contrast with Peter's former freedom is better established by such order of the prophecy. In former years Peter's hands were free to gird himself, and he had his liberty. In his old age there should come a day when his hands should no longer be free, and when another should bind him as a prisoner and lead him forth to death. In saying that another should gird Peter, the specific act of placing a girdle about Peter is not intended. It is the assertion that in contrast with the free act by which Peter bound his body with his girdle, another should place upon Peter the bonds of a prisoner.

Some take great pains to explain why Jesus said that Peter girded himself when he was young. It is plain that Peter girded himself up to the time of his captivity. Hence some



believe that by prolepsis Jesus projects himself into the time when Peter is bound as a prisoner, and that Jesus calls that part of Peter's life which had passed up to that event, the time when Peter was young. This is unnecessary, and absurd. To emphasize the fact that Peter shall be crucified in his old age, Jesus contrasts this event of his old age with the freedom Peter enjoyed in his youth. The grace of language demanded that the antithesis should be between old age and youth; and in mentioning this characteristic of Peter's youth, Jesus does not deny that it existed during Peter's maturer years.

John leaves us not no doubt of the meaning of Jesus' words: he tells us that Jesus by these words signified by what manner of death Peter should glorify God. John wrote his Gospel after the death of Peter, and consequently the event made clear the sense of the prophecy.

Three different meanings have been assigned to the sentence, "follow me," addressed to Peter by Jesus. Some believe that the sentence invites to the general spiritual following of Christ by conformity of life to Christ's teachings; others believe that Christ calls Peter to a death on the cross similar to his own; others believe that after having delivered his great commission to Peter, the Lord arose and went forth, and asked Peter to come with him. The third opinion is the most probable. It is held by Toleti, Jansenius, à Lapide, Cajetan, Schegg, Fillion. It is made still more probable, if we recognize that this walking after Christ symbolized the spiritual following of Christ even to the death on the cross. The twentieth verse makes known that Jesus and Peter were moving away from the scene of the events narrated, when Peter turning saw St. John following. St. John is not mentioned by name, but described by that memorable event at the Last Supper. Until John should see his Master in Heaven nothing would come into his life like to that wondrous event. There he had leaned back on Jesus' breast; he had been favored with the foreknowledge of Judas' treason; he had come closer to Jesus than Peter dared to come. Jesus had now honored Peter by the great commission; he had prophesied the manner of his death; he had asked him to come with him, without doubt to instruct him still more in matters pertaining to the government of the Church. As Peter

sees John following, he is anxious to know what Jesus destines for that one of the Apostles whom he has loved in such a special manner. Peter therefore asks the Lord what shall be the destiny of John. What the future held for John was not for Peter to know. The sense of Jesus' words are clear, as far they regard Peter's question. They affirm that it was not necessary for Peter to know the future of this man, and that he should not know it. Peter's duty was to follow Christ by fulfilling the great duties entrusted to him. What God had in store for John was not to be revealed. As the reading, "ἐὰν αὐτὸν θέλω μένειν, *if I will that he remain*", is certain, it is evident that Jesus affirms nothing. To show how absolutely hidden the future of John was to remain, he makes it by hypothesis as uncertain as is the second coming of Christ. Jesus willed to foretell the manner of death of Peter; he willed to leave the future of John hidden in a mystery as deep as that of the day of judgment. And now after ages have passed that mystery remains. History has no clear testimony of when John died, or how he died. It is all shrouded in mystery.

That the Vulgate reading, *sic eum volo manere*, is wrong is evident and acknowledged by all. It is found in no Greek codex, and in no other ancient version. Cajetan declares that the Latin text was corrupted, not by the interpreter, but by some unknown man. Jansenius speaks thus: "*Si, if*, should be read, and not *sic, so*; and although many books have the false reading, its false character is so evident that only they contend about it who are obstinate, and who refuse to recognize the old error, or correct the error when detected." Maldonatus declares that the Latin reading is a corruption without a semblance of probability. Wherever the Vulgate reading is wrong all the authorized Roman Catholic versions are wrong, and thus the Roman Catholics of the world accept this ignorant error, because the authority in the Church has not yet seen fit to provide for the correction of the Vulgate.

The disciples misunderstood the Lord's words concerning St. John. They inferred from them that John was really to live until the second coming of Jesus. This false opinion was strengthened by the widely prevailing belief of that time that the Lord's second coming was near at hand.

St. John denies this false opinion which had gone forth among the disciples. He did not know when or how he should die, but he knew that Christ's words did not affirm that he should not die, and he therefore appeals to the words of Christ to dispel the error.

The authorship of the last two verses is more doubtful than that of the rest of the chapter, but their inspired character is not in doubt. The twenty-fourth verse assures the world that the beloved disciple wrote the Gospel which is now terminated, and it declares to man that the Gospel is true. The last verse, by a bold hyperbole, makes known that only a small part of Jesus' works was written.

MATT. XXVIII. 16—20.

16. Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάζατο αὐτοῖς ὁ Ἰησοῦς.

17. Καὶ ἰδόντες αὐτὸν, προσεκύνησαν: οἱ δὲ ἐδίστασαν.

18. προσελθὼν ὁ Ἰησοῦς, ἐλάλησεν αὐτοῖς, λέγων: Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς.

19. Πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζαντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος.

20. Διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν: καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος.

16. But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

MARK XVI. 15—18.

15. Καὶ εἶπεν αὐτοῖς: Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.

16. Ὁ πιστεύσας καὶ βαπτισθεὶς, σωθήσεται: ὁ δὲ ἀπιστήσας, κατακριθήσεται.

17. Σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσει: ἐν τῷ ὀνόματι μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς.

18. Ὅφεις ἀροῦσιν, καὶ θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάβῃ, ἐπὶ ἁρρώστους χεῖρας ἐπιθήσουσιν, καὶ καλῶς ἔξουσιν.

15. And he said unto them: Go ye into all the world, and preach the Gospel to the whole creation.

17. And when they saw him, they worshipped him: but some doubted.

18. And Jesus came to them and spoke unto them, saying: All authority hath been given unto me in Heaven and on earth.

19. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost:

20. Teaching them to observe all things whatsoever I commanded you: and lo, I am with you all the days, even unto the end of the world.

16. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.

17. And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues;

18. They shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them: they shall lay hands on the sick, and they shall recover.

In the 19th verse of Matthew *οὐν* is found in B, Δ, Π, 1, 33, et al.; in many codices of the old Italian version; in all the codices of the Vulgate; in both principal Syriac versions; and in the Armenian, Ethiopian, and Bohairic versions. It is endorsed by Westcott and Hort and by the Revised Edition of Oxford. It is omitted by **8**, A, E, F, G, H, K, M, S, U, V, Γ, et al., and by many Greek Fathers and by Tischendorf.

The order in which we have disposed these post-Resurrection events is only proposed as a possible order. As such it refutes the charge that the different accounts given us by the four Evangelists are contradictory. There may be other possible orders of these events better than ours, and this very fact adds strength to our defense of the truth of the Gospels.

Jesus had promised to appear to his disciples in Galilee on a certain mountain. The site of the mountain has not been made known to us. There they were to receive their full commission. That promise of Jesus must be fulfilled. Jesus appeared to certain ones, and to the assembled Apostles, several



times before that promised appearance on the mountain in Galilee, but these appearances did not conflict with that which had been promised there. The Acts of the Apostles, I. 3, tell us "that Jesus showed himself alive to the Apostles after his passion by many proofs, appearing unto them for the space of forty days, and speaking the things concerning the kingdom of God." Jesus had promised a meeting in Galilee; he fulfilled his promise, and he did more. He takes away the sorrow of his Apostles by appearing to them on the very day of his Resurrection, and at other times before they came to the appointed mountain. Matthew makes no record of the preceding appearances of Jesus; but passes from Jesus' appearance to the women to the event on the mountain in Galilee.

It seems almost incredible that at this stage of the post-Resurrection events some of the Apostles should have doubted; and yet Matthew declares that "some doubted." To explain this, some interpreters believe that Matthew groups with the event on the mountain the doubts which had previously existed. The divine character of the Gospel would permit this opinion, but it seems hardly necessary.

Others believe that there were others beside the Apostles present at this appearance of Jesus, and that some of these doubted. As Matthew makes explicit mention that the eleven went unto the mountain, this opinion does violence to the text. Matthew's statement may be explained thus: The Apostles went unto the mountain, and Jesus appeared unto them, but the manner of his appearance did not at once obtain absolute belief from all the Apostles. They were slow to believe. They did not doubt at this time that Jesus was risen, but they may have doubted the veracity of their sensible perception of the fact. Matthew seems to infer that all doubt vanished as Jesus came, and spoke to them. The doubt therefore seems to have been as to whether the Being whom they beheld, were the risen Christ; and this doubt vanished as Jesus came to them and spoke to them.

Jesus now confers upon the Apostles the full powers of the Apostolate. To justify the amplitude of their authority, he declares that to himself is given all power in Heaven and on earth. Jesus is the absolute King of Heaven and earth; absolute King

of the universe. In virtue of this infinite power, Jesus gives to the Apostles the fulness of delegated powers. They are authorized to teach all nations: as Mark states it, to preach the Gospel to the whole creation. The Greek term of Matthew's text is stronger than *to teach*. It is μαθητεύσατε, *to make disciples of*. This is the great object of the appointment of the Apostles, to bring the children of men to the discipleship of Christ. These words of Christ may be called the *letters patent* of the Apostles. They confer upon the Apostles the authority of their great office, and they establish the purpose of that great power. They are by preaching the Gospel of Christ to make disciples to Christ of all men. When they have planted faith in the souls of men through the teaching of the truth, then they are to regenerate these by baptism. Baptism is to be conferred in the name of the three persons of the Trinity. It is to be observed that the words of Christ are not ἐν τῷ ὀνόματι *in the name*, but εἰς τὸ ὄνομα, *into the name*. In the formula the name represents the essential Trinity; hence by Baptism Christians are consecrated to the Trinity; they devote themselves to the service of the Trinity; they belong to the Trinity; they are united to the Trinity. Hence the words of Christ mean much more than that the name of the Trinity should be invoked in conferring it. The original phrase expresses a state of being operated by baptism by which the baptized are united to the Trinity, and become servants of the Trinity. Although the words, in themselves considered, do not establish the formula of baptism, they declare its nature in such a way that the Church is able to found her authentic formula upon these words. In all ages the name of the Trinity has been employed in conferring Baptism. Wherefore, when in Acts, VIII. 16; II. 38; XIX. 5, the Christians are said to be baptized into the name of Christ, it is not to be believed that Baptism was conferred in the name of Christ alone. These texts mean that by Baptism, conferred in the name of the Trinity, we become incorporated into Jesus Christ, our spiritual Head. Thus in the *Teaching of the Apostles*, IX, it is ordained: "But let no one eat or drink of your Eucharist, but they who have been baptized into the name of the Lord". But in the sixth chapter the *Teaching* appoints the proper formula of Baptism: "And

concerning Baptism, thus baptize ye: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if thou have not living water, baptize into other water; and if thou canst not baptize in cold water, baptize in warm water. But if thou have not either (in sufficient quantity for immersion) pour out water thrice upon the head of the person into the name of Father and Son and Holy Spirit". The words recorded by Mark show us the necessity of Baptism. It is placed with faith as the great means of salvation. Mark places before men two alternatives: faith and Baptism unto salvation; and unbelief, and, of course, rejection of Baptism unto condemnation. In the ordinary economy of God this method of dealing with mankind is maintained.

When Christ commands belief, he implies a belief which brings with it the keeping of all the commandments of God; hence Matthew commands the Apostles to teach the faithful to observe all things whatsoever he had commanded. Every page of Holy Scripture proclaims false the vain theory of the early Protestants, that man is saved by faith alone. In order to teach with authority, the Apostles must teach infallibly; and as they were to teach until the end of time, adequate provision must have been made for a succession which should also teach infallibly until the end of time. This infallible teaching authority is vested in the Catholic Church; and so clear is her commission that no other institution has ever dared to claim the power of infallible teaching.

The office committed to the Apostles was too great for any unaided human power, and consequently Christ promises to be with the Apostles perpetuated in their successors until the end of time. On this divine promise rests the indefectibility of the Church. The power of Christ was the power of God. As the power of God can not fail, therefore the Church can not fail. She can suffer, and she has suffered; causes of stumbling can come in her human element, and they have come; but she can not fail. After the fearful shocks of centuries she is doing Christ's bidding to-day with undiminished vigor, and thus she shall continue until the end of time.

The words of Christ make it necessary that there should be on earth one religion, and only one. That religion admits of different liturgies, and different customs of races, but it must be one in the same faith, the same sacraments, and the same authority. It must be a religion that recognizes an apostolic succession with the authority to teach all men in the name of the Christ, and with the infallible power to teach all truth. Nothing less will fulfill the words of Christ. He gave power to the Apostles to teach all men, and he promised to them the divine assistance in that promise: "Lo, I am with you all the days, even unto the end of the world." As the world still endures, there must be on earth an organization which has power to carry on the work inaugurated by the Apostles. Men have need to be taught now, as well as when the Gospel of Christ began on earth. There must be on earth a teaching power which men must believe. Christ declares that he who believes not the teaching of the Apostles shall be condemned; and he also declares that he will be with them until the end of time. We must therefore look somewhere for an organization which perpetuates the Apostles. There is no allusion in the words of Christ to the written Gospels. It is therefore absurd to say that the Apostles live in their Gospels until the end of time. To fulfill the words of Christ, there must be a living teacher empowered with the authority of Christ. The words of Christ clearly declare this, and history bears witness that in such way the Apostles fulfilled their mission. Without the aid of the living voice of authority, the Bible has not taught men, and it can not teach men. Divine truth is in the Scriptures, but an infallible teacher is needed to explain them to men.

Even in the matter of human law, it is not enough that the law be made, and written in a code: there is needed, and there exists a graded authority for the interpretation of that law. And men have been obliged to establish a supreme authority from which there is no appeal. In like manner the Scriptures are the code of the Church. She reads them; she receives their meaning; and she teaches this to men. As she has the authority of Christ, she demands that men shall believe her teachings as the infallible truth of God. She has been before the world since the birth of the Christian era. She has been a sign which



has been spoken against ; but no man can point out an instance where the promise of Christ has failed in her. Outside of her all is chaos in religion. Supernatural faith has died out of the hearts of men. There is no doctrinal unity among the sects. They differ widely in their views of the Scriptures and of all other doctrinal points. There is no authority, no infallible guide. Certainly Christ contemplated no such state of things. He would have his followers one in faith and one in love. There can only be one true religion on earth. The Catholic Church must be that one religion, for she only has the elements declared by Christ. It is only the Catholic Church that is the Church of history, going back to the beginning, unchanging, demanding and obtaining from men the obedience of faith. No other religious denomination teaches men with authority ; no other one lays claim to be the successor of the Apostles. The very boldness of the claims of the Catholic Church exposes her to opposition ; and yet all men must concede that she fulfills every word of Christ's great commission, and that she has a mighty following in whom the promise of Christ is accurately fulfilled. Nowhere else in all the world is it fulfilled. She has not enrolled all men in her following, for Christ predicted that not all should follow him. All her members are not holy, for Christ predicted that many should be called, but few chosen. There have been many failures in her human element: even those who sat in the high places have been wicked, for Christ predicted that causes of stumbling should come. But all through the ages the Catholic Church has taught men the infallible truth, and has administered the true Sacraments ; and through her truth and salvation have been delivered to men. She will continue her divine mission of teaching, and administering the sacraments to men to the end of time, for the Lord is with her.

Christ's promise to be with the Church means, in the first place, that she can not fail in the work commanded her. In the revelation made to Jacob at Bethel, Gen. XXVIII. 15, the Lord confirms his promise to Jacob by this declaration : " I am with thee."

When Moses shrank from the great work of leading Israel out of Egypt, Yahveh assured him of the divine assistance by the same phrase : " Certainly I will be with thee."—Exodus, III. 12.

The infallible divine assistance is promised to Joshua in the same words: "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."—Josh. I. 5. The phrase is used again in the same sense in Joshua, III. 7; Deut. XXXI. 1; Judges, VI. 12; Is. XLII. 10; Jer. I. 19; XXX. 11; Acts, XVIII. 10. Now Protestantism must assume as its very first principle that this great promise of Christ has failed. Christ founded an organized teaching Church, and made Peter its supreme head on earth, and promised to this Church the divine assistance all the days of time; and yet Protestantism is founded on the assumption that Christ's promise has failed. Christ was God, and God's promise can not fail. On this one great truth rests the security of the Catholic Church. And this truth makes Protestantism the most illogical of all the heresies. But it thrives, because it appeals to the pride and foolishness of men.

Mark adds that Jesus promised the gift of miracles to the Church, and history bears witness that as the miracles were needed, they have always been worked in the Church.

## MARK XVI. 19—20.

19. Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλήσαι αὐτοῖς, ἀνελήφθη εἰς τὸν οὐρανὸν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ.

20. Ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργοῦντος, καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν.

## LUKE XXIV. 44—53.

44. Εἶπεν δὲ πρὸς αὐτοὺς: Οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι ἅπαντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως, καὶ τοῖς προφήταις, καὶ ψαλμοῖς περὶ ἐμοῦ.

45. Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς:

46. Καὶ εἶπεν αὐτοῖς: Ὅτι οὕτως γέγραπται παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,

47. Καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἅφεςιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενοι ἀπὸ Ἱερουσαλὴμ

48. Ὑμεῖς μάρτυρες τούτων.

49. Καὶ ἰδοὺ ἐγὼ ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ Πατρὸς μου ἐφ' ὑμᾶς: ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει, ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν.

50. Ἐξήγαγεν δὲ αὐτοὺς ἕως πρὸς Βηθανίαν: καὶ ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς.

51. Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.

52. Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, μετὰ χαρᾶς μεγάλης.

53. Καὶ ᾗσαν διαπαντὸς ἐν τῷ ἱερῷ, εὐλογοῦντες τὸν Θεόν, Ἀμήν.

19. So then the Lord Jesus, after he had spoken unto them, was received up into Heaven, and sat down at the right hand of God.

20. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

44. And he said unto them: These are my words which I spoke unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.

45. Then opened he their mind, that they might understand the Scriptures;

46. And he said unto them: Thus it is written, that the Christ should suffer, and rise again from the dead the third day;

47. And that repentance

and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.

48. Ye are witnesses of these things.

49. And behold, I send forth the promise of my Father upon you: but remain ye in the city, until ye be clothed with power from on high.

50. And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them.

51. And it came to pass, while he blessed them, he parted from them, and was carried up into Heaven.

52. And they worshipped him, and returned to Jerusalem with great joy:

53. And were continually in the temple, blessing God.

In some authorities *καὶ οὕτως ἔδει* is placed in the 46th verse of Luke. The Vulgate follows this reading. The phrase is omitted by **N**, B, C\*, D, L, many codices of the older Latin version, two codices of the Vulgate, the Bohairic version, the Ethiopian version, the Syriac Evangelistary of Jerusalem, the Revised Version of Oxford, and the critics. In verse 47 *μετάνοιαν εἰς ἄφεσιν* is found in **N**, B, the Peshito, and Bohairic version. This is approved by Tischendorf. The other authorities have *καὶ ἄφεσιν*. In the 50th verse *ἔξω* is omitted by **N**, B, C\*, L, the Peshito, the Bohairic version, the Ethiopian version, and the Armenian version. In the 51st verse the phrase *καὶ ἀναφέρετο εἰς τὸν οὐρανόν* is omitted by **N**\*, D, the



Sinaitic Syriac Palimpsest, many codices of the old Italian version, and by Tischendorf. Its genuineness is assured by its presence in all the other codices. In the 52nd verse D, the Sinaitic Syriac, and the many codices of the old Italian version omit *προσκυνήσαντες αὐτόν*. Tischendorf also omits it. It is found in *ℵ*, B, A, C, et al. B and many other codices add *ἀμήν* at the end of the Gospel.

Between the forty-third verse and forty-fourth verse of Luke we must suppose a lacuna of considerable length. The same lacuna occurs between the eighteenth and nineteenth verses of Mark. This results from the fact that these Evangelists group into a condensed form the events of that period of the Gospel. By the one general phrase, "after he had spoken unto them" Mark recapitulates all the events from the Resurrection up to the Ascension. St. Luke passes over the going of the disciples to Galilee and all that series of events which took place in Jerusalem, immediately after the appearance of Jesus to the eleven on the day of the Resurrection. In thus arranging his account he does not deny that other events intervened. The phrase *εἶπεν δέ* does not indicate an immediate temporal connection between what precedes and what follows. The conjunction is used to connect the various parts of a narrative, irrespective of their immediate succession. Thus it is used in Luke, VI. 1, 12; IX. 46, 51; XIII. 23; XVI. 1; XVII. 1; XVIII. 1; XX. 41, etc.

We believe that much of the forty days was spent in Galilee. There at divers times the Apostles saw the Lord, and were taught by him of the kingdom of God. Toward the end of that time they came down to Jerusalem, for Pentecost was approaching, and the descent of the Holy Ghost was to take place in Jerusalem. Luke gives here a general resume of the Lord's teaching which had extended over the whole period. Luke omits the events which the others narrate, but he gives a general synopsis of the teaching which Jesus communicated in these events. Luke tells us that Christ confirmed his teaching and the truth of his death and Resurrection from the Scriptures. Very briefly he outlines the great commission of the Apostles to preach and forgive sins, and then we come to that which is proper to Luke. He alone records that Jesus

bade them remain in the city until they should receive the Holy Ghost whom Jesus had promised to send them from the Father. And then he tells us that Jesus led them out until they were over against Bethany, and there he blessed them and ascended into Heaven. The Ascension is more fully described by St. Luke in the first chapter of the Acts. By combining the two accounts we know that as Jesus was taken up into Heaven, the two Apostles adored him, and then there appeared two angels in white apparel, who told them that Jesus should come again in glory, as they had seen him going up into Heaven. They all returned with joy to the upper chamber where they abode, and they continued steadfastly in prayer with the women, and Mary the Mother of Jesus, and with his brethren. In the Gospel Luke speaks of the assiduous prayers in the Temple, for they went forth from their place of abiding to pray in the Temple. It was in that same upper chamber that the Holy Ghost descended on Pentecost.

It is evident that the order of events with which Luke closes his Gospel contemplates an appearance of Jesus at Jerusalem not recorded by any other Evangelist. The evidences of the Resurrection had been multiplied. "Jesus had shown himself alive, after his passion, by many proofs, appearing unto them for the space of forty days, and speaking the things concerning the kingdom of God: and being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence."—Acts, I. 3—5.

Now of these many proofs the Evangelists record only a part. The fact of the Resurrection was so abundantly attested that the witnesses condense into their brief narratives only the more important elements. With set purpose they omit much. The order of the events is not considered important. The diversity in the several accounts evinces that their minds centered on the great facts, that Christ was risen, and that he had proven this fact by many proofs.

It was most natural that Christ should appear to his disciples for the last time in the Holy City. There the great consummation had taken place; there the Holy Ghost was to descend upon them; and there they were to begin their career of preaching.

When Jesus forbids them to leave Jerusalem, his meaning is that they were not to begin their great career of preaching until they should be baptized with the Holy Ghost. They were not fully prepared for this great work until they should be strengthened by this spiritual power.

It seems that every vestige of doubt had vanished from the Apostles as they returned from the scene of the Ascension. They did not have the spiritual insight into the mysteries, which came to them after the descent of the Holy Ghost, but, at least, we find now no more evidences of doubt in the Resurrection.

The site of the Ascension can not be determined. The traditional site is on the summit of the Mount of Olives, but this can not be the true site. St. Luke clearly states that Jesus led them out over against Bethany. Now, however we explain this statement it will not agree with the traditional sanctuary of the Ascension, on the top of the Mount of Olives. Bethany is distant from Jerusalem about five furlongs. The road to Bethany does not surmount the Mount of Olives, but passes along the lower part of the slope of the Mount. Thus during a large portion of the way one traverses the slope of the mount. If Jesus led the Apostles to the summit of the Mount of Olives, and there ascended, it would be ridiculous to suppose that St. Luke would not locate the event on the mount, especially as the events of Jesus' life had made it so well known in the Gospels. Luke's text plainly indicates that Jesus led them to a place which could best be located by its proximity to Bethany. This view is not overthrown by the passage of Acts, I. 12: "Then they returned unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a Sabbath day's journey off." It is not said that in returning, the Apostles only traveled a Sabbath's journey, but that the Mount of Olives is thus distant from Jerusalem. According to Mark, XI. 1, Bethany is at the Mount of Olives. The fact therefore is that at about a Sabbath's journey from Jerusalem the Mount of Olives begins. On the south east slope of the mountain stood Bethany, and near that village Christ ascended into Heaven.

Mark declares that Jesus sat down at the right hand of God. Thus St. Stephen saw him when the Heavens were opened. This means that Jesus as God is equal to the Father,

and that his glorified humanity is closest to God. Mark also tells us that the Apostles went forth and fulfilled their mission by the help of God's power.

And now, after having followed Jesus from his birth in the stable, through his childhood, his public life of teaching, his sufferings, his death and Resurrection, and his Ascension, we look back upon that divine life with perfect faith and absolute hope and love. Jesus embodies in himself everything that is good in human life. He is the personification of absolute goodness made imitable for man. His teaching is not made up of mere abstract principles, but the living example of a man like unto us in all save sin. He has left us his divine life as the perfect model for us to imitate. He lived his life in poverty, and suffering, that all may find guidance in that way of life that leads to Heaven. He stands before us in all things the perfect man. Amid the uncertainty, the gloom, and the sorrow of this world, we draw close to him and rest on him, knowing that he is the absolute Truth, the Way and the Life.

THE END.



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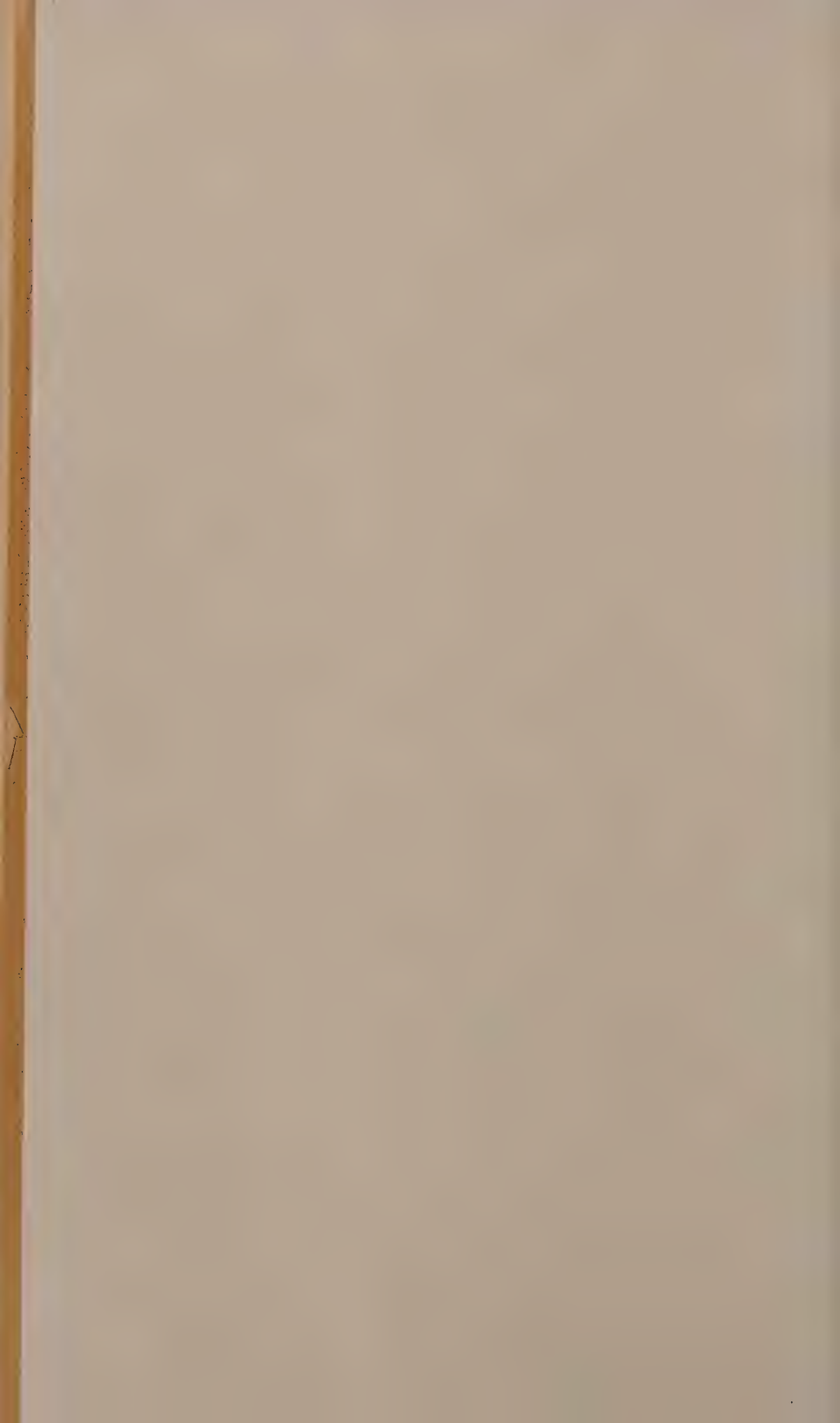


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